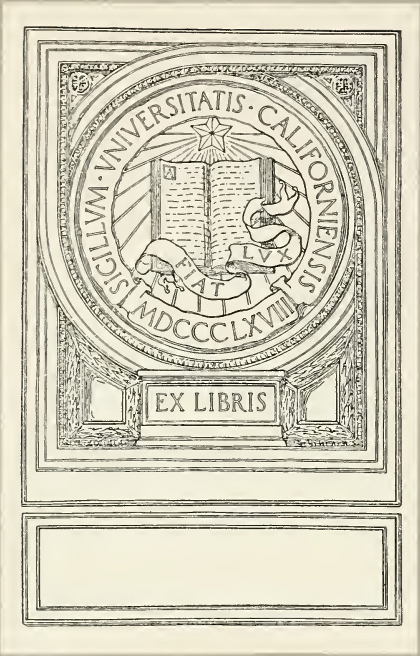

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THE

OLD TESTAMENT,

ARRANGED IN

HISTORICAL AND CHRONOLOGICAL ORDER,

(ON THE BASIS OF LIGHTFOOT'S CHRONICLE,)

IN SUCH A MANNER, THAT THE

BOOKS, CHAPTERS, PSALMS, PROPHECIES, &c. &c.

MAY BE READ AS

ONE CONNECTED HISTORY,

IN THE

WORDS OF THE AUTHORIZED TRANSLATION.

WITH NOTES AND COPIOUS INDEXES.

BY THE

REV. GEORGE TOWNSEND, M. A.

PREBENDARY OF DURHAM, AND VICAR OF NORTHALLERTON.

REVISED, PUNCTUATED, DIVIDED INTO PARAGRAPHS AND PARALLELISMS, ITALIC
WORDS REËXAMINED, A CHOICE AND COPIOUS SELECTION
OF REFERENCES GIVEN, &c.

BY THE REV. T. W. COIT, D.D.

LATE PRESIDENT OF TRANSYLVANIA UNIVERSITY.

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PREFACE

TO

THE AMERICAN EDITION.

It seems to be a strange and mournful truth, that the best book under heaven should have been thrown into a shape specially ill-adapted for making it attractive and easily understood. Yet such is doubtless a literal fact in respect to the Holy Scriptures. For their divisions, into chapters and verses, and the order of their various and numerous books, are now universally admitted to be purely the work, and, it may well be added, the fault, of man. I say, the fault, since these divisions, how convenient soever for bare reference, have hindered multitudes from learning and feeling, and, more particularly, from appreciating trains of thought and argument in the Sacred Writers; and have made that singular or mysterious, which a natural and logical connection of passages would have rendered reasonable, fitting, and clear. The *order* of the books of Scripture, as they stand in the Common Version, has no good excuse, now known; but, although the most unskilled student of Theology is aware, that it pays little respect to chronological or historical regularity, it continues to disfigure almost every Bible in the world.

The simple and serious object of the following volumes is, to put the Book of books into such a shape, as will enable it best to display and explain itself—be its own recommendation, and its own interpreter. And it is cordially believed, that, to those who will use them with a perseverance sufficiently faithful to give their plan a fair and ample test, they will be found more promotive of both instruction and pleasure, than any of the common helps to scriptural knowledge. It may not be found such to the hasty and superficial reader; but to the careful and meditative, the Bible will here be discovered as possessing more true form and comeliness, and beauty, for which one may desire it, than in any edition in which it has heretofore been arrayed before the public eye. This may look like strong assertion to those whom prejudice or habit has so accustomed to the ordinary condition of the Sacred Volume, that they esteem this condition, however faulty, as deserving a sort of reverence. But let even such, once unlearn those (I must so call them) unfortunate and hurtful associations, by which they have connected Divine truth with the mere costume in which man has chosen to present it, and they will set their seal to the substantial truth of what may now seem a baseless editorial fancy.

The plan of a chronological and historical arrangement of the Bible, and the value and difficulties of such an arrangement, are so fully illustrated in Mr. Townsend's Introductions, that additional observations should not be expected. It may not be unnecessary, however, to remark, that such an arrangement is the *only* one, which furnishes any thing like a continuous narrative of *sacred history in sacred composition*; and that the harmonies of various portions of the Old Testament, and of the Gospels, wrought out in the present arrangement, are not surpassed, if equalled, by any harmonies which have been hitherto attempted. In respect, too, to that most sacred and instructive, not to say most sublime and fervent, of all devotional compositions, the Book of Psalms, he must be wanting in sanctified taste and sympathy, who cannot prize the effort, here made, to place each psalm, so far as may be, side by side with its kindred history, that each may illustrate and impress the other.

The Editor has endeavored to increase the usefulness of Mr. Townsend's most meritorious labors, by breaking up the artificial and arbitrary verse and chapter system, and restoring the Sacred Text to the condition in which we habitually, not to say naturally, arrange other compositions. The poetry, also, he has tried to rescue from its prosaic bondage, that it might show forth glimpses, at least, of its native majesty and beauty. The punctuation has cost him much; as has also something new in our Common Version, an attempt to distinguish spoken language by the usual signs of quotation. The old method of marking such language was imperfect, for it notified the reader of the beginning only of such language. But it is often a matter of serious interest, to know where such language ends. Thus, in Genesis ii. 23, it is quite easy to perceive, that Adam has *begun* to speak; but does he utter the 24th verse? or is it an inference of Moses? Any one can see how much may depend upon the proper answer to such a question, and that a judicious position of the marks usually employed to point out spoken words, may do as much, in a vastly smaller compass, as a long criticism, or a prolonged "*excursus*." The Editor is not satisfied with his own labors in this particular, especially as, for reasons not necessary to be stated, he could not revise them in print; and of course he cannot wonder if others take exceptions to them. If his beginning, however, helps either others or himself to do better hereafter, his toil will not be fruitless.

In commending these volumes to instructors in religion, the Editor does not hesitate to say, that any clergyman who will make them his constant manuals and guides, will derive immeasurably greater profit from them, than from hesitating and quoting critics, or the dogmatizing champions of systems of Theology. At least, such will be the case with every clergyman who studies faithfully and impartially, and is a man of independent thought. For these volumes will bring the Bible before him, in the best possible attitude for him to take an original view of its sentiments, and form upon them an unprompted and unbiased judgment. They offer him Divine Truth, as it is in itself, and by itself; and profound reflection over it, with the aid of promised wisdom to the prayerful, will, it is confidently urged, make him a modern Apollos, "mighty in the Scriptures;" mightier far than if he could cite a dozen authorities for every verse of Scripture, and find himself confounded, as many a one has been before him, by the weight of names and the influence of party.

If these volumes were made the basis and direction of regular instruction from the desk — furnishing plan and matter for that most ancient and profitable style of preaching, the exposition and the homily; or if they were used as text-books, where biblical lessons and lectures are given, in Colleges, Schools, or parochial Bible-classes, they would be found eminently useful, and, in a short time, not less agreeable.* Indeed, the Editor will venture to say, that the English reader, who will, for a few months, use his Bible in the shape here offered him, will prefer it ever after to any other.

As to the minor improvements of the present edition, besides those enumerated in the title-page, the number of indexes, full as it was, has been increased, the verses numbered in the text, and not in the margin, and the arrangement of the sections reviewed, and, in some cases, altered. The numbering of the verses in the body of the text will be found an essential advantage, in using a paragraph Bible for reference; as it is frequently difficult, when the numbers are in the margin, to determine the precise commencement or close of a verse.

In respect to the Italic words, it is well known to biblical scholars, that, in 1769, Dr. Benjamin Blayney, under the direction of the Vice-Chancellor and Delegates of the University of Oxford, thoroughly revised our Common Version, and, among other things, carefully printed in Italics every word for which there was not an identical representative in the original. But this was a needless, and, in multitudes of instances, a useless labor; and, in consequence, an attempt has been made to diminish his Italics. Had time permitted, they would all have been examined, and such only retained, as, taking into consideration the idioms of the original, might seem worthy of special notice.†

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* "Townsend's Chronological Arrangement of the Bible should be the universal study-Bible." — *Carpenter's Biblical Companion*, p. 47, Lond. ed.

† Dr. Blayney seems to have quite forgotten, that the idioms of ancient tongues allow many things to be habitually understood or unexpressed, which it is, of course, no liberty in a translator to supply. Nothing, for example, is more common or lawful, in Hebrew, than to leave the verb of existence, ("to be," in our tongue,) or a pronoun, understood. Thus, in the second verse of 1st Genesis, we find the sacred writer, after saying that "the earth was without form," leaving out his verb, and saying, in the next clause, to translate literally, "and darkness upon the face of the deep." And so, also, it is equally common and lawful, in Hebrew, when a word has been used in one clause, to omit it in the clause following or correlative — a rule which covers the case already stated. Thus, in Genesis xxii. 12, the angel says, "Thou hast not withheld thy son, thine only son, from me;" or, to translate to the letter again, "thine only from me." This usage is particularly common in Hebrew poetry. Thus, in Job xvi. 6, the conjunction "though" is omitted in the second clause; and in Isaiah xli. 6, "every one" is

It may be of some moment, for those who are anxious, and properly so, about the text of a Bible, to know that this edition does not pretend to translate anew, but employs the Common Version throughout. Let no one, then, be fearful of not finding here the Bible he has been accustomed to peruse: it is not with the text, but with the disposition of the text, that liberties (or what some may deem liberties) have been taken. And these liberties the strictest critics must and do justify; for the *sentiments* only of the Bible are to be regarded as inspired. The arranging of these sentiments, in longer or shorter sections, in chapters, verses, or parallelisms, and things of like nature, is as completely the work of man, as the transcribing of these sentiments on parchment, in the days of the apostles, or the printing of them on paper, in this nineteenth century.

JUNE, 1838. THOMAS W. COIT.

POSTSCRIPT.

It has been thought, by those who, perhaps, understand the wants of a certain class of readers better than himself, that the first paragraph of the Preface is too brief and vague an account of the original state of the Bible's text, and the changes through which it has passed. The Editor would therefore add, that the text of the Bible has experienced a treatment the like of which has been visited, and, it might be said, inflicted, upon that of no other dignified and grave composition whatsoever.

The common method of writing has always been to put single sentiments into sentences; a strain of sentiment into a paragraph; the discussion of a branch of a main topic into a section, chapter, or book. And this common method is so obvious, that it can be comprehended and appreciated by the plainest minds. But the Bible, though it abounds in pieces of composition in which the closest connection prevails, has, for a long time, been cut up into chapters and verses, as if it were nothing but a string of aphorisms or independent propositions.*

The origin of this is obscure. Perhaps, as the division of the Bible into VERSES is more ancient than the division of it into chapters, this first division was made during the time of Ezra. The following reasons induce this opinion. Ezra, as is well known, had much to do in collecting and arranging the Jewish Scriptures. He sustained to them the office (to speak after our modern style) of an editor. It is also said, that he read and expounded them from a pulpit. (Nehemiah viii. 1—9.) Of course as, according to

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omitted in the same clause: and so on, in endless instances; for these have been selected in the most cursory manner possible.

The same remarks might be made of the Greek. Thus, in Acts xi. 17, the verb "gave" is omitted in the second clause, and supplied by "he did," which is accordingly Italicized; and, in Acts xiii. 29, the pronoun "him" is twice omitted, and as often introduced, in the translation.

But Dr. Blayney seems to have regarded all such omissions, and others as easily accounted for, as matters for serious observation, when the veriest novice could have been taught how to supply them. Evidently, then, he has most needlessly multiplied Italics, to the confusion and perplexity of unlearned readers, who are unaware that they are not used in the Bible for emphasis, as in other volumes, but to mark words supposed to be wanting in the original. Scores, and hundreds, and perhaps thousands, of our present Italics, answer no valuable purpose, and no more deserve distinction in a translation than would *ille* in a translation of the Latin word *dixit*. The merest child in Latin understands that a verb, in that language, may, in ten thousand cases, as well be without a pronoun as with it. Little idiomatic usages, of this kind, are intuitively learned by the scholar; who never dreams that he is taking a liberty, in supplying any trifling omissions which they cause in another tongue, into which he is translating, or that he fails in the strictest fidelity, by converting them, if need be, into equivalent expressions.

* It is not too much to say, that this treatment of the Bible has changed the style of preaching. Now, the religious teacher takes a single sentence, and makes an oration upon it. In primitive times, (as the homilies of the Fathers show.) it was customary to make an exposition of a considerable portion of Scripture; — a method which, unquestionably, is generally more instructive, and often more entertaining.

Nehemiah, he was compelled to use the assistance of interpreters, (the people having lost their knowledge of the ancient Hebrew during the captivity,) he could read so much only, as could be conveniently read and expounded at once, i. e. a sentence. Going thus through much or all of the Old Testament, then written, might have occasioned the habit of making it up into sentences. Hence the verse system *then ;* and it might possibly have existed *before*, from its convenience to previous oral lecturers or instructors.

The system of dividing the Bible into CHAPTERS probably took its origin from marking selections to be read or chanted in the temple or synagogue service, and was followed from the Old Testament into the New.* These arbitrary divisions, arising from accident, fancy, or temporary convenience, were probably perpetuated to distant times, and laid the foundation of the chapter and verse system of our modern Bibles. It is said that Cardinal Hugo, of the Roman Catholic Church, who flourished about A. D. 1240, was the first who formed the chapters of the Bible as we now have them. And he did this for the convenience of mere reference; he being at work, at the time, on a Concordance. Hugo thus divided that Latin translation of the Scriptures used by the Romish Church, and now well known by the name of the *Vulgate.* Rabbi Mordecai Nathan, who wished to make a Concordance to the Hebrew Scriptures, about A. D. 1440, followed Hugo's example; and Robert Stephens, for the same reason, the example of both, in his edition of the New Testament, published A. D. 1551.

Hugo had no *verses* in his Bible, but marked every fifth line by a Roman capital; and this fashion prevailed in Wickliffe's, and even in Tindal's time, (so late as A. D. 1526,) for their translations of the New Testament are divided like the Vulgate of Hugo. When, precisely, the verses and chapters, which we now have, were first fully developed, it is perhaps impossible to tell. Nor is it important to know, so long as we can satisfactorily prove that the entire plan of thus dividing the Bible is the work of various times and hands; and, in every case, of merely human and uninspired judgment.

As to the ORDER of whole books of Scripture,† critics, who are familiar with it as it has exhibited itself in the Bibles of different languages, well know, that this order is often arbitrary and perplexing. The ancient Jewish division of the Bible is alluded to by our Saviour, in Luke xxiv. 44, where he says, " that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning" him. The Law, under the Jewish arrangement, embraced the five books of Moses; the Prophets, the strictly prophetical, and most of the historical portions of the Old Testament;‡ and the Psalms, all the rest, i. e. the Psalms, Job, Proverbs, Canticles, &c. This last book, or volume, was called " The Psalms," because the Psalms was the first tract in the collection.

Such was the Jewish arrangement. Ours is hardly as good. We have, e. g., our major and minor prophets, digested without regard to historical and chronological order, so that many a reader of the Bible is surprised to find that Isaiah is by no means the *oldest* prophet, because he comes *first*, but that Joel, and Amos, and Hosea, (not to say others, according to some,) all go before him in point of time. In the New Testament, also, the Epistle to the Romans is, probably, often taken for the first Epistle written by Paul, which is by no means the case; and not a few will be surprised to learn, it is now generally admitted, that John's Gospel was written *after* his Revelation. §

As to the POETRY of Scripture: that there was the *spirit* of poetry in the Bible, must have been known by all its intelligent readers, hundreds of years ago. But what, rhetorically, constituted this poetry; whether it was blank verse, or metre, or what it was, seems not to have been well settled, until the time of Bishop Lowth, who flourished so late as only the last century. He, in his introduction to a new translation of Isaiah, maintained, that the chief characteristic of Hebrew poetry consisted in uttering a particular sentiment in *one* line, and repeating its counterpart or opposite in *another* line, or lines, called its *parallelism*, or *parallelisms*, i. e., its parallel as a direct resemblance, its expansion, or its contrast. These parallelisms run generally in pairs; but they are sometimes found in triplets. Thus, in the very opening of the Psalms, we have a triplet. The sentiment or burden of this Psalm is, that the good is a blessed or happy man; and this is expressed in three illustrations, each of which is made more conspicuous and intelligible by throwing it into a separate line, thus: —

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* That it bears the marks of haste or caprice, is very manifest. A most striking instance is furnished in the first period of the viii^th^ chapter of the Acts, "And Saul was consenting unto his death." This belongs to the history at the close of the vii^th^ chapter, from which it has been, almost wantonly, sundered.

† It is well known, also, that the order of *portions* of books is a matter of question. In the prophets, for example, we have in *one* book *many* different messages or oracles, and the particular order of these oracles, in Isaiah and Jeremiah, has been much debated. Ezekiel presents less difficulty, as he generally dates his successive communications to his countrymen.

‡ Daniel excepted, who was supposed to be left out because of his plain allusions to the expected Messiah; to his advent and death, before the destruction of the city and sanctuary.

§ It is not put *after* the Revelation, however, in this chronological Bible, for the obvious reason, that it is broken up among its sister Gospels, in order to make a harmony out of them, and present the life of Christ in a continued narrative.

> "Blessed is the man,
> That walketh not in the counsel of the ungodly,
> Nor standeth in the way of sinners,
> Nor sitteth in the seat of the scornful."

In the last verse of this Psalm, we have an instance of the antithetical or antagonist parallelism; the last line expressing the opposite of the first: —

> "For the Lord knoweth [approveth] the way of the righteous;
> But the way of the ungodly shall perish," [lead to perdition.]

Such being the nature of Hebrew poetry; it having no measured syllables to admit of its being scanned, like the poetry of the Greeks and Romans, nor the features of our modern rhyme and blank verse; it seems but just that its reigning feature should be brought into full view, by placing each parallelism in a separate line, so that the eye may assist the understanding. Nothing is easier than to do this, after a little practice, where the poetry is of a high-wrought and elevated kind; but occasionally there is a sort of rhythmical or measured prose in the Bible, which, while it seems to be poetical, has not the distinct parallelisms of other portions. The books of Ecclesiastes and Ezekiel, and, generally, of the prophets, furnish specimens of this character, and on them the Editor has bestowed a pains, which perhaps will not satisfy critics, but which, he trusts, will not be without its benefit to the English reader.

All these observations, then, go to show the literal truth of the assertion in the Preface, that whatever Divine Truth may, in itself, be or have been, the method of disposing, arranging, and exhibiting it, is the work of man, and is therefore a fair subject for human attempts at improvement. No person, therefore, ought ever to object to any effort which may throw the Bible into such a shape that its sentiments (which are its essence, and have Divine authority) may be most clearly apparent and most easily understood.

☞ The reader will remember, that the single brackets, in the text of the New Testament, mark words of doubtful authority; and the double brackets, words about whose spuriousness there is no question.

INTRODUCTION.

The *Chronicle* of the learned Lightfoot has been made the basis of the following Arrangement. Of all the writers of the day in which he lived, this celebrated divine is supposed to have been the most deeply versed in the knowledge of the Scriptures. It was his custom for many years to note down, as opportunity presented in the course of his talmudical and other studies, the order and time of the several passages of Scripture, as they came under his consideration. By pursuing this method, he gradually formed that invaluable *Chronicle*, which his biographer, and the editor of his works, has placed before all his other publications, as the most useful and important. The title of this celebrated tract is, *A Chronicle of the Times, and the Order of the Texts of the Old Testament, wherein the Books, Chapters, Psalms, Stories, Prophecies, &c. are reduced into their proper order, and taken up in their proper places, in which the natural method and genuine series of the Chronology requireth them to be taken in. With reason given of Dislocations where they come. And many remarkable Notes and Observations given all along for the better understanding of the Text; the Difficulties of the Chronicle declared; the Differences occurring in the relating of Stories reconciled; and exceeding many Scruples and Obscurities in the Old Testament explained.* Lightfoot was so eminent, that Bishop Walton consulted him both on the Polyglott Bible, and the Samaritan Pentateuch, Dr. Castel on his Heptaglott Lexicon, and Pole on his *Synopsis Criticorum.* Buxtorf, Dr. Outram, Thorndike, and Morinus, with other distinguished men, openly expressed how much they admired and venerated him. The most learned foreigners came to England to visit him. In the assembly of divines at Westminster, he was the most distinguished for his learning and ability; opposing the more violent measures, and frequently by his arguments changing the sentiments of the majority. His work was published at the time when the nation was unfortunately engaged in the bitter contests between the King and his Parliament. We are not possessed of sufficient means of accurately ascertaining the reception this invaluable *Chronicle* met with from the public; but if we may judge from the complaints of his biographers, Dr. Bright, and Mr. Strype, the author of the *Annals*, it does not appear to have obtained much celebrity, nor to have attracted the attention it so well deserved.

This supposition is still further corroborated by the singular omission of the work, in the list mentioned by Torshel in his rare and valuable pamphlet. This divine was chaplain to King Charles the First, and tutor to the royal children. In the year before the death of his royal master, he published a tract (which was afterwards reprinted in *The Phœnix*) entitled, *A Design about disposing the Bible into a Harmony; or an Essay concerning the transposing the Order of Books and Chapters of the Holy Scriptures, for the reducing of all into a continued History—The Benefits, Difficulties, and the Helps.* The tract was addressed to the right honorable the Lords and Commons assembled in Parliament; intimating to them the propriety and necessity of taking the subject on which it treats into consideration, that under their gracious auspices and influence "it may grow to full maturity." Torshel's object, indeed, was to induce the two Houses to appoint a committee to execute his plans. Had Lightfoot and Torshel united their efforts in this cause, it is not improbable that the sanction of the legislature at that period might have been obtained, and a most accurate and valuable arrangement been made by the learned men, who, at that time, abounded in England. "Let the state," says Torshel, "only please to make it their care, after the example of some kings and republics, that have done such like works of general use, for the advance of learning and divine knowledge, and they will find some men very learned of their own order, besides many in the profession of divinity, and others of private quality, that will contribute much assistance to it." And in another part—"If the state may please to look upon it with favor and encouragement, somewhat may be done to the great service of the Churches of Christ," &c. The state, however, paid no attention to the petition, and the design of harmonizing the Bible has not hitherto been put into execution.

Dr. Hales, the learned and laborious author of *The Analysis of Sacred Chronology*, is the last writer by whom this design of Torshel has been brought before the public. After enumerating a variety of works, which have been submitted at different times to the world, to assist the reader of Scripture in his attempts to understand the Sacred Volume, Dr. Hales observes, "We have still to search in vain for a competent history of the Bible; a history which shall be plain and clear, even to the unlearned, and yet concise, correct, and critical; competent 1st. to arrange all the scattered events of Scripture in a regular and lucid chronological and geographical order; 2nd. to trace the connection between the Old and New Testaments throughout, so as to render the whole one uniform and consistent narrative; 3rd. to expound the mysteries, doctrines, and precepts of both, intelligibly, rationally, and faithfully; without adding to, or diminishing from, the word of God; and without undue respect to persons, parties, or sects; 4th. to unfold and interpret the whole grand and comprehensive scheme of '*the prophetic argument*' from Genesis to Revelation, all admirably linked, and closely connected together, subsisting in the Divine Mind, before the foundation of the world; and gradually revealed to mankind at sundry times, and in divers modes and degrees, during the Patriarchal, Mosaical, and Christian dispensations, as they were able to bear it; 5th. to solve real difficulties, and reconcile apparent dissonances, resulting from the obscurity of the original text, or from inaccurate translations; 6th. to silence skeptics and heretics, infidels and scoffers, by exposing the weakness and inconclusiveness of their objections and cavils; 7th. to defend the institutions of the primitive Church against schismatics and levellers, and, in fine, 8th. to copy as closely as possible the brevity and conciseness, yet simplicity and plainness of the Gospel style. Such a history of the Bible is altogether a desideratum in the annals of sacred literature."

"Such a plan was partly proposed," Dr. Hales proceeds to observe, "many years ago, after" (more properly during) "the grand rebellion, by Samuel Torshel, a preceptor of the royal family of Charles the First, who addressed the Lords and Commons assembled in Parliament on this great and important national concern."

Torshel proposed "to dispose the Bible into a method and harmony, by transposing the order of the books and chapters, inserting the Sacred Oracles according to the times they were delivered in, and the Psalms in their places, and on the occasions which they were framed to suit, in such a manner that by the mere force of series and connection, the historical and prophetical parts may reciprocally explain and authenticate each other."

The miscellaneous form of the Sacred Books has been often considered by pious and learned men, as one principal cause of those difficulties, which have given rise to so many commentaries. The great majority of the readers of Scripture are either unable, or unwilling, to undergo the delightful labor of arranging the scattered events in their unbroken and historical order. Much error has arisen from this neglect. The Scriptures are too generally perused in detached passages and chapters only. It is but too frequently considered as a collection of unconnected narratives, promises, warnings, prophecies, and miscellaneous remarks on important and interesting subjects. Hence the most opposite doctrines have been taught, and the most inconsistent inferences drawn; and the Christian world, which ought to profess one faith, as it has but one Scripture, one Lord, and one Baptism, is divided into every possible gradation of opinion, each of which is defended by its advocates from detached and misapplied passages of Scripture.

The inspired writers, though living in so many different ages, writing upon various occasions, without communication with each other, of opposite talents, dispositions, circumstances, and education, confirm and support, throughout, one code and system, the general plan of which does not, in any one instance, appear to have been present to their minds when the various books of the Old Testament were penned. Uninspired authors, although educated on the same plan, of the same age and country, writing with the same object, of the same sect and party, and defending the same system of opinions, will frequently vary in their modes of expression, in their statements of arguments, in their ideas of the subject matter; and will be often found to contradict, either through inadvertence or through the defect of language, the positions of their own partisans: whereas, among the inspired writers, there is no contradiction, no opposition, no diversity of sentiment, in any of the difficult and important subjects upon which they treat. The various passages of the history of the world and Church, contained in their united labors, like the links of a chain, are so interwoven with each other, that they cannot be separated. The precepts, examples, and doctrines, they inculcate, are so varied, yet so blended, that they form one complete and perfect system of religious ethics.

Let not the pious Christian feel any conscientious scruples against altering the disposition of the Sacred Text, as contained in our common Bibles; or suppose that this Arrangement is intended to supersede the authorized version. The four Gospels, which are equally entitled to our veneration with the Old Testament, have been repeatedly arranged in their supposed historical order, in the form of diatessarons and harmonies; and no opposition has ever yet been made on the part of the English Church to the labors of its exemplary divines, who engaged in these useful works. "No variation in the order of the Sacred Books (Prideaux observes, *Connection*, vol. ii. p. 477, 10th edit.) is of any moment. For in what order soever the books are placed, they are still the word of God, and no change, in this respect, can make any change in that divine authority which is stamped upon them." And that this is a just view of the question is further evident from two very important facts: first; that although the Church of Christ has long ago fixed the *number* of the canonical books, neither the Jewish Church, before the advent of Christ, nor the Christian Church, since his advent, has pronounced the *order* of these books to be canonical; and, secondly; that though the Old Testament was edited nearly in its present form, so far as relates to the number only of the books, first by Ezra, and afterwards by the great Sanhedrin, yet the collocation of these books is different in the Hebrew, Syriac, Greek, and Latin versions. The position, therefore, of the books, could not have been regarded as a matter of essential importance; and it may justly be concluded, that an attempt to arrange them in their chronological order ought not to be condemned as an infringement of the Sacred Canon. The three principal writers, who give any light on the subject of the order of the books of the Sacred Writings as left by Ezra, are Josephus, Origen, and Jerome.

Josephus gives no catalogue of the Sacred Books; he merely observes (contra Apion, lib. i. c. 8,) that the Jews had twenty-two sacred books; five composed by Moses; thirteen of prophetic and historical writings; and four which contain hymns to God, and precepts for the direction of the conduct of men. Here is a plain reference to the three great divisions, the Law, the Prophets, and the Hagiography; but of the *order* in which these books were consecutively placed, we have no intimation. Origen, who made the Scriptures the study of his life, has made an arrangement of the books of the Old Testament very different from that in our Bibles; he preserves all the canonical books, but with respect to their order he appears to consider it as a matter of indifference. The Hebrews, he remarks, (Origen's *Works*, Benedictine edition, vol. ii. p. 529,) have twenty-two books: 1. Genesis, 2. Exodus, 3. Leviticus, 4. Numbers, 5. Deuteronomy, 6. Joshua, 7. Judges and Ruth, 8. The First and Second Books of Kings, or Samuel, 9. Third and Fourth of Kings, 10. The First and Second of Chronicles, 11. Ezra, or Ezra and Nehemiah, 12. The Book of Psalms, 13. Proverbs, 14. Ecclesiastes, 15. Canticles, 16. Isaiah, 17. Jeremiah, the Lamentations, and the Epistle, 18. Daniel, 19. Ezekiel, 20. Job, 21. Esther. By some strange mistake the twenty-second book, that of the minor prophets, has been omitted. Jerome, who translated and wrote a commentary on the Scriptures, and studied in Judæa under the most learned Jews, may be supposed to have exhibited the arrangement which obtained in his time. His catalogue may be found in the Benedictine edition, vol. i. p. 318. He divides the Sacred Books into the three usual classes, the Law, the Prophets, and the Hagiography. In the first are contained, 1. Genesis, 2. Exodus, 3. Leviticus, 4. Numbers, 5. Deuteronomy. In the second class, 6. Joshua, 7. Judges and Ruth, 8. First and Second of Samuel, 9. First and Second of Kings, 10. Isaiah, 11. Jeremiah, 12. Ezekiel, 13. The twelve minor prophets, all in one book. The third class contains, 14. Job, 15. The Psalms, in five books, 16. Proverbs, 17. Ecclesiastes, 18. Canticles, 19. Daniel, 20. First and Second of Chronicles, 21. Ezra, divided into two books, 22. Esther. Thus twenty-two books are computed, Moses five, the Prophets eight, the Hagiography nine.

The copies of the Vulgate differ from each other. In some MSS. of the Vulgate, Job, Psalms, Proverbs, Ecclesiastes, and Canticles, are placed after Malachi. The catalogues of Origen and Jerome are most probably nearest to the Esdrine arrangement; yet as these vary from each other, and we have no means of ascertaining which is the more correct, we have reason to suppose, either that the arrangement by Ezra is totally lost, or that in the different copies published in his time, and in that of the great Sanhedrin, the order of the books varied; and as the precise order has in no Church been so far considered of moment as to be made canonical, it may justly be concluded, that no reasonable objection can be made to a connected arrangement of the Sacred Volume.

Almost every commentator has observed the miscellaneous disposition of the contents of the Old Testament; and has pointed out the historical place of many chapters, and passages. Since the time of Lightfoot, biblical literature has been so much the object of general attention, that it was necessary to consult the labors of many modern divines, as well as of those who immediately preceded him. The union of these authorities, it is hoped, will give additional sanction to the work. Where a difference of opinion has prevailed among these various writers, the Arranger has been compelled to decide on the validity of opposing arguments; and at other times, from a consideration of the internal evidence, the context, the circumstances, and the primary object of a passage, a psalm, or a prophecy, he has been induced to act upon his own judgment, which has occasionally led him to differ from those authorities, on which he has ever been inclined to place the most dependence.

One material alteration has been made in the manner in which Lightfoot has arranged his *Chronicle*. On his plan, the Old Testament would have been read as one unbroken history, without any division into parts, or any of those breaks, the omission of which is generally supposed to be the cause of great weariness to the reader. To obviate this difficulty, and to endeavour to make the Scripture narrative more attractive, and more easily remembered, the present Arrangement is divided into periods, parts, and sections. These several portions it was thought would render the work more useful and interesting to the unlearned reader, or to the reader who is not accustomed to devote much uninterrupted time to the perusal of books. By this means he will be enabled, without burthening his memory, to take up and lay down the Old Testament at his leisure, as he would any other history or narrative.

The First Period contains the history of the world and the Church from the Creation to the Deluge; and includes the first nine chapters of Genesis. As the object of Moses, in writing the Pentateuch, was the preservation of the Israelites from the contagion of the surrounding idolatry, the several reasons of many of those peculiar phrases, supposed to be directed against the prevailing superstitions of his day, are pointed out in the notes. The circumstances of this period are few, the narrative brief, and the traditions concerning it, scattered among the heathen, obscure and confused; little is related to enable us to judge of the manners and customs of the antediluvians; yet sufficient is recorded to show us that the world was the same then as at present; divided between the good and the evil—the sons of God, and the sons of men; that the latter so prevailed against the former, that the visible Church was reduced to the limits of a single family, and the world was destroyed that the Church might be preserved. The principal events related in this Period are the divine institution of sacrifice, the origin of many of the arts and sciences, and a clear and consistent account of the awful destruction of the world by the deluge, an event, which, though known by tradition among all nations, and commemorated by rites, customs, festivals, and emblems, was so disguised and perverted, that it required the consistent and simple narration we find in Scripture.

In consequence of the brevity of this Period, the transpositions of the text are necessarily few.

The Second Period comprises the history of the time between the dispersion of men, and the birth of Moses; and includes the remainder of Genesis, the Book of Job, and the first chapter of Exodus.

The transpositions of the Sacred Text in this Period are not numerous. The history of the three great heads of the Jewish nation, Abraham, Isaac, and Jacob, proceeds without much interruption to the close of the Period. The account of the divisions of mankind into their respective families is placed after the event which caused their dispersion; and the narrative, after thus relating the origin of the principal nations of the Gentile world, goes on to the genealogy of Shem, and the history of the family from which the Messiah was to descend. The inspired historian is contented with merely glancing at the annals of other nations, and hastens on to the immediate object he proposed to himself—the submitting to the sacred family of Abraham, the origin and early history of their election as the people of God, and their consequent separation from the rest of the sons of Noah, into a visible Church.

It may excite surprise, that the narrative is interrupted by inserting the life of Job in the midst of the brief history of the ancestors of Abraham, given by Moses in pursuance of this plan. The authority for assigning to the Arabian Patriarch an earlier date than Abraham is given in the note. Wherever this book was inserted it would have been impossible to have given general satisfaction. The subject has been much controverted; but after reconsidering the subject, and after perusing the valuable remarks of Dr. A. Clarke, the last commentator who has discussed this point, the Arranger is unable to come to any other conclusion. He cannot but consider Job to have been the witness to the truth of the pure religion of God, in an age when even the ancestors of Abraham were infected with the increasing contagion of idolatry.

The chief transpositions in this Period are the placing of the renewal of the covenant related in Genesis the 17th, after the events related in the 18th, 19th, and 20th chapters—the harmonizing those parts of the 25th and 26th chapters which relate the circumstances originating in the same famine—and the inserting, in their chronological places, the births and deaths of the patriarchs. The period concludes with the oppression of the Israelites by the Egyptians, before the birth of Moses, related in the first chapter of Exodus.

The Third Period extends from the birth to the death of Moses, and comprises the remainder of Exodus to the conclusion of the Pentateuch. With the exception of the insertion of the institution of the Passover in its required place, little transposition is here necessary till we arrive at the eighth chapter, which contains the account of the wandering in the wilderness. The several encampments of the Israelites are variously arranged by different writers, according to the names of the places mentioned by Moses. The number of their encampments and marches is reckoned by Dr. Hales, after Bishop Clayton, to have been sixty, including the passage over the river Jordan. The map which he has given in his *Analysis*, and his accompanying account of the wanderings of the Israelites in the wilderness, are truly valuable. The learned writer's theory, however, has not been adopted, as it was thought the reader would be more satisfied with a still closer adherence to the Scripture account. The sojourning of the Israelites, therefore, is arranged according to the itinerary of Moses himself, in the thirty-third chapter of Numbers, who distinctly mentions the forty-two journeyings of his people, in which of course all their encampments and stations are included. This method of relating this part of the Scripture history has occasioned more transposition than in the preceding periods; but the Scripture is so evidently made to corroborate its own account, that the advantages arising from it appeared to justify its adoption. The miracles, and the events of their wanderings are recorded in the respective journeyings in which they occurred. The account of the several journeys commences with the verse in which each is briefly mentioned in the thirty-third chapter of Numbers.

The principal events in this period which require transposition, are the arrival of Jethro at the camp of the Israelites—the thirty-third of Numbers already mentioned—and various passages in Numbers and Deuteronomy. As there were not sufficient data to enable me to decide in what particular encampments the various exhortations of Moses, in the first chapters of Deuteronomy, were respectively delivered, I have referred them to the conclusion of the wanderings of the Israelites, when he certainly addressed to them the greater part of the contents of that book.

The Fourth Period comprises the events from the entrance of the Israelites into the Holy Land to the death of David. It includes the books of Judges, Joshua, Ruth, the First and Second of Samuel, the First Book of Chronicles, with the exception of the first nine chapters, which are placed in the last section of the last period, and the first two chapters of the First Book of Kings. It comprises also those Psalms which were probably written by David, and which are inserted in their supposed places, according to the events to which they are believed to refer. The people of God, having been delivered from their persecutors in Egypt, having escaped all the attacks of their enemies, and the peril of the wilderness, at length enter into the Promised Land, and establish the religion of the one true God, in the country which their ancestors had traversed; and which God had sworn to Abraham that his descendants should possess. Though they were so entirely successful at their first occupation of the country, that they obtained possession of the whole land, as Moses had predicted, they failed to execute the commands of God; they spared the lives of the idolatrous inhabitants; they then began to associate with them; to be familiar among them; and, at length, to unite with them in their hateful superstitions and idolatry. For these offences they were severely punished. The surrounding nations were armed with extraordinary power to purify the visible Church, by oppressing and persecuting it, till it had found, by bitter experience, that God always punishes those who forsake his service. These relapses into negligence and idolatry, with their consequent punishments, were continued till the accession of David to the throne of Israel, after the death of Saul. By him the surrounding enemies of God were subdued, and the visible Church advanced to its utmost perfection, purity, and glory. David never fell into idolatry, and the effect of his continued perseverance in, and faithful adherence to the religion of his fathers, was visible in the extent of his dominions, the abundance of his wealth, the liberality of his people, the universal regard to religion throughout his kingdom, and the magnificent preparations for that temple, which Solomon founded and completed.

The transpositions of passages in this Period are more numerous than those in the second and third. In the Book of Joshua, the appearance of the Angel to the Hebrew leader is formed into a more connected history, Joshua vi. 1; v. 13, to the end; and vi. 2, to the end. The authority of Bishop Horsley is preferred to that of St. Jerome, respecting the time and place of the reading the Law of Moses on Mounts Ebal and Gerizim. The passage in which this event is related will be found in Joshua viii. 30, to the end. The Israelites, in the preceding verses of the chapter, are represented as being at Gilgal, which was at a great distance from Mount Gerizim; they had not yet possessed the country, and it is not probable that all the people should suddenly leave the seat of the war in which they were then engaged, and proceed to another part of the country, to do that which might with greater convenience, and greater propriety, be done at a later period. Bishop Horsley supposes, therefore, that the Law was read to the people after the conquest of the country, when the land rested from war; and, upon his authority, the transposition of the passage has been made. St. Jerome supposes, that immediately on entering upon the promised land, the Law was read on two smaller mountains, named Ebal and Gerizim, near Jericho; an opinion which, though defended by Epiphanius, does not appear to be sufficiently supported.

The twenty-second of Joshua is also transposed. It records the return of the Reubenites, after the end of the war, the conquest of the country, and the reading of the Law on Mount Gerizim. Their return is placed after the latter event, and not, as in the canon, after the division of the country. When their service was fully accomplished, they would, of course, be sent home, as Joshua had promised.

The latter chapters of the book of Judges are well known to relate the events which took place during the interregnum, after the death of Joshua. They are accordingly inserted, in this Arrangement, before the first servitude of the Israelites, under Cushan-Rishathaïm.

The story of Ruth, on the authority of Bishop Patrick, is referred to the account of the famine in Israel, on the invasion of the Midianites.

To enable the reader to remember with greater accuracy the history of the Judges, the sections are divided according to the several governments of these magistrates.

In the history of Eli, the Bible chronology is followed, and Eli, Samson, and Samuel, are made contemporaries. The Arranger has adopted, except in a few instances, the Bible chronology throughout this work; because it appeared, after much consideration, preferable to any other system. It is consistent with itself, it is sanctioned by authority, having received that almost infallible stamp of excellence, the test of time, and the most diligent and critical inquiry. Valuable as the *Analysis* of Dr. Hales undoubtedly is, the Arranger could not venture to adopt his dates, and his system, unless they had been approved by the same authorities, and confirmed by the same criterion of excellence, which have determined the value, and recommended the Bible chronology.

In arranging the very difficult passages which refer to the youth of David, when he conquered Goliath, and played before Saul, the Editor has been guided by the authority of Bishop Horsley, who seems to have considered the subject with much attention, and he has relied with confidence on his decision.

The chief remaining transpositions in this Period, are the several passages in Samuel and Chronicles, which are necessarily changed, to harmonize the general narrative more completely; and the parallel passages are inserted at the end of the respective sections in which they occur in smaller type, so that the reader may always compare the corresponding accounts of the same events, by the writers of the two different books. The events of the life of David are so arranged in sections, that the reader will be able to follow his wanderings on the map, and to peruse his history without difficulty. The appeal of the woman of Tekoa to David is put together on the authority of Bishop Horsley; and the escape of Hadad, inserted parenthetically in 1 Kings x., is assigned to its chronological place. One principal cause of the apparent want of order, in the arrangement of the events recorded in the Sacred Canon, arises from frequent parentheses; in the same way as the account of the death of John the Baptist is an interruption of the narrative of the Evangelists, in the New Testament.

The Fifth Period comprises the reign of Solomon, the era of the highest greatness at which the Jewish kingdom arrived; when the visible Church attained its utmost splendor, and the promise to Abraham was accomplished, that the country from the Mediterranean to the Euphrates should be subject to the dominion of Israel. This Period includes the first chapters in the First Book of Kings, which relate the life of Solomon; the first nine chapters of the Second Book of the Chronicles, which are harmonized with those from the Books of Kings; the Psalms, supposed to have been sung or written at the dedication of the temple; and the books of Canticles, Proverbs, and Ecclesiastes.

The chief difficulty of arranging the events of this Period arose from the miscellaneous manner in which the several circumstances of Solomon's life are narrated by the sacred writers. They are enumerated, either as they occurred to the minds of the writers, or as they were compiled or abridged from the public registers of the kingdom. It has been endeavoured so to dispose of them, that the events of the reign of this great king may be read in their probable order. The prayer at the dedication of the temple, which is given at greater length in the Chronicles than in the Kings, will be seen in its complete form. The Book of Canticles is supposed to have been written when Solomon was a young man, at the time he removed the daughter of Pharaoh to his palace in the forest of Lebanon. The Book of Proverbs is placed after the visit of the queen of Sheba, when the wisdom of Solomon was celebrated throughout the world. It immediately follows the passage which refers to the number of his proverbs. The proverbs, which were found in the temple, and were copied out by the men of Hezekiah, are inserted among the rest, and are not placed in the reign of Hezekiah, as recommended by Torshel, because they are *not* called the proverbs of the men of Hezekiah, but of Solomon. They were neglected till the reign of Hezekiah, when they were discovered among the archives in the temple, but they cannot chronologically be dated from that time. The Book of Ecclesiastes comes after the account of the offence of Solomon. It is generally supposed to have been written as a kind of recantation upon his repentance for his errors, before his death.

The Sixth Period comprises the time from the accession of Rehoboam, to the commencement of the Babylonish captivity. It includes the greater part of the Books of Chronicles and Kings, which are harmonized throughout, with some of the Psalms, and the prophecies of Joel, Isaiah, Hosea, Amos, Jonah, Micah, Obadiah, Nahum, Habakkuk, Zephaniah, part of Jeremiah, and part of the first chapter of Daniel. The several predictions or distinct discourses, contained in the respective books of the prophets, are given in their historical places; and notes are appended to each, explaining the reasons for the dislocation. The difficulties of arranging this period were very great. The intricacies of the chronology, the double line of the kings of Judah and Israel, with the differences of explanation among the authors who were consulted, presented obstacles which at first sight appeared insuperable. Various modes presented themselves of dividing the double line of kings; one, by placing them in two columns, and attaching the common date in the margin; another, of placing the kings of Israel after those of Judah, as a separate part; and, that which has been adopted, to divide the history of the kings of Judah into parts, each part containing two portions: the first giving a history of a king of Judah; the second appropriated to the reign of the contemporary king, or kings, of the sister kingdom. This plan was selected because it presented two advantages: it enabled the reader to peruse the history of all the kings of Judah as one connected history, by reading through the first portions of each part, and the history of the kings of Israel in the same manner, by perusing the second portions of each part; and it enabled him also to pass without interruption to the history of the kings of Israel contemporary with the respective kings of Judah. If the first of the plans mentioned had been adopted, much room would have been lost, in consequence of the number of blank spaces left in the columns devoted to the history of the kings of Israel, the history of these kings being given by the inspired writers, within much less compass than the history of the kings of Judah; and the arrangement had already occupied more pages than was expected. If the second plan had been acted upon, the chronological and historical continuity of the narrative would have been destroyed, and the principal design of the arrangement consequently defeated.

Although this Period occasioned more labor and inquiry than the rest, the authorities for inserting particular passages in their appropriate places were sometimes so equally balanced, that it was almost impossible to decide between the merits of the contending arguments. In such cases, the Arranger is open to the charge of want of judgment, from those with whom he may differ. The compass of the work did not admit the insertion of long discussions; he has been contented, therefore, with submitting to his readers, in the several notes, the arguments which have induced him to place the prophecies and the history in their present order.

The Seventh Period comprises the history of the Babylonish captivity. No historical book in the Old Testament contains a complete narrative of the transactions of the seventy years; they are related in various parts of the prophets, Jeremiah, Ezekiel, and Daniel, and in the latter passages of the Books of Kings and Chronicles. Much difficulty arose in arranging the several events referred to in this Seventh Period, from the circumstance that the prophecies of Ezekiel were delivered to the Jews in the captivity at Babylon, at the same time that Jeremiah was prophesying at Jerusalem and in Egypt. To prevent any confusion in rightly apprehending this part of the sacred history, the events which took place, and the prophecies which were delivered at Jerusalem, are placed in a different part from those at Babylon. The transactions in Egypt, when the Jews who escaped from the captivity fled into that country, after the murder of Gedaliah, and took with them Jeremiah the prophet, are given in a separate part. The reader will thus be enabled to peruse the account of the affairs of the Jews at Jerusalem, Babylon, and Egypt, without confounding either places or dates. The variety of contending authorities respecting the dates and occasions of the several prophecies of Jeremiah caused some embarrassments; the decision to which the Arranger came is submitted, with the result of the labors of Blayney, Lightfoot, and Taylor,* in a tabular form to the reader; who will be able to compare the arguments of the various writers on this subject, and to rectify any error which he may suppose has been made. The many interesting circumstances, which took place in the siege of Jerusalem, are collected into one narration from Jeremiah, Chronicles, and Kings; and few narratives of sieges or battles, in ancient or modern history, are so full of incident, instruction, and variety. The prophecies of Ezekiel, being for the most part dated by the prophet himself, were arranged with little difficulty. The events at Babylon, after the return of Nebuchadnezzar, and prior to the decree of Cyrus, are chiefly related in the historical chapters of the Book of Daniel. The account of the wonderful manner in which these events effected the elevation of Daniel, the restoration of the Jews, and thereby the accomplishment of the prophecies of God, may be justly considered as one of the most interesting and beautiful parts of the Old Testament. The Period ends with the decree of Cyrus, as it is contained in the last chapter of the Chronicles and the first of Ezra.

The Eighth and last Period comprises the events from the termination of the captivity to the probable close of the Canon. It includes, besides several of the Psalms, the Books of Ezra, Nehemiah, and Esther, and the prophecies of Zechariah, Haggai, and Malachi. The arrangement of the events of this period has been chiefly made on the authority of Dean Prideaux, whose history is advocated and adopted by Dr. Hales, Dr. A. Clarke, the present Bishop of Winchester, and many other learned and pious authors. Lightfoot's hypothesis of the arrangement of the events of this period is generally considered as incorrect. The very close connexion which subsisted between the Holy Land and Persia, after the restoration of the Jews from their captivity, and the manner in which their adversity and prosperity, as well as their progress in the building of the temple and city were influenced, or rather affected by the politics of the court of Persia, rendered it impossible to separate the accounts of the two countries; they are incorporated, therefore, into one history, and the prophecies are placed in their respective situations. The principal dislocated passages included in this period, are those of Ezra, and part of Nehemiah. The whole book concludes with the first nine chapters of the First of Chronicles, and a passage from Nehemiah, both which were either written by the last editors, or verses in them were interpolated by the last editor, that is, by Simon the Just and the Great Sanhedrin, as some expressions in them allude to the times of Alexander the Great. The concluding passage from Nehemiah speaks of Jaddua the high priest, who met Alexander; and mentions also Darius, who was conquered by that sovereign, in terms which seem to imply that Darius lived many years before the time when the passage in question was written; and as Alexander died about 324 B.C., and Simon the Just in 291 B.C., these passages

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[* To these have been added the arrangement of Dr. J. G. Dahler, professor of Theology in the Protestant Seminary of Strasburg.—Ed.]

are dated a few years before the death of the latter, and assigned to the year 300 B.C.

Thus is the biblical reader presented with a complete History of the World and the Church, from the delivery of the promise to our first parents in obscure terms, till the dawn of the day of the Messiah approached. The light of prophecy gradually became clearer till the express testimony of Malachi was given, "the Lord whom ye seek shall suddenly come to his temple."

Such is the brief outline of that arrangement of the contents of the Old Testament, which is now submitted to the judgment and candor of the Christian world. It is designed only to assist the reader of Scripture in his study of that great scheme of Providence, God revealed by Omnipotence. The visible world, so magnificent and so beautiful, is a temple worthy of God the Creator; the spiritual world, described in the pages of Scripture, is a temple equally worthy of God the Redeemer. Both equally demonstrate the mercy and the love of the same all-wise Providence to the bodies, and the souls of men. In the privileges, and in the certainty of a covenanted redemption, as in the changes of the seasons, and other blessings of the visible creation, every child of Adam is alike interested: and if the researches of science to promote the happiness of the body, or to illustrate the laws, and the harmony of the universe, are regarded with favor, in such a manner it is trusted the present attempt will be received, which is intended to promote the happiness of the soul, and to elucidate the great scheme of Almighty God in the moral government of the world.

Considering the subject in this view, it may be justly said that every class and description of the admirers and readers of Scripture are interested in an arrangement of its sacred contents.

The unlearned will be more able to comprehend those difficulties of Scripture which originate in an ignorance of the occasion on which a psalm or prophecy was written. The passages which seem at first sight to contradict each other, will, by harmonizing the several accounts, be clear and consistent; those innumerable false interpretations of single texts, the chief source perhaps of popular theological misapprehension, will be obviated by fixing that *primary* meaning which was intended to be conveyed to the mind of the persons to whom the passage was originally addressed.

The learned will find his labors lessened in tracing the meaning of peculiar words, the object of obscure expressions, or the intention and scope of passages, which require more particular attention. As the meaning of a sentence is better and sooner apprehended, when the preceding and subsequent passages of the context are evident, so, also, will the meaning of the obscurer difficulties of the inspired narrative be more easily discoverable, if the preceding and subsequent events of the connected history are known.

The clergyman will, of all others, be most interested in a work of this nature. In expounding the Scripture to his hearers, the *primary* meaning of a passage is of the utmost importance. As the books of Scripture were all, in some measure, originally designed to accomplish some temporary object, before they were committed as a lasting testimony to the Church of God—the spiritual application of every part of the Old Testament to Christians of the present day will be immediately perceived, when the original application to the circumstances of the ancient Church has been satisfactorily ascertained. The lessons appointed for every day in the year will become more interesting, in proportion as they are better understood. The beauty and sublimity of many passages will be made evident, when that part of the history of the dispensations of Providence, to which they refer, is thus more fully developed.

The attendant on public worship, who has but little time, except on Sunday, for studying the Scriptures, when his attention is arrested by any passage or expression which appears obscure and difficult, if he has not, on his return home, access to commentaries and more valuable and laborious works, will find an arrangement of the text of the Old Testament solve many difficulties, and supply in some degree the place of a more extensive commentary.

The pious mother of a family, who is anxious to lay the foundation of Christian morality upon Christian principles, and endeavours to make her children acquainted with the wisdom "that maketh wise unto salvation," by engaging their tender minds through the medium of connected annals, will be more able to interest them in the finest volume of all history. Many of the most important parts of the Old Testament are with the utmost difficulty made pleasing to children, who do not, and cannot, at a very early age, perceive the connexion, the consistency, and the harmony that pervades the whole. While their attention is arrested by the beautiful narratives of the Sacred Volume, they are too often embarrassed and confused by the attempts of the anxious parent to explain the connexion between the parts of that variety of interesting matter, which makes the Scripture so attractive, as well as useful. The best foundation of a good education is a knowledge of Scripture; and that knowledge will be acquired with delight, if the child becomes interested in the Bible as a complete history. By such an arrangement, therefore, the labor of the parent is lessened, and the child at once interested and improved.

The students of history, it may be justly supposed, will be particularly interested in an arrangement of the Bible. As the history of the world in general has been called "philosophy teaching by examples," the history of the Bible may be called "religion teaching by examples." Without this inestimable collection of records there would be no foundation for the ancient history of the world; we should be in utter darkness with respect to the most important questions; we should know nothing of the origin of all things—the cause of the mixture of good and evil—the manner in which man began to be, and continues to be, the being that he is; we should know nothing of the origin of nations, or by what means the world was overspread; we should be still ignorant of the primitive condition of society in the patriarchal ages, before the corruptions of the postdiluvians had introduced, or perfected, the incongruous and detestable system of idolatry which characterized Egypt and Greece and Rome, and the whole pagan world, and which now disgraces the nations of the East in general, and particularly Hindostan. Events which are only hinted at, or referred to in Scripture, are related at length in history. In the arrangement of the narrative of Scripture, the student of history may read the prophecies that foretold events, and in the events recorded in history he will read the accomplishment of those prophecies. History will thus be the commentary on Scripture and on prophecy; and the influence of religion will be confirmed, while the knowledge of the inquirer is increased. The falsely-called philosophical reader of history, who rejects the notion of a particular Providence in overruling the affairs of men, may imagine he can discover adequate causes for the several changes in dominion and power among the ancient monarchies; but he who looks beyond what are called secondary causes perceives that all these powers in their turn were raised up to protect, or to punish, the visible Church of God; and that when they had accomplished this object, their pride, their greatness, their pomp, and their glory were annihilated. The history of the Bible alone acquaints us with the real cause of the origin, the decline, and fall of all the ancient monarchies; and when that history is arranged in its order, a clear explanation is given to many obscurities of ancient history, to the plans of Providence in the government of the world, and to the predisposing causes which led to the various circumstances connected with the history of the Church.

Nor will an arrangement of the Bible be less useful to the general reader, and to the lover of literature—to that large portion of the community, who, though they have no objection to peruse works of instruction, uniformly prefer those which promise amusement only. It never ought to be said that the Sacred Scriptures are given for our amusement; but while they abound in the most solemn and important lessons, on the observance or neglect of which both our present as well as future happiness depends, it is equally true, that the lover of poetry may elevate his mind, and kindle his imagination, by admiring ideas which no other book contains, in language which the epic or the dramatic power of Greece itself has neither surpassed nor equalled. The literary beauties of the Scriptures, considering those Scriptures only as specimens of composition, are superior to all that can be selected from the tenderest, the sublimest, the most admired efforts of human genius. Those only are worthy to be placed near them, the authors of which have wandered on the heights of Sion's hill, and visited the flowery brooks beneath.

By an arrangement of the Bible, the lover of literary excellence will be more able to appreciate these invaluable compositions. The jewels of the temple will be set—the apples of gold will be enclosed in the network of silver; the man most indifferent to their spiritual value will learn to admire the harmony and simplicity of the narrative, and the magnificence of the poetry. And when he permits the question to propose itself fairly to his consideration, why this wonderful volume was written? whence was the more than human intellect thus displayed throughout? then it may be, that the same Holy Spirit of God, which gave eloquence and poetry, as well as purity, holiness, and truth, to his servants, may render the impression, which the answer to such a question would suggest, effectual and permanent.

The infidel and the skeptic, who have thoughtlessly or wilfully rejected Revelation, because in truth they have never submitted to the labor of exploring and examining its evidences, may perceive in an arrangement of the contents of the Old Testament, the most incontrovertible demonstration of the Bible's authenticity, its genuineness, and its inspiration.

The absurdities of the deistical creed are so great, that the wildest reveries of the most unbridled enthusiasm are sober common sense when compared to them; and the arguments in favor of the Scriptures are so complete and satisfactory, that no additional reasoning can be expected to influence those who have disregarded them; yet a powerful and a novel corroboration of those arguments is afforded by the wonderful harmony which pervades this miscellaneous collection of writings called the Old Testament. Lord Bacon has observed with equal force and truth, that "The harmony of a science, each part supporting the other, is, and ought to be, the true and brief confutation and suppression of all the smaller sorts of objections." And the remark will apply to the arrangement of the Bible. The contents of this book were written at different times; the various writers were unknown to each other. Like the writers of the New Testament, the greater part of them were exposed to suffering and persecution on account of their doctrine;* the times in which they wrote were remote from each other; their compositions were delivered to the people, and were preserved by the priests in their unconnected form. *One primary* object was principally intended by each writer, and by every paragraph; yet all these miscellaneous compositions, when they are put together, are found to contain a perfect history, confirmed by the testimony of all other authenticated histories. The researches of the learned and the enterprising have alike contributed to demonstrate the truth of the narrative, which is so wonderfully complete in itself, that ingenuity has been in vain engaged, for two thousand years, in attempting to discover some imposition, or to overthrow one recorded fact. The history, therefore, contained in the Bible is true, and the system of infidelity is consequently false; or all the writers of the Old Testament without exception were impostors, or dupes, and every history of ancient nations is not to be credited; or, what is still more difficult to suppose, all ancient history is uniformly falsified in those particulars which corroborate the Sacred Scriptures. These and many similar absurdities, unavoidably consequent on any deistical scheme, it is needless to confute; and these absurdities, the mere statement of which form their immediate refutation, are made more glaring by perusing the Scripture narrative, in the form of an historical and chronological arrangement of the Sacred Text.

The pious and humble Christian, as a member of the Universal Church, cannot but be interested in that portion of sacred history which is related in the Old Testament; and in perusing it in its historical form, he will be able to perceive more clearly the development of the plans of Providence. He will there discover in what manner events, apparently unconnected, all tend in a greater or less degree to the fulfilment of some wonderful events which were previously foretold, but which, at the time when these results were delivered, appeared impossible to be brought about;—he will perceive that all the circumstances recorded in the Scriptures tend to one end, with as much regularity as the incidents in a regular drama bring about the catastrophe. He will see them combine in one purpose, prove one point, develop one mighty scheme, which was planned in the councils of Omnipotence, gradually revealed to mankind, and is still in progress among mankind;—he will perceive that the scheme of prophecy has been in great measure surely accomplished, and will be more and more convinced that the remaining prophecies shall be all fulfilled; he will hail the day when the curse shall be removed, the house of Israel restored, and the reign of universal righteousness commence; he will learn to apply to himself the doctrine of a peculiar Providence; he will see, that though prophecy and miracle have in one sense been discontinued, though the Canon of the Scripture be closed, yet the gradual fulfilment of the prophecies it contains may be regarded as a perpetual miracle appealing to the hearts and to the consciences of all the generations of mankind. The same unchangeable God still governs the world and the Church, and orders the events that occur to both according to the purposes of his own will. He rules over the least as well as the greatest events; and as the beauty of a flower, and the mechanism of an insect declare the universality of his Providence as loudly and as plainly as the sun in the heavens,

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[* See Hebrews, xi. 32–37.—Ed.]

or the moon walking in her brightness; so does the declaration of his own immutable Scripture, that not a sparrow falls unpermitted to the ground, convince the Christian, who views the stupendous events recorded in his Bible, that he too is not and cannot be unnoticed nor neglected in the government of the universe. Happy is he, who, having a hope full of immortality through Him who has become the propitiation for the sins of man, reads his own lot in the conduct of God towards his Church, and resigned and contented with the present, rejoices in the prospect of the future.

In this edition, which has been carefully corrected, the marginal references and various readings are given. And, in order to render this Arrangement still more extensively useful, the whole has been divided into Portions, in such a manner, that, by reading one Portion daily, the Old Testament (with the exception of the Genealogical Tables, some parts of the Levitical Law, and a few other passages), may be read through, once in a year. The Tables of Portions, which have been formed chiefly for THE USE OF FAMILIES, will be found in the annexed Calendar, which is constructed on the same plan as that prefixed to the Book of Common Prayer, in which the reader is referred to the portion of Scripture appointed for every day throughout the year.

PORTIONS OF SCRIPTURE

FOR EVERY DAY IN THE YEAR.

The following TABLES are designed principally *for the Use of Families.* The Arrangement is so divided, that by reading *one portion* DAILY, the *Old Testament* may be read through in the course of the year.

N. B. Only the Scripture inserted here is intended to be read; the Parallel Passages, which are printed in smaller type, are omitted.

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20	Ezra 6. 14, *to end;* Psalms 48, 81, 146 *to* 150.	1111
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THE

OLD TESTAMENT.

PERIOD I.(1)

FROM THE CREATION TO THE DELUGE.

PART I.

THE CREATION.(2)

Year before the(3) Common Year of Christ	4004	Dominical Letter	B
Year before Christ according to Dr. Hales	5411	Cycle of the Moon	7
Julian Period	710	Indiction	5
Cycle of the Sun	10	Creation from *Tisri*, or *September*	1

GEN. i. *and* ii. 4, *to the end.*

PART I.

The creation of heaven and earth, 3 *of the light,* 6 *of the firmament,* 9 *of the earth separated from the waters,* 11 *and made fruitful,* 14 *of the sun, moon, and stars,* 20 *of fish and fowl,* 24 *of beasts and cattle,* 26 *of man in the image of God,* 29 *also the appointment of food.*—Chap. ii. 4. *the manner of the creation,* 8 *the planting of the garden of Eden,* 10 *and the river thereof.* 16 *The tree of knowledge only forbidden.* 19 *The naming of the creatures.* 21 *The making of woman, and institution of marriage.*

[1] IN [a]the beginning God created the heaven and the earth. [2] And [b]the earth was without form and void; and darkness was upon the face of the deep.

[c]And the Spirit of God moved upon the face of the waters; [3] and [d]God said, "Let there be light;" and there was light. [4] And God saw the light, that it was good; and God divided *the light from the darkness. [5] And God called the light Day, and the darkness he called Night. †And the evening and the morning were the first day.

[6] And God said, "Let there be ‡a firmament in the midst of the waters, and let it divide the waters from the waters." [7] And God made the firmament, and divided the waters which were under the firmament from [e]the waters which were above the firmament: and it

* Heb. *between the light and between the darkness.*

† Heb. *And the evening was, and the morning was.*

‡ Heb. *an expansion.*

a Gen. 14. 19, 22. Ex. 19. 5. & 20. 11. & 31. 17. De. 10. 14. 2 Ki. 19. 15. 1 Chr. 16. 26. & 29. 11. Ne. 9. 6. Job 5. 9. & 9. 8-10. & 26. 7-13. & 37. 18. & 38. 4. & xxxix., xl., xli. Ps. 8. 3. & 19. 1. & 24. 1, 2. & 33. 6–9. & 40. 5. & 50. 12. & 74. 16, 17. & 89. 11, 12. & 90. 2. & 92. 5. & 95. 5. & 96. 5. & 102. 25. & 104. 2, 5, 24, 30. & 115. 15, 16. & 121. 2. & 124. 8. & 134. 3. & 136. 4-9. & 146. 6. & 147. 8. & 148. 1-6. Pr. 3. 19. & 8. 22-29. & 16. 4. Ec. 11. 5. Is. 37. 16. & 40. 22, 26. & 42. 5. & 44. 24. & 45. 7, 12, 18. & 48. 13. & 51. 13. Jer. 5. 22. & 10. 12. & 27. 5. & 32. 17. & 51. 15. Zech. 12. 1. Mat. 11. 25. Mark 13. 19. John 1. 1-3. Ac. 4. 24. & 14. 15. & 17. 24. Ro. 1. 20. & 11. 36. 1 Co. 8. 6. Ep. 3. 9. Col. 1. 16, 17. He. 1. 2, 10. & 3. 4. & 11. 3. 2 Pet. 3. 5. 1 Jo. 1. 1. Re. 3. 14. & 4. 11. & 10. 6. & 14. 7. *b* Je. 4. 23. *c* Is. 40. 13, 14. *d* Mat. 8. 3. Jo. 11. 43. 2 Co. 4. 6. *e* Ps. 148. 4.

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(1) Two objects are continually kept in view throughout the volume of the Old Testament. One is, to turn men from idolatry in all its forms of vice and error; the other, to direct their attention, by the gradual development of the scheme of prophecy, to the future Messiah. It is my design, in the following notes, not only to give the reader, wherever it may appear necessary, satisfactory references for the arrangement I have adopted; but to point out the wonderful manner in which Infinite Wisdom has manifested itself in the government of the world, in constant reference to these two great objects.

(2) The design of Moses will be better understood, if we consider the state of the world at the time in which the Pentateuch was written. Mankind was absorbed in the grossest idolatry; and that idolatry, for the most part, originated in the neglect, the perversion, or the misapprehension of certain truths, which had once been universally known. Moses therefore commences his narrative, by relating, in simple language, the truths thus disguised or perverted; and he alludes, in many of his expressions, to the surrounding superstitions. In pursuance of this plan, he relates, first, the creation of the world by the one true God, in opposition to the Egyptian doctrines of the necessary eternity of the world, and an infinite succession of similar worlds.—Vide Horsley's *Biblical Criticisms*, vol. i. p. 3; Faber's *Origin of Pagan Idolatry*, vol. i. p. 111-152; Hale's *Analysis*, vol. i. p. 317; with the authorities in Pritchard's *Egyptian Mythology*, p. 178-187.

(3) The dates of the Bible chronology are chiefly adopted throughout: [they will be inserted in the margin at the beginning of every section.—Dr. Hales' dates are also given.—ED.]

was so. [8] And God called the firmament Heaven. And the evening and the morning were the second day.

[9] And God [f]said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear;" and it was so. [10] And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. [11] And God said, "Let the earth bring forth *grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth;" and it was so. [12] And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. [13] And the evening and the morning were the third day.

[14] And God said, "Let [g]there be lights(4) in the firmament of the heaven to divide †the day from the night; and let them be for signs, and for seasons, and for days, and years: [15] and let them be for lights in the firmament of the heaven to give light upon the earth;" and it was so. [16] And God made two great lights; the greater light ‡to rule the day, and the lesser light to rule the night: *he made* [h]the stars also. [17] And God set them in the firmament of the heaven to give light upon the earth, [18] and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. [19] And the evening and the morning were the fourth day.

[20] And God said, "Let [i]the waters bring forth abundantly the *moving creature that hath †life, and ‡fowl that may fly above the earth in the *open firmament of heaven." [21] And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good. [22] And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." [23] And the evening and the morning were the fifth day.

[24] And God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind;" and it was so. [25] And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good.(5)

[26] And God said, "Let [j]us make man in our image, after our likeness; and [k]let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." [27] So God created man in his own image, in the image of God created He him; [l]male and female created He them. [28] And God [m]blessed them, and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that †moveth upon the earth."

[29] And God said, "Behold! I have given you every herb ‡bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; [n]to you it shall be for meat. [30] And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there* is *life, I have given every green herb for meat;" and it was so. [31] And God saw every thing that he had made, and, behold, it was very good! And the evening and the morning were the sixth day.

[f] Job 26. 10. & 38. 8. Ps. 24. 2. & 33. 7. & 104. 9. & 135. 6. Pr. 8. 29. Jer. 5. 22. 2 Pe. 3. 5.

* Heb. *tender grass.*

[g] De. 4. 19. Ps. 8. 3. & 19. 1-5. & 74. 16. & 104. 19. & 136. 7. Je. 31. 35.

† Heb. *between the day and between the night.*

‡ Heb. *for the rule of the day.*

[h] Job 38. 7.

[i] Ps. 104. 21-26.

* Or, *creeping.*

† Heb. *soul.*

‡ Heb. *let fowl fly.*

* Heb. *face of the firmament of heaven.*

[j] Ge. 5. 1. & 9. 6. De. 32. 6. Job 10. 3, 8. Ps. 100. 3. & 119. 73. & 138. 8. & 139. 13. Ec. 7. 29. Is. 63. 16. & 64. 8. Eccl. 17. 3. Wis. 2. 23. Acts 17. 24-29. 1 Cor. 11. 7. 2 Cor. 3. 18. & 4. 4. Eph. 2. 10. & 4. 24. Col. 1. 15. & 3. 10. Ja. 3. 9.

[k] Ge. 9. 2-4. Job 5. 23. Ps. 8. 6-8. & 115. 16. Je. 27. 5, 6. Eccl. 17. 4. He. 2. 7. Ja. 3. 7.

[l] Ge. 2. 21-24. & 5. 2. Mat. 19. 4. Ma. 10. 6. 1 Co. 11. 8, 9.

† Heb. *creepeth.*

‡ Heb. *seeding seed.*

[m] Ge. 9. 1, 7. & 12. 2. & 17. 16, 20. & 22. 17. & 24. 35. & 26. 3, 4, 24. & 30. 27, 30. Le. 26. 9. Job 42. 12. Ps. 37. 22-26. & 107. 38. & 127. 3. & 128. 1-3. Pr. 3. 33. & 10. 22.

[n] Ge. 2. 16. & 9. 3. Job 28. 5. & 36. 31. & 38. 41. Ps. 104. 14, 15, 27, 28. & 111. 5. & 136. 25. & 145. 15. & 146. 7. & 147. 9. Mat. 6. 25, 26. Lu. 12. 24. Jo. 6. 32. Ac. 14. 17. & 17. 25. 1 Ti. 6. 17.

* Heb. *a living soul.*

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(4) The sun and moon being objects of worship, Moses here specifies the purposes for which they were created; as if in ridicule of the idolatrous Sabianism of the day.

(5) For the same reason (vide note 4) he mentions the creation of vegetables, reptiles, and inferior animals, many of which were worshipped by the Egyptians; thereby asserting, in the very beginning of his work, the superiority of the God of Israel to the gods of the Egyptians.

Gen. ii. 4, *to the end.*

[4] These [o]are the generations of the heavens and of the earth when they were(6) created, in the day that the LORD God made the earth and the heavens, [5] and every plant of the field before it was in the earth, and every herb of the field before it grew; for the LORD God had not [p]caused it to rain upon the earth, and there was not a man to till the ground. [6] But †there went up a mist from the earth, and watered the whole face of the ground.

[7] And the LORD God [q]formed man ‡of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

[8] And the LORD God planted [r]a garden eastward in Eden; and there he put the man whom he had formed. [9] And out of the ground made the LORD God to grow every tree that is pleasant to the sight and good for food; [s]the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. [10] And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. [11] The name of the first is Pison: that is it which compasseth the whole land of Havilah where *there* is gold; [12] and the gold of that land is good: there is bdellium and the onyx stone. [13] And the name of the second river is Gihon: the same is it that compasseth the whole land of *Ethiopia. [14] And the name of the third river is Hiddekel: that is it which goeth †toward the east of Assyria. And the fourth river is Euphrates.

[15] And the LORD God took ‡the man, and put him into the garden of Eden to dress it and to keep it. [16] And the LORD God commanded the man, saying, "Of every tree of the garden *thou mayest freely eat; [17] but of the tree of the knowledge of good and evil, [t]thou shalt not eat of it; for in the day that thou eatest thereof †thou [u]shalt surely die."

[18] And the LORD God said, "It is not good that the man should be alone; I will make him an help ‡meet for him." [19] And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto *Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. [20] And Adam †gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

[21] And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof, [22] and the rib, which the LORD God had taken from man, ‡made he a woman, and brought her unto the man. [23] And Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called *Woman, because she was taken out of †Man. [24] Therefore [v]shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." [25] And they were both naked, the man and his wife, and were not ashamed.

o See Ge. 1. 1.
p Job 38. 26–28.
† Or, *a mist which went up from, &c.*
q Ge. 3. 19, 23. & 7. 22. Nu. 16. 22. & 27. 16. Job 10. 9. & 12. 10. & 27. 3. & 33. 4, 6. & 34. 15. Ps. 78. 39. & 103. 14. Ec. 3. 20. & 12. 1–7. Is. 2. 22. & 29. 16. & 45. 9. & 64. 8. Ze. 12. 1. 2 Es. 3. 5. Eccl. 16. 30. & 17. 1. Jo. 20. 22. Acts 17. 25. Ro. 9. 20. 1 Co. 15. 45, 47. 2 Co. 5. 1.
‡ Heb. *dust of the ground.*
r Ge. 3. 23, 24. & 4. 16. & 13. 10. 2 Ki. 19. 12. Is. 51. 3. Ez. 27. 23. & 28. 13. & 31. 8, 9. Joel 2. 3.
s Ge. 3. 22. Pr. 3. 18. & 11. 30. Re. 2. 7. & 22. 2, 14.
* Heb. *Cush.*
† Or, *eastward to Assyria.*
‡ Or, *Adam.*
* Heb. *eating thou shalt eat.*
t Ge. 3. 1, 3, 11, 17. 2 Es. 3. 7.
† Heb. *dying thou shalt die.*
u Ge. 3. 3, 19. De. 27. 26. Ez. 3. 18, 20. & 18. 4, 13, 27, 32. & 33. 8. Ro. 1. 32. & 5. 12–21. & 6. 6, 16, 23. & 7. 10-13. & 8. 2. 1 Co. 15. 22, 56. Ga. 3. 10. Ep. 2. 1-5. Col. 2. 13. 1 Ti. 5. 6. Ja. 1. 15. 1 Jo. 5. 16.
‡ Heb. *as before him.*
* Or, *the man.*
† Heb. *called.*
‡ Heb. *builded.*
* Heb. *Isha.*
† Heb. *Ish.*
v Ge. 24. 58, 59. & 31. 15. De. 21. 13. Ps. 45. 10. Mal. 2. 14. Mat. 19. 5. Ma. 10. 7. Ro. 7. 2. 1 Co. 6. 16. & 7. 2. Ep. 5. 31.

PART II.

INSTITUTION OF THE SABBATH, AND FALL OF MAN.

GEN. ii. 1–3, *and chap.* iii.

PART II.
A. M. 1.
B. C. 4004.
HALES, 5411.
J. P. 710.

The first Sabbath.—Chap. iii. 1 *The serpent deceiveth Eve.* 6 *Man's shameful fall.* 9 *God arraigneth them.* 14 *The serpent is cursed.* 15 *The promised seed.* 16 *The punishment of mankind.* 21 *Their first clothing.* 22 *Their casting out of paradise.*

[1] THUS the heavens and the earth were finished, and [a]all the host of them. [2] And on the seventh day God ended his work which he

a See Ge. 1. 1.

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(6) The history of the creation is recapitulated. Moses describes the work of creation through its several stages, as the phenomena would have successively presented themselves to a spectator, had a spectator been in existence.—Horsley's *Bib. Crit.* vol. i. p. 2.

had made; and he rested on the seventh day from all his work which he had made: [3] and God [b]blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God *created and made.(7)

Gen. iii.

[1] Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, "†Yea, hath God said, 'Ye shall not eat of every tree of the garden?'" [2] And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden; [3] but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'" [4] And the serpent said unto the woman, "Ye shall not surely die; [5] for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."(8)

[6] And when the woman saw that the tree was good for food, and that it was ‡pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. [7] And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves *aprons.

[8] And they heard [c]the voice of the LORD God walking in the garden in the †cool of the day; and Adam and his wife [d]hid themselves from the presence of the LORD God amongst the trees of the garden. [9] And the LORD God called unto Adam, and said unto him, "Where art thou?" [10] And he said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." [11] And he said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" [12] And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." [13] And the LORD God said unto the woman, "What is this that thou hast done?" And the woman said, "The serpent beguiled me, and I did eat."

[14] And the LORD God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and [e]dust shalt thou eat all the days of thy life: [15] and I will put [f]enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."(9)

[16] Unto the woman He said, "I will greatly multiply thy sorrow and thy conception; [g]in sorrow thou shalt bring forth children; and thy desire shall be ‡to thy husband, and he shall [h]rule over thee."

[17] And unto Adam He said, "Because [i]thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it:' [j]cursed is the ground for thy sake; [k]in sorrow shalt thou eat of it all the days of thy life;

b Ex. 20. 8–11. & 23. 12. & 31. 14-17. Le. 19. 3, 30. & 23. 3. & 25. 2. & 26. 2, 31, 35. Nu. 15. 32-36. De. 5. 12-14. Ne. 9. 14. & 10. 31. & 13. 15. Is. 56. 2-6. & 58. 13, 14. Jer. 17. 21, 27. Ez. 20. 12. Ma. 2. 27. Lu. 13. 14. & 23. 56. Jo. 5. 1-18. He. 4. 4-10.

* Heb. *created to make.*

† Heb. *Yea, because, &c.*

‡ Heb. *a desire.*

* Or, *things to gird about.*

c Job 38. 1.

† Heb. *wind.*

d Job 31. 33. & 34. 22. Ps. 139. 7-12. Pr. 15. 3. Jer. 23. 24. Am. 9. 2, 3. Jon. 1. 3, 9, 10.

e Is. 65. 25. Mic. 7. 17.

f Nu. 21. 7. Ps. 132. 11, 12. Is. 7. 14. & 53. 3, 4, 12. Je. 31. 22. Da. 9. 26. Am. 9. 3. Mic. 5. 3. Mat. 1. 23. & 3. 7. & 4. 1, 10. & 12. 34. & 13. 38. & 23. 33. Ma. 16. 18. Lu. 1. 31, 35, 76. & 22. 53. Jo. 8. 44. Ac. 13. 10. & 28. 3-6. Ro. 3. 13. & 16. 20. Ga. 4. 4. Ep. 4. 8. Col. 2, 15. Heb. 2. 14, 15. 1 Jo. 3. 8, 10. & 5. 5. Re. 2. 10. & 12. 7, 9, 17. & 20. 7, 8.

g Ge. 35. 16-18. 1 Sa. 4. 19, 20.

‡ Or, *subject to thy husband.*

h Nu. 30. 7, 8, 13. Es. 1. 20. 1 Co. 7. 4. & 11. 3. & 14. 34. Ep. 5. 22, 23, 24, 33. Col. 3. 18. 1 Ti. 2. 11, 12. Tit. 2. 5. 1 Pe. 3. 1-6.

i 1 Sa. 15. 23.

j Ec. 1. 2, 3, 13, 14. Is. 24. 5, 6. Ro. 8. 20-22.

k Job 5. 6, 7, Jo. 16. 33.

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(7) As Adam and Eve were created on the sixth day, the history of their creation necessarily precedes the account of the institution of the Sabbath. Lightfoot inserts the institution of the Sabbath after the Fall; but we have no proof, from the history, on what day the Fall took place. There is a tradition that our first parents were in Paradise forty days.

(8) The history of the Fall, and the account of the garden of Eden, which precedes it, must be taken literally; there is no proof or appearance of allegory; and that they were always so understood is sufficiently evident from the remains of the traditions of ancient nations. The proofs are too numerous even to be hinted at here; but the curious reader may compare the authorities in Faber's *Origin of Pagan Idolatry*, with Dean Allix's *Reflections on the Books of Moses*, particularly chapters x.–xviii.; in which the Dean shows, that Moses related nothing but what was generally known.

(9) From the moment of the announcement of this promise, the bright and morning star of prophecy, mankind lived in constant, and sometimes in daily, expectation of the Messiah. Their attention was now directed to their future Deliverer; and we shall see their expectation continually renewed, by the long train of prophecies and institutions, till the aged Simeon desired to depart when he beheld the promised Salvation.

[18] thorns also and thistles shall it *bring forth to thee; and thou shalt eat the herb of the field; [19] in the sweat of thy face shalt thou eat bread, till thou return unto the ground; [l]for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

[20] And Adam called his wife's name †Eve; because she was the mother of all living. [21] Unto Adam also and to his wife did the LORD God make coats of skins, and [m]clothed them.(10)

[22] And the LORD God said, "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." [23] Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. [24] So he drove out the man; and he placed at the east of the garden of Eden, [n]Cherubim, and a flaming sword which turned every way, to keep the way [a]of the tree of life.(11)

* Heb. *cause to bud.*
[l] Ge. 2. 7.
† Heb. *Chavah;* that is, *living.*
[m] Is. 61. 10. Mat. 6. 25–30.
[n] Ex. 25. 18–20. Nu. 22. 22, 23. Jos. 5. 13. 1 Sa. 4. 4. 1 Ki. 6. 23, &c. Ps. 80. 1. & 99. 1. He. 1. 7.
[a] *Or*, to the tree, &c.–*Ed.*

PART III.

A. M. 1.
B. C. 4003.
HALES, 5311.
J. P. 711.

PART III.

HISTORY OF ADAM AND HIS DESCENDANTS, TILL THE DELUGE.

GEN. iv.

The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 25 The birth of Seth. 17 Enoch the first city. 19 Lamech and his two wives. 26 Birth of Enos.

[1] AND Adam knew Eve his wife; and she conceived, and bare *Cain, and said, "I [a]have gotten a man from the(12) LORD." [2] And she again bare his brother †Abel. And Abel was ‡a keeper of sheep, but Cain was a tiller of the ground.

[3] And *in process of time it came to pass, that Cain brought [b]of the fruit of the ground an offering unto the LORD. [4] And Abel, he also brought of [c]the firstlings of his †flock and of the fat thereof. And the LORD had respect [d]unto Abel and to his offering; [5] but unto Cain and to his offering he had not respect.(13) And Cain was very wroth, [e]and his countenance fell. [6] And the LORD said unto Cain, "Why art thou wroth? and why is thy countenance fallen? [7] if thou doest well, shalt thou not ‡be accepted? and if thou doest not well, sin lieth at the door. And *unto thee shall be his desire, and thou shalt rule over him."

* That is, *gotten,* or, *acquired.*
[a] See Ge. 3. 15.
† Heb. *Hebel.*
‡ Heb. *a feeder.*
* Heb. *at the end of days.*
[b] Nu. 18. 12.
[c] Nu. 18. 17. Prov. 3. 9.
† Heb. *sheep,* or, *goats.*
[d] Heb. 11. 4.
[e] Ge. 31. 2.
‡ Or, *have the excellency?* He. 11. 4.
* Or, *subject unto thee.* Ge. 3. 16.

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(10) We live in Messiah's world. The Divine Personage who is here called "The LORD God," and who spoke to Adam in the garden, was the Angel Jehovah, who afterwards appeared to the patriarchs, led the Israelites through the wilderness, tabernacled among men in the form of a man, is still the head of his Church, and will again appear to the world. Three things were necessary to be known by man, even in a state of purity; and they appear to have been revealed to him by the Angel Jehovah. These were, the right choice of food; the rite of marriage; and the use of language. The Angel Jehovah had been the guide and protector of man before his fall, and he afterwards becomes his Mediator and Judge. The Angel Jehovah commences a new dispensation, which, when it has passed through its three forms, Patriarchal, Levitical, and Christian, will be terminated by reviving and perfecting the primeval happiness of mankind, in that future Paradise, of which the garden of Eden was but an emblem.—Vide Barrington's *Essay on the Dispensations;* Burnet's *Sermons at Boyle's Lecture,* vol. ii.; Law's *Theory of Religion,* 4th edit. p. 50; and Lowman's *Essay on the Shechinah.*

(11) Our first parents were now banished from Paradise, and clothed in skins. At this time, sacrifices were appointed to be offered. The Deity was pleased to ordain, that "without shedding of blood, is no remission of sins" God therefore commanded, that the blood of animals should be offered mystically, as an acknowledgment of the sins of man. Not that the blood of bulls and of goats "could take away sin;" but that the sacrificer, by offering his bleeding victim, in compliance with the divine ordinance, confessed thereby, that, through sin, he was himself deserving of destruction, and unable of himself to propitiate the Deity. By thus shedding the blood of an innocent victim, he declared his faith and dependence on a better and more perfect Atonement. And, as there can be no imaginable connection between the death of a lamb and the forgiveness of the crime of a man, it is not possible that this plan of worship could have originated in the mind of man.—Vide the authorities on this subject, collected in Abp. Magee's work *On the Atonement;* in Faber's chapter on the Origin and Purport of Sacrificial Rites, *Orig. of Pag. Idol.* b. 2. c. viii.; and in Outram *De Sacrificiis.* Mr. Davison's arguments do not convince me, that the opinion which I have here given is erroneous. See his work *On Primitive Sacrifice.*

(12) In this passage we see the first tokens of the anxious desire of the human race to behold the promised Messiah. The meaning of the exclamation, in the opinion of many divines, is, "I have obtained the man, even Jehovah himself."

(13) God had respect to the offering of Abel, because, by it, he declared his faith in the Atonement. He rejected that of Cain, because, as the first deist, he refused to believe in the promised Messiah.—Vide Dr. Hales, Abp. Magee, Kennicott's Dissertation, Bp. Sherlock and Bp. Patrick on the History of Cain and Abel.

f Mat. 23. 35. 1 Jo. 3. 12. Jude 11.
A. M. ab. 129. B. C. ab. 3875. Hales, 5210.
g Ps. 9. 12.
h John 8. 44.
† Heb. *bloods.* Re. 6. 10.
‡ Or, *Mine iniquity is greater than that it may be forgiven.*
i Job 15. 20–24.
j Ps. 51. 11.
k Ge. 9. 6. Num. 35. 19, 21, 27.
l Ps. 79. 12.
m Ez. 9. 4, 6.
n 2 Ki. 13. 23. & 24. 20. Je. 23. 39. & 52. 3.

[8] And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and [f]slew him. [9] And the Lord said unto Cain, "Where [g]is Abel thy brother?" And he said, "I [h]know not: am I my brother's keeper?" [10] And He said, "What hast thou done? the voice of thy brother's †blood crieth unto me from the ground. [11] And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; [12] when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." [13] And Cain said unto the Lord, "‡My punishment is greater than I can bear. [14] Behold! [i]thou hast driven me out this day from the face of the earth; and [j]from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [k]that every one that findeth me shall slay me." [15] And the Lord said unto him, "Therefore whosoever slayeth Cain, vengeance shall be taken on him [l]sevenfold." And the Lord [m]set a mark upon Cain, lest any finding him should kill him. [16] And Cain [n]went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

o Ge. 5. 3.
* Heb. *Sheth;* that is, *appointed,* or, *put.*

[25] And Adam knew his wife again; and she [o]bare a son, and called his name *Seth. "For God," *said she*, "hath appointed me another seed instead of Abel, whom Cain slew."

† Heb. *Chanoch.*
p Ps. 49. 11.
‡ Heb. *Lemech.*

[17] And Cain knew his wife; and she conceived, and bare †Enoch: and he builded a city, [p]and called the name of the city, after the name of his son, Enoch. [18] And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat ‡Lamech.

* Heb. *whetter.*
† Or, *I would slay a man in my wound, &c.*
‡ Or, *in my hurt.*
q Ge. 5. 6.
* Heb. *Enosh.*
† Or, *to call themselves by the name of the LORD.* 1 Ki 18. 24. Ps. 116. 19. Joel 2. 32. Zep. 3. 9. 1 Co. 1. 2

[19] And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. [20] And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as* have cattle. [21] And his brother's name was Jubal: he was the father of all such as handle the harp and organ. [22] And Zillah, she also bare Tubal-cain, an *instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah. [23] And Lamech said unto his wives,—

"Adah and Zillah, hear my voice!
Ye wives of Lamech, hearken unto my speech!
For †I have slain a man to my wounding,
And a young man ‡to my hurt:
[24] If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.'

[26] And to Seth, [q]to him also there was born a son; and he called his name *Enos. Then began men †to call upon the name of the Lord.(14)

PART IV.

A. M. 1.
B. C. 4004.
Hales, 5411.

PART IV.

GENEALOGY OF THE PATRIARCHS.(15)

Gen. v.

The genealogy, age, and death of the patriarchs from Adam unto Noah. 24 The godliness and translation of Enoch.

a 1 Ch. 1. 1. Lu. 3. 38.
a *Or,* mankind.—*Ed.*
b See Ge. 1. 26.
c See Ge. 1. 27.

[1] THIS is [a]the book of the generations of Adam. In the day that God created [a]man, in [b]the likeness of God made he him; [2] male [c]and female created he them; and blessed them, and called their name Adam, in the day when they were created.

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(14) The marginal reading is generally supposed to be a more literal translation of the original. Heidegger interprets the phrase thus: "Then began men to be called by the name of the Lord:" that is, the visible Church had so diminished, that the faithful of Jehovah were called, by way of distinction, by the name of the Lord.—Heidegger, *Sac. Patr Hist. Exer.* 3. § 34.

(15) The several genealogical tables, preserved in the Old Testament, are intended to distinguish the tribe and family of the Messiah, and to trace his descent from Adam.

d Ge. 4. 25.
A. M. 130.
B. C. 3874.
HALES, 5181.
e Ge. 3. 19. He. 9. 27.

[3] And Adam lived an hundred and thirty years, and [d]begat a son in his own likeness, after his image; and called his name Seth. [4] And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters. [5] And all the days that Adam lived were nine hundred and thirty years: [e]and he died.

A. M. 235.
B. C. 3769.
HALES, 4976.
f Ge. 4. 26.

[6] And Seth lived an hundred and five years, and [f]begat Enos. [7] And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters. [8] And all the days of Seth were nine hundred and twelve years: and he died.

A. M. 325.
B. C. 3679.
HALES, 4786.
* Heb. *Kenan.*

[9] And Enos lived ninety years, and begat *Cainan. [10] And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters. [11] And all the days of Enos were nine hundred and five years: and he died.

A. M. 395.
B. C. 3609.
HALES, 4616.
† Gr. *Maleleel.*

[12] And Cainan lived seventy years, and begat †Mahalaleel. [13] And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. [14] And all the days of Cainan were nine hundred and ten years: and he died.

A. M. 460.
B. C. 3544.
HALES, 4451.
‡ Heb. *Jered.*

[15] And Mahalaleel lived sixty and five years, and begat ‡Jared. [16] And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters. [17] And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

A. M. 622.
B. C. 3382.
HALES, 4289.
g Jude 14, 15.

[18] And Jared lived an hundred sixty and two years, and he begat [g]Enoch. [19] And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. [20] And all the days of Jared were nine hundred sixty and two years: and he died.

A. M. 687.
B. C. 3317.
HALES, 4124.
* Gr. *Mathusala.*
h Ge. 6. 9. & 17. 1. & 24. 40. 2 Ki. 20. 3. Ps. 16. 8. & 116. 9. & 128. 1. Mic. 6. 8. Mal. 2. 6.
i 2 Ki. 2. 11. Eccl. 44. 16. & 49. 14. He. 11. 5.

[21] And Enoch lived sixty and five years, and begat *Methuselah. [22] And Enoch [h]walked with God after he begat Methuselah three hundred years, and begat sons and daughters. [23] And all the days of Enoch were three hundred sixty and five years. [24] And Enoch walked with God: and he was not; for [i]God took him.(16)

A. M. 874.
B. C. 3130.
HALES, 3937.
† Heb. *Lemech.*

[25] And Methuselah lived an hundred eighty and seven years, and begat †Lamech. [26] And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. [27] And all the days of Methuselah were nine hundred sixty and nine years: and he died.

A. M. 1056.
B. C. 2948.
HALES, 3755.
‡ Gr. *Noe* Lu. 3. 36. He. 11. 7. Pe. 3. 20. That is, *rest*, or *comfort.*
j Ge. 3. 17.
k Ge. 6. 10.

[28] And Lamech lived an hundred eighty and two years, and begat a son. [29] And he called his name ‡Noah, saying, "This *same* shall comfort us concerning our work and toil of our hands, because of the ground [j]which the LORD hath cursed." [30] And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters. [31] And all the days of Lamech were seven hundred seventy and seven years: and he died.

[32] And Noah was five hundred years old: and Noah [k]begat Shem, Ham, and Japheth.

PART V.

STATE OF THE WORLD IMMEDIATELY PRECEDING THE DELUGE.

GEN. vi. *and* vii. 1–4.

PART V.
A. M. 1535.
B. C. 2469.
HALES, 3275.
a Ge. 1. 28.

The wickedness of the world, which provoked God's wrath and caused the flood. 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.* — Chap. vii. 1 *God commands Noah to enter the ark.*

[1] AND it came to pass, [a]when men began to multiply on the face of the earth, and daughters were born unto them, [2] that the sons of God

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(16) As the doctrine of the certain existence of another world is one of the chief truths to be enforced upon man; a visible ascension into heaven has taken place in the three stages of the development of the great scheme of redemption. Enoch, Elijah, and Christ, proved to the world, by their ascension to heaven, the truth of the immortality of the soul, and that its future happiness is the object which God has constantly in view, under every mode of appealing to his creatures.

saw the daughters of men that they were fair; and they [b]took them wives of all which they chose.

[3] And the LORD said, "My [c]Spirit shall not always strive with man, [d]for that he also is flesh; yet his days shall be an hundred and twenty years."

[4] There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

[5] And [a]GOD saw that the wickedness of man was great in the earth, (17)and that *every imagination of the thoughts of his heart was only evil †continually. [6] And [e]it repented the LORD that he had made man on the earth, and it [f]grieved him at his heart. [7] And the LORD said, "I will destroy man whom I have created from the face of the earth; ‡both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." [8] But Noah [g]found grace in the eyes of the LORD.

[9] These are the generations of Noah. [h]Noah was a just man and *perfect in his generations, and Noah [i]walked with God. [10] And Noah begat three sons, [j]Shem, Ham, and Japheth. [11] The earth also was corrupt [k]before God, and the earth was [l]filled with violence. [12] And God [m]looked upon the earth, and, behold, it was corrupt! for all flesh had corrupted his way upon the earth.

[13] And God said unto Noah, "The [n]end of all flesh is come before me; for the earth is filled with violence through them; and, behold! I will destroy them †with the earth. [14] Make thee an ark of gopher wood; ‡rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. [15] And this is the fashion which thou shalt make it of. The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. [16] A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it. [17] And, [o]behold! I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. [18] But with thee will I establish my covenant; and [p]thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. [19] And of every living thing of all flesh, [q]two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. [20] Of fowls after

b De. 7. 3, 4.
c Ga. 5. 16, 17. 1 Pe. 3. 19, 20.
d Ps. 78. 39.
a The only case in which King James's translators rendered *Jehovah* by the word GOD; Lord GOD is frequent, but generally LORD. *Ed.*
* Or, *the whole imagination*: the Hebrew word signifieth not only *the imagination*, but also *the purposes and desires*. See Ge. 8. 21. De. 29. 19. Pr. 6. 14, 18. 2 Esd. 3. 8. Mat. 15. 19.
† Heb. *every day.*
e See Nu. 23. 19. 1 Sa. 15. 11, 29, 35. 2 Sa. 24. 16. Mal. 3. 6. Ja. 1. 17
f Is. 63. 10. Ep. 4. 30.
‡ Heb. *from man unto beast.*
g Ge. 19. 19. Ex. 33. 12, 13, 16, 17. Lu. 1. 30. Ac. 7. 46.
h Ge. 7. 1. Ez. 14. 14, 20. Eccl. 44. 17. Ro. 1. 17. He. 11. 7. 2 Pe. 2. 5.
* Or, *upright.*
i See Ge. 5. 22.
j Ge. 5. 32.
k Ge. 13. 13.
l Ez. 8. 17. & 28. 16. Hab. 2. 8, 17.
m Ge. 18. 21. Ps. 14. 2. & 33. 13, 14. & 53. 2, 3.
n Je. 51. 13. Ez. 7. 2, 3, 6. Am. 8. 2. 1 Pe. 4. 7.
† Or, *from the earth.*
‡ Heb. *nests.*
o Ge. 7. 4, 21-23.
p Ge. 7. 1, 7, 13. 1 Pe. 3. 20. 2 Pe. 2. 5.
q Ge. 7. 8, 9, 15, 16.

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(17) The sacred historian now proceeds to relate the history of the deluge. The causes for which this terrible judgment of the Almighty was permitted to overwhelm the earth are to be found in the state of mankind at that period. It seems to have been necessary (if the term necessary may be applied to the works of that Being, to whom necessity and chance "approach not") for the preservation of the line of the Messiah, and for the perpetual instruction of mankind. The apostacy was almost universal; the visible Church of God was reduced to one family; and it is scarcely possible to suppose, that this single family would long have remained unaffected by the contagion of infidelity around them. The world therefore was destroyed, that the Church of God might be preserved; as it is at present only "kept in store," until the numbers of the Christian Church be completed. The Being who utters these words to Noah is the Angel Jehovah, the Messiah of the Church: and the words in Gen. vi. 17. "I, even I, do bring a flood of waters," may be considered as an assertion of his divinity, as a declaration of the power which he possessed, as the God of mankind, to destroy, as well as to create and to preserve. That this wonderful event, the deluge, certainly took place is confirmed by every proof which could be required by the most incredulous. Its history is written on the surface of the globe, and engrafted into the annals of all nations. If it once took place, it could never have been forgotten; and we accordingly find, that it was commemorated by rites, customs, festivals, and emblems; such as the dove, the serpent, the lotus, the cypselus, the mundane or arkite egg, with many others; all of which, though useful and innocent at first, were afterwards perverted to idolatrous uses. Moses therefore relates this important history at some length, and uses many expressions which evidently allude to the manners and customs of the surrounding idolatrous nations.—Vide Bryant's *Analysis;* Maurice's *Hindostan;* papers in the *Asiatic Researches;* Faber's *Origin of Pagan Idolatry;* in which the interesting subjects of the arkite worship, and the traditions of the deluge are discussed at great length.

their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort [r]shall come unto thee, to keep them alive. [21] And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them." [22] Thus [s]did Noah; according to all that God commanded him, so did he.

Gen. vii. 1-4.

[1] And the LORD said unto Noah, "Come [t]thou and all thy house into the ark; for [u]thee have I seen righteous before me in this generation. [2] Of every [v]clean beast thou shalt take to thee by *sevens, the male and his female: [w]and of beasts that are not clean by two, the male and his female. [3] Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. [4] For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I †destroy from off the face of the earth."

r Ge. 7. 9, 15.
s Ge. 7. 5, 9, 16. He. 11. 7. See Ex. 40. 16. Jo. 49. 50. & 1 Co. 11. 1.
t Mat. 24. 38. Lu. 17. 26. He. 1 Pe. 3. 20. 2 Pe. 2. 5.
u Ps. 33. 18, 19. Pr. 10. 9. 2 Pe. 2. 9.
v Lev. xi.
* Heb. *seven seven.*
w Le. 10. 10. Ez. 44. 23.
† Heb. *blot out.*

PART VI.

A. M. 1656.
B. C. 2348.
HALES, 3155.

PART VI.

THE DELUGE.

GEN. vii. 5, *to the end, and* viii. 1-12.

Noah, with his family, and the living creatures, enter into the ark. 17 *The beginning, increase, and continuance of the flood.*—Chap. viii. 1 *The waters assuage.* 4 *The ark resteth on Ararat.* 7 *The raven and the dove.*

[5] AND [a]Noah did according unto all that the LORD commanded him. [6] And Noah was six hundred years old when the flood of waters was upon the earth.

[7] And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. [8] Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, [9] there went in two and two unto Noah into the ark, the male and the female, as God had [b]commanded Noah. [10] And it came to pass *after seven days, that the waters of the flood were upon the earth.

a Ge. 6. 22.
b Ge. 6. 19.
* Or, *on the seventh day.*

[11] In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all [c]the fountains of the great deep broken up, and the †windows of heaven were opened. [12] And [d]the rain was upon the earth forty days and forty nights. [13] In the selfsame day [e]entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; [14] they, [f]and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ‡sort. [15] And they [g]went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. [16] And they that went in, went in male and female of all flesh, [h]as God had commanded him: and the LORD shut him in.

c Ge. 8. 2. Pr. 8. 28. Ez. 26. 19.
† Or, *floodgates.* Ge. 1. 7. & 8. 2. Ps. 78. 23.
d Ge. 7. 4.
e Ge. 6. 18. He. 11. 7. 1 Pe. 3. 20. 2 Pe. 2. 5.
f Ge. 7. 2, 3.
‡ Heb. *wing.*
g Ge. 6. 20.
h See Ge. 7. 22.

[17] And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. [18] And the waters prevailed, and were increased greatly upon the earth; [i]and the ark [a]went upon the face of the waters. [19] And the waters prevailed exceedingly upon the earth; [j]and all the high hills, that were under the whole heaven, were covered. [20] Fifteen cubits upward did the waters prevail; and the mountains were covered.

[21] And [k]all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: [22] all in [l]whose nostrils was *the breath of life, of all that was in the dry land, died. [23] And every living substance

i Ps. 104. 26.
a *Heb.* walked. —*Ed.*
j Ps. 104. 6. Jer. 3. 23.
k Ge. 6. 13, 17. Job 22. 16. 2 Esd. 3. 9, 10. Wis. 10. 4. Mat. 24. 39. Lu. 17. 27. 2 Pe. 3. 6.
l See Ge. 2. 7.
* Heb. *the breath of the spirit of life.*

was destroyed which was upon the face of the ground, both man, and
cattle, and the creeping things, and the fowl of the heaven; and
they were destroyed from the earth: and [m]Noah only remained *alive*,
and they that were with him in the ark. [24] And the waters prevailed
upon the earth [n]an hundred and fifty days.

Gen. viii. 1-12.

[1] And God [o]remembered Noah, and every living thing,
and all the cattle that was with him in the ark; [p]and God
made a wind to pass over the earth, and the waters assuaged. [2] The
[q]fountains also of the deep and the windows of heaven were stopped,
and [r]the rain from heaven was restrained. [3] And the waters returned
from off the earth *continually; and after the end [s]of the hundred
and fifty days the waters were abated.

[4] And the ark rested in the seventh month, on the seventeenth day
of the month, upon the mountains of Ararat. [5] And the waters †decreased continually until the tenth month: in the tenth month, on
the first day of the month, were the tops of the mountains seen.

[6] And it came to pass at the end of forty days, that Noah opened
[t]the window of the ark which he had made. [7] And he sent forth a
raven, which went forth ‡to and fro, until the waters were dried up
from off the earth. [8] Also he sent forth a dove from him, to see if the
waters were abated from off the face of the ground; [9] but the dove
found no rest for the sole of her foot, and she returned unto him into
the ark, for the waters were on the face of the whole earth: then he
put forth his hand, and took her, and *pulled her in unto him into the
ark. [10] And he staid yet other seven days, and again he sent forth
the dove out of the ark, [11] and the dove came in to him in the evening, and, lo! in her mouth was an olive leaf plucked off; so Noah
knew that the waters were abated from off the earth. [12] And he staid
yet other seven days, and sent forth the dove; which returned not
again unto him any more.

m 1 Pe. 3. 20. 2 Pe. 2. 5.

n See Gen. 7. 11. & 8. 4.

o Ge. 19. 29. Ex. 2. 24. 1 Sa. 1. 19.

p Ex. 14. 21.

q See Ge. 7. 11.

r Job 38. 37.

* Heb. *in going and returning.*

s See Ge. 7. 11, 24.

† Heb. *were in going and decreasing.*

t Ge. 6. 16.

‡ Heb. *in going forth and returning.*

* Heb. *caused her to come.*

PART VII.

THE COVENANT WITH NOAH.

GEN. viii. 13, *to the end, and* ix. 1–17.

Noah, being commanded, 18 *goeth forth of the ark.* 20 *He buildeth an altar, and offereth sacrifice,* 21 *which God accepteth, and promiseth to curse the earth no more.* — Chap. ix. 1 *God blesseth Noah.* 4 *Blood and murder are forbidden.* 8 *God's covenant,* 13 *signified by the rainbow.*

PART VII.

A. M. 1657.
B. C. 2347.
HALES, 3154.

[13] AND it came to pass in the sixth hundredth and first year, in
the first month, the first day of the month, the waters were dried up
from off the earth: and Noah removed the covering of the ark, and
looked, and, behold! the face of the ground was dry. [14] And in the
second month, on the seven and twentieth day of the month, was the
earth dried.

[15] And God spake unto Noah, saying, [16] "Go forth of the ark,
[a]thou, and thy wife, and thy sons, and thy sons' wives with thee.
[17] Bring forth with thee [b]every living thing that is with thee, of all
flesh, *both* of fowl, and of cattle, and of every creeping thing that
creepeth upon the earth; that they may breed abundantly in the
earth, and [c]be fruitful, and multiply upon the earth." [18] And Noah
went forth, and his sons, and his wife, and his sons' wives with him;
[19] every beast, every creeping thing, and every fowl, and whatsoever
creepeth upon the earth, after their *kinds, went forth out of the ark.
[20] And Noah builded an altar unto the LORD; and took of [d]every
clean beast, and of every clean fowl, and offered burnt offerings on
the altar. [21] And the LORD smelled a †sweet savour; and the LORD
said in his heart, "I will not again [e]curse the ground any more for

a Ge. 7. 13.

b Ge. 7. 15.

c See Ge. 1. 22.

* Heb. *families.*

d Le. xi.

† Heb. *a savour of rest.* Le. 1. 9. Ez. 16. 19. & 20. 28, 41. 2 Co. 2. 15. Ep. 5. 2. Phil. 4. 18.

e Ge. 3. 17. & 6. 17.

man's sake; ‡for the imagination of man's heart is evil from his youth; [f]neither will I again smite any more every thing living, as I have done. [22] *While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and [g]day and night shall not cease."

[1] And God blessed Noah and his sons, and said unto them, "Be [h]fruitful, and multiply, and replenish the earth. [2] And [i]the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. [3] Every [j]moving thing that liveth shall be meat for you; even as the [k]green herb have I given you [l]all things. [4] But [m]flesh with the life thereof, *which is* the blood thereof, shall ye not eat. [5] And surely your blood of your lives will I require; [n]at the hand of every beast will I require it, and [o]at the hand of man; at the hand of every [p]man's brother will I require the life of man. [6] Whoso [q]sheddeth man's blood, by man shall his blood be shed: [r]for in the image of God made he man. [7] And you, [s]be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

Gen. ix. 1-17.

[8] And God spake unto Noah, and to his sons with him, saying, [9] "And I, [t]behold! I establish my covenant with you, and with your seed after you; [10] and [u]with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. [11] And [v]I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." [12] And God said, "This [w]is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: [13] I do set [x]my bow in the cloud, and it shall be for a token of a covenant between me and the earth. [14] And [y]it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; [15] and [z]I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. [16] And the bow shall be in the cloud; and I will look upon it, that I may remember [a]the everlasting covenant between God and every living creature of all flesh that is upon the earth." [17] And God said unto Noah, "This is the token of the covenant, which I have established between me and all flesh that is upon the earth."

‡ Or, *though*. See Ge. 6. 5. Job 14. 4. & 15. 14. Ps. 51. 5. & 58. 3. Is. 48. 8. Je. 17. 9. Mic. 2. 1. Jo. 3. 6. Ro. 1. 21. & 3. 23. & 5. 12.
[f] Ge. 9. 11, 15.
* Heb. *As yet all the days of the earth.* Is. 54. 8.
[g] Jer. 33. 20, 25.
[h] See Ge. 1. 28. & 10. 32.
[i] See Ge. 1. 26. Hos. 2. 18.
[j] Deut. 12. 15. & 14. 3, 9, 11. Acts 10. 12, 13.
[k] See Ge. 1. 29.
[l] Rom. 14. 14, 20. 1 Cor. 10. 23, 26. Col. 2. 16. 1 Ti. 4. 3, 4.
[m] Le. 3. 17. & 7. 26. & 17. 10, 11, 14. & 19. 26. De. 12. 16, 23, 24. & 15. 23. 1 Sa. 14. 32-34. Ez. 44. 7, 15. Ac. 15. 20, 29.
[n] Ex. 21. 28.
[o] Ge. 4. 9, 10. Ps. 9. 12.
[p] Acts 17. 26.
[q] Ex. 21. 12, 14. Le. 24. 17. Nu. 35. 30, 31. Mat. 26. 52. Re. 13. 10.
[r] See Ge. 1. 27.
[s] See Ge. 1. 28.
[t] Ge. 6. 18.
[u] Ps. 145. 9.
[v] Is. 54. 9.
[w] Ge. 17. 11.
[x] Rev. 4. 3.
[y] Eccl. 43. 11, 12.
[z] Ex. 28. 12. Le. 26. 42, 45. Ez. 16. 60.
[a] Ge. 17. 13, 19.

PART VIII.

NOAH PROPHESIES THE FATE OF HIS SONS.

Gen. ix. 18, *to the end.*

Noah replenisheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his son, 25 curseth Canaan, 26 blesseth Shem, 27 prayeth for Japheth, 29 and dieth.

PART VIII.
A. M. 1657.
B. C. 2347.
Hales, 3148.

[18] AND the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: [a]and Ham is the father of *Canaan. [19] These [b]are the three sons of Noah: [c]and of them was the whole earth overspread.

[20] And Noah began to be a [d]husbandman, and he planted a vineyard. [21] And he drank of the wine, [e]and was drunken; and he was uncovered within his tent. [22] And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. [23] And [f]Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. [24] And Noah awoke from his wine, and knew what his younger

[a] Ge. 10. 6.
* Heb. *Chenaan.*
[b] Ge. 5. 32.
[c] Ge. 10. 32. 1 Ch. 1. 4, &c.
[d] Ge. 3. 19, 23. & 4. 2. Pr. 12. 11.
[e] Pr. 20. 1.
[f] Ex. 20. 12. Ga. 6. 1.

g Deut. 27. 16.
h Jos. 9. 23.
1 Ki. 9. 20, 21.
i Ps. 144. 15. He. 11. 16.
† Or, *servant to them.*
‡ Or, *persuade.*

son had done unto him. 25 And he said, "Cursed [g]be Canaan; [h]a servant of servants shall he be unto his brethren." 26 And he said, "Blessed [i]be the LORD God of Shem; and Canaan shall be his †servant. 27 God shall ‡enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

A. M. 1956.
B. C. 2048.
HALES, 2805.

28 And Noah lived after the flood three hundred and fifty years. 29 And all the days of Noah were nine hundred and fifty years: and he died.(18)

PERIOD II.

FROM THE DISPERSION TO THE EXODUS.

SECT. I.

A. M. 1770.
B. C. 2234.
HALES, 2614 TO 2554.

PART I.

THE CONFUSION OF TONGUES, AND DISPERSION OF MANKIND.(1)

SECTION I.—*The Building of Babel.*

GEN. xi. 1–9.

One language in the world. 3 *The building of Babel.* 5 *The confusion of tongues.*

* Heb. *lip.*
† Heb. *words.*
‡ Or, *eastward*, as Ge. 13. 11. Heb. 2 Sa. 6. 2. with 1 Ch. 13. 6.

1 AND the whole earth was of one *language, and of one †speech. 2 And it came to pass, as they journeyed ‡from the East, that they

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(18) The death of Noah ought not properly to be inserted at this place: I have not, however, here changed the order of the text, as the Scripture is silent with respect to the subsequent life of Noah, and his probable removal from Nachshevan, in Armenia; where he long lived after the flood: and it was not thought advisable to interrupt the subsequent narrative, with the isolated date of the death of this patriarch.

(1) Our attention is now directed to an event, on which it has ever been more easy to write volumes than paragraphs. Though it is but briefly related by the sacred historian, its effects are still to be traced in the destinies of the sons of Noah, who even to this time retain the character impressed upon them at the time of the apostacy at Babel. They are still the sport of ambition and religious error. Separated by a variety of languages, which but for this event would not have existed, they seem by their numerous divisions to labor still under that curse, which was inflicted upon them as a punishment for their impious attempt to frustrate the decree of Providence, which had assigned to each of the principal families the boundaries of their inheritance.

That the whole world was of one language, and that their language was that of Noah and his three sons, is acknowledged by all; and Josephus informs us, that mankind long remained together as one family, inhabiting the tops of the mountains, in the country round Ararat. While they were thus united, it is likewise generally allowed, that their future destinations were assigned to them by Noah, speaking under the influence of divine inspiration. Moses mentions this division of the earth (Deut. xxxii. 7, 8.) when the Israelites were in sight of the Holy Land, and reminds them, as of a thing well known, that Canaan had been from the beginning the lot of their inheritance.

So far then all are agreed. With respect to the emigration of mankind from Armenia (for there, according to the best evidence, the ark rested), Mr. Bryant (with others) is of opinion, that some of the families of Noah dispersed in an orderly manner to their respective settlements. This was the first dispersion; and this event he supposes to be related in that most invaluable of all ancient records, the tenth chapter of Genesis. Other families were not, however, equally obedient to the divine will. The sons of Cush, under the command of Nimrod, marched off through the defiles of the lofty Tauric range, passed round the southern extremity of the Caspian Sea, and then turning to the south-west, reached the plain of Shinar. There they built the city and the tower of Babel. Thence they were dispersed by miracle, and scattered over the whole earth. The confusion of tongues, Mr. Bryant supposes, to have been merely the confusion of the lip, or a change of pronunciation only. After this second dispersion, the Cuthim or Hammonians, as they were called, wandered over the earth; established their idolatry, which consisted chiefly of the worship of fire, and of the sun, with the arkite rites; carried every where science, arts, and commerce; conquered their brethren, planted flourishing colonies, and founded powerful kingdoms.

Mr. Faber supposes, that mankind continued in Armenia till after the death of Noah and his three sons; and endeavours to confirm this position by adopting the chronology of the Samaritan Pentateuch. In the year 559 after the deluge, according to this learned and ingenious author, the whole of the descendants of Noah, under the influence of Nimrod and the family of Cush, who had gradually obtained great influence among their brethren, moved in one large body from Armenia, and, following the course of the Euphrates, at length arrived in Shinar. At this place idolatry, which had insensibly commenced in Armenia, and proceeded till it had almost superseded the worship of the one true God, was perfected. As the human mind never tolerates any violent or sudden change in received and well-confirmed opinions, the ancient idolatry is supposed to have originated in slow and imperceptible innovations, alterations, and perversions of the pure patriarchal religion; till it became a strange and monstrous compound of Demonolatry, Sabianism, Materialism, Polytheism, and cruelty. The outward forms of Patriarchism were studiously copied; even the doctrine of the Incarnation was perverted to hero worship: each of their ancestors who had been eminent or useful, was considered as an incarnation of the Deity; and there is abundant reason to believe, that the influence of Nimrod was obtained from this circumstance; that he assumed the title of "The Son;" he named found a plain in the land of Shinar; and they dwelt there. [3] And *they said one to another, "Go to, let us make brick, and †burn them throughly." And they had brick for stone, and [a]slime had they for mortar. [4] And they said, "Go to, let us build us a city and a tower, [a]whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." [5] And [b]the Lord came down to see the city and the tower, which the children of men builded. [6] And the Lord said, "Behold! [c]the people is one, and they have all one language, and this they begin to do; and now nothing will be restrained from them, which they have [d]imagined to do. [7] Go to, [e]let us go down, and there confound their language, that they may [f]not understand one another's speech." [8] So [g]the Lord scattered them abroad from thence [h]upon the face of all the earth; and they left off to build the city. [9] Therefore is the name of it called ‡Babel, because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.

* Heb. *a man said to his neighbour.*
† Heb. *burn them to a burning.*
a i. e. bitumen. —*Ed.*
a De. 1. 28.
b Ge. 18. 21.
c Ge. 9. 19. Acts 17. 26.
d Ps. 2. 1.
e Ps. 2. 4. Ac. 2. 4, 5, 6.
f Ge. 42. 23. De. 28. 49. Je. 5. 15. 1 Co. 14. 2, 11.
g Luke 1. 51.
h Ge. 10. 25, 32.
‡ That is, *Confusion.* 1 Co. 14.23.

Section II.—*The Genealogy of Noah.*(2)

Gen. x.

The generations of Noah. 2 The sons of Japheth. 6 The sons of Ham. 8 Nimrod the first monarch. 21 The sons of Shem.

SECT. II.

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[1] Now these are the generations of the sons of Noah—Shem, Ham, and Japheth; [a]and unto them were sons born after the flood.

a Ge. 9. 1, 7, 9.

himself, and was believed to be, the expected Incarnate, the Angel Jehovah, who sometimes appeared to mankind.

Had this state of things continued, religion would have been again in danger of perishing from off the earth. Mankind continued at Shinar, Mr. Faber endeavours to prove, about seventy-one years. During this period, the whole body of mankind were divided into castes, under the influence of Nimrod, the Maha-Bad, or Maha-Bel, or the great Belus of the Hindoos: and every effort which human wisdom could contrive was exerted, to continue the influence of the sacerdotal, and military family of the Cuthim; and to perpetuate, against the commands of God, the unholy union of a corrupt and idolatrous empire.

While the tower, which they intended to be the monument of their glory, was still building, the true Incarnate, the Angel Jehovah, appeared to them from heaven; overthrew their tower (according to general tradition) with thunders and lightnings; and confused their language, "so that they left off to build the city."

The Jewish writers believed that seventy-two languages were spoken upon the dispersion from Shinar, corresponding with the number of the heads of families. The learned Joseph Mede supposes there were but sixteen, corresponding with the heads of nations. Sir William Jones, however, seems to have demonstrated that three languages only succeeded to the one language spoken at Shinar: after this event, he is of opinion that the primitive language was entirely lost; others with great probability affirm, that the Hebrew was the primitive and sacred language.

Language was at first the gift of God. The various disquisitions of learned men have proved that it could not have been the invention of man. It was given by miracle and inspiration.

As the primitive language was thus given, so the three languages to which, according to Sir William Jones, all the dialects of men are to be traced, were three underived, unconnected languages. All mankind is divided into three races, corresponding with the three languages. The three races are denominated by Sir William Jones (speaking generally) Hindoos, Arabs, and Tartars: the three languages, Sanscrit, Arabic, and Sclavonic.

The Indian race comprehends the ancient Persians; the Asiatic and African Ethiopians; the Greeks, Phenicians, Tuscans; the Scuths, or Goths; the Celts; the Chinese, Japanese, Egyptians, Syrians, Burmans, Romans, and Peruvians.

The language of the Indian race was Sanscrit; the parent of the Gothic and Celtic, though blended with another idiom, the Persian, the Armenian, and the old Ethiopic. Sanscrit too is undoubtedly the fountain of the Greek and Latin. The traditions of Homer are to be found in Sanscrit Poems; the idolatry of Greece and Rome was brought into those countries by the Pelasgi, who were but a branch of the Cuthic shepherds, whose language was Sanscrit.

The Arabic race comprehends those who occupy the country between the Red Sea and the Persian Gulf. From the Arabic sprung the dialects used by the Jews, Arabs, and Assyrians.

The Tartar race comprehends those who occupy the wide regions of Tartary; who have spread themselves into Russia, Poland, and Hungary. Their language was the Sclavonic, from which originated, so far as Sir William Jones could decide, the various dialects of Northern Asia, and North Eastern Europe.

Bryant, Sir William Jones, and Mr. Faber, are thus more particularly mentioned, because they are not only the best, but the last, of the more eminent writers who have discussed this subject: and they are all intimately acquainted with the learned labors of their predecessors. Our knowledge of the circumstances of the dispersion, and of the manner in which idolatry was established in the several countries where it most flourished has been much increased by these authors; particularly by Mr. Faber. But the general conclusion at which they, and the earlier writers arrived, is the same: and the question is for ever set at rest, whether all the races of men were descended from one stock: the dark Negro, the white European, and the swarthy Asiatic, being plainly traced to their respective ancestors of the family of Noah. Vide Bryant's *Analysis;* Faber's *Origin of Pagan Idolatry,* chiefly B. 6; Papers of Sir Wm. Jones, in the first three volumes of the *Asiatic Researches;* Mede; Lightfoot; Stillingfleet.

(2) Genesis x. is inserted here, because it relates

b 1 Ch. 1. 5, &c.
* Or, as some read it, *Rodanim.*
c Ps. 72. 10. Jer. 2. 10. Zeph. 2. 11.

[2] The [b]sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. [3] And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. [4] And the sons of Javan; Elishah, and Tarshish, Kittim, and *Dodanim. [5] By these were [c]the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

d Chron. 1. 8, &c.
a The Hebrew superlative: i. e. Nimrod was a very famous hunter.—*Ed.*
A. M. ab. 1786.
B. C. ab. 2218.
HALES, 2554.
e Jer. 16. 16. Mic. 7. 2.
f Mic. 5. 6.
† Gr. *Babylon.*
‡ Or, *he went out into Assyria.*
* Or, *the streets of the city.*

[6] And [d]the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. [7] And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. [8] And Cush begat Nimrod: he began to be a mighty one in the earth. [9] He was a [a]mighty hunter before the LORD; wherefore it is said, "Even as Nimrod the mighty [e]hunter before the LORD." [10] And [f]the beginning of his kingdom was †Babel, and Erech, and Accad, and Calneh, in the land of Shinar. [11] Out of that land ‡went forth Asshur, and builded Nineveh, and *the city Rehoboth, and Calah, [12] and Resen between Nineveh and Calah; the same is a great city.

g 1 Ch. 1. 12.

[13] And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, [14] and Pathrusim, and Casluhim, ([g]out of whom came Philistim,) and Caphtorim.

† Heb. *Tzidon.*
h Ge. 13. 12, 14, 15, 17. & 15. 18-21. Nu. 34. 2-12. Jos. 12. 7, 8.
‡ Heb. *Azzah.*

[15] And Canaan begat †Sidon his firstborn, and Heth, [16] and the Jebusite, and the Amorite, and Girgasite, [17] and the Hivite, and the Arkite, and the Sinite, [18] and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. [19] And [h]the border of the Canaanites was from Sidon, as thou comest to Gerar, unto ‡Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. [20] These are the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

i 1 Ch. 1. 17, &c.
* Heb. *Arpachshad.*
† Heb. *Shelah.* Ge. 11. 12.
j 1 Ch. 1. 19, &c.
‡ That is, *Division.*
k Ge. 9. 19.

[21] Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. [22] The [i]children of Shem; Elam, and Asshur, and *Arphaxad, and Lud, and Aram. [23] And the children of Aram; Uz, and Hul, and Gether, and Mash. [24] And Arphaxad begat †Salah; and Salah begat Eber. [25] And [j]unto Eber were born two sons: the name of one was ‡Peleg; for in his days was the earth divided; and his brother's name was Joktan. [26] And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, [27] and Hadoram, and Uzal, and Diklah, [28] and Obal, and Abimael, and Sheba, [29] and Ophir, and Havilah, and Jobab: all these were the sons of Joktan. [30] And their dwelling was from Mesha, as thou goest, unto Sephar, a mount of the East. [31] These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. [32] These are the families of the sons of Noah, after their generations, in their nations: [k]and by these were the nations divided in the earth after the flood.

SECTION III.—*The Genealogy of Shem to Abram.*(3)

SECT. III.

GEN. xi. 10–26.

a 1 Ch. 1. 17, &c.
A. M. 1658.
B. C. 2346.
HALES, 3153.

[10] THESE [a]are the generations of Shem. Shem was an hundred years old, and begat Arphaxad two years after the flood: [11] and Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

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the history of mankind according to their several languages. It must therefore refer to a period subsequent to that recorded in the beginning of chap. xi where mankind are represented as speaking but one language.

(3) The sacred historian having related the manner in which the primeval religion was corrupted, proceeds immediately to give an account of the line of the Messiah.

A. M. 1693.
B. C. 2311.
Hales, 3018.
b See Luke 3. 36.

[12] And Arphaxad lived five and thirty years, [b]and begat Salah: [13] and Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

A. M. 1723.
B. C. 2281.
Hales, 2888.

[14] And Salah lived thirty years, and begat Eber: [15] and Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

c 1 Ch. 1. 19, &c.
A. M. 1757.
B. C. 2247.
Hales, 2754.
d Lu. 3. 35, *Phalec.*

[16] And [c]Eber lived four and thirty years, and begat [d]Peleg: [17] and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

A. M. 1787.
B. C. 2217.
Hales, 2624.

[18] And Peleg lived thirty years, and begat Reu: [19] and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

A. M. 1819.
B. C. 2185.
Hales, 2492.
e Luke 3. 35, *Saruch.*

[20] And Reu lived two and thirty years, and begat [e]Serug: [21] and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

A. M. 1849.
B. C. 2155.
Hales, 2362.

[22] And Serug lived thirty years, and begat Nahor: [23] and Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

A. M. 1878.
B. C. 2126.
Hales, 2283.
f Luke 3. 34, *Thara.*
A. M. 1948.
B. C. 2056.
Hales, 2153.
g Jos. 24. 2.

[24] And Nahor lived nine and twenty years, and begat [f]Terah: [25] and Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. [26] And Terah lived seventy years, and [g]begat Abram, Nahor, and Haran.

SECT. I.

A. M. 1874.
B. C. 2130.
Hales, 2337.

* *Moses* is thought to have written the Book of Job whilst among the *Madianites*, before Christ about 1520.

PART II.

*THE LIFE OF JOB.(4)

Section I.—*The Character of Job.*

Job i. 1–5.

The holiness, riches, and religious care of Job for his children.

[1] THERE was a man [a]in the land of Uz, whose name was [b]Job; and that man was [c]perfect and upright, and one that [d]feared God, and

a Gen. 22. 20, 21. b Ez. 14. 14. Ja. 5. 11. c Gen. 6. 9. & 17. 1. ch. 2. 3. d Pr. 8. 13. & 16. 6.

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(4) The life of Job is placed before the life of Abraham, on the authority of Dr. Hales. Job himself, or one of his contemporaries, is generally supposed to have been the author of this book; which Moses obtained when in Midian, and, with some alterations, addressed to the Israelites. Dr. Hales' arguments are as follow:—

1. The silence of this book respecting the Exodus, the passage of the Red Sea, the promulgation of the Law, &c. which took place in the vicinity of the country of Job, and which were so apposite in his debate on the ways of Providence, seems to prove that it was written prior to those events.

2. Its silence respecting the destruction of Sodom and Gomorrah shows that it was written before that event. [But see Job xviii. 15.—*Ed.*]

3. The longevity of Job places him among the patriarchs who long preceded Abraham. He survived his trial 140 years; and is supposed to have attained to that age before his trial began.

4. The manners and customs are exclusively those of pure and ancient patriarchism. He was the priest in his own family; and the institution of an established priesthood does not appear to have taken place till the days of Abraham.

5. The very ancient custom of prostration, as a mark of respect, does not even appear to have been known in Arabia, in the time of Job. Job was one of "the greatest men of the East," yet we do not find this adoration paid to him. See the marks of respect shown to Job, chap. xxix.

6. The most ancient kind of idolatry seems to have been Sabianism, which, in the time of Job, was regarded with abhorrence, as a novelty deserving judicial punishment. Job xxxi. 26.

7. In the time of Job, the stars Chimah and Chesil, or Taurus and Scorpio (Job ix. 9), were the cardinal constellations of spring and autumn. Dr. Hales calculates, in the usual manner, from their present position, the probable period of Job's trial.

Such are the arguments of the venerable Dr. Hales, which have induced me to place the history of the life of Job before that of Abraham. They do not, however, appear to fix his exact era; for the mere circumstance, that Job mentions certain stars, does not prove them to have been the cardinal constellations in his day. With Dr. Hales, therefore, I have placed the life of Job before that of Abraham, but have supposed him to have lived about the year 2130 B. C. The postdiluvian patriarchs, who lived the same number of years, were contemporary with each other. Job is said to have lived 280 years; and it is supposed that his life was prolonged on account of his piety and sufferings. If we allow fifty years for this unusual term, his age will be found to be of the same length as that of Serug, the great-grandfather of Abraham, who flourished about this time.

But my chief reason for assigning to the life of Job its present date, is derived from a consideration of the manner in which God has condescended to deal with mankind.

Idolatry, as we read in the preceding part of this Period, had occasioned the dispersion from Babel. It was gradually encroaching still further on every family, which had not yet lost the knowledge of the true God. Whoever has studied the conduct of Providence, will have observed, that God has never left himself without witnesses in the world to the truth of his religion. To the old world,

† Or, *cattle.*
‡ Or, *husbandry.*
* Heb. *sons of the East.*
e Gen. 8. 20. ch. 42. 8.
f 1 Ki. 21. 10, 13.
† Heb. *all the days.*

eschewed evil. [2] And there were born unto him seven sons and three daughters. [3] His †substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great ‡household; so that this man was the greatest of all the *men of the East. [4] And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. [5] And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, [e]and offered burnt offerings according to the number of them all; for Job said, "It may be that my sons have sinned, and [f]cursed God in their hearts." Thus did Job †continually.

Section II.—*First Trial of Job.*

Job i. 6, *to the end.*

SECT. II.

Satan, appearing before God, by calumniation obtaineth leave to tempt Job. 13 *Understanding of the loss of his goods and children, in his mourning he blesseth God.*

a ch. 2. 1.
b 1 Kings 22. 19. ch. 38. 7.
* Heb. *the Adversary,* 1 Ch. 21. 1. Re. 12. 9, 10.
† Heb. *in the midst of them.*
c ch. 2. 2. Mat. 12. 43. 1 Pe. 5. 8.
‡ Heb. *Hast thou set thy heart on,* ch. 2. 3.
d Ps. 34. 8. Is. 5. 2.
e Ps. 128. 1, 2. Prov. 10. 22.
* Or, *cattle.*
f ch. 2. 5. & 19. 21.
† Heb. *if he curse thee not to thy face.*
g Is. 8. 21. Mal. 3. 13, 14.
‡ Heb. *hand.* Ge. 16. 6.
h Ec. 9. 12.

[6] Now [a]there was a day [b]when the sons of God came to present themselves before the Lord, and *Satan came also †among them. [7] And the Lord said unto Satan, "Whence comest thou?" Then Satan answered the Lord, and said, "From [c]going to and fro in the earth, and from walking up and down in it." [8] And the Lord said unto Satan, "‡Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" [9] Then Satan answered the Lord, and said, "Doth Job fear God for nought? [10] Hast [d]not thou made a hedge about him, and about his house, and about all that he hath on every side? [e]thou hast blessed the work of his hands, and his *substance is increased in the land. [11] But [f]put forth thy hand now, and touch all that he hath, †and he will [g]curse thee to thy face." [12] And the Lord said unto Satan, "Behold! all that he hath is in thy ‡power; only upon himself put not forth thy hand." So Satan went forth from the presence of the Lord.

* Or, *A great fire.*
† Heb. *rushed.*

[13] And there was a day [h]when his sons and his daughters were eating and drinking wine in their eldest brother's house. [14] And there came a messenger unto Job, and said, "The oxen were ploughing, and the asses feeding beside them: [15] and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee!" [16] While he was yet speaking, there came also another, and said, "*The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee!" [17] While he was yet speaking, there came also another, and said, "The Chaldeans made out three bands, and †fell upon the camels, and have carried them away, yea, and slain the servants with

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Noah was a preacher and a witness; to the latter times of patriarchism, Abraham and his descendants; to the ages of the Levitical Law, Moses, David, and the prophets; and to the first ages of Christianity, the apostles and the martyrs were severally witnesses of the truth of God. But we have no account whatever, unless Job be the man, that any faithful confessor of the one true God, arose between the dispersion from Babel, and the call of Abraham. If it be said, that the family of Shem was the visible Church of that age, it may be answered, that it is doubtful whether even this family were not idolators; for Joshua tells the Israelites (Jos. xxiv. 2.) that the ancestors of Abraham were worshippers of images.

Job therefore, in this age of error, may be considered as the faithful witness, in his day, to the hope of the Messiah: he professed the true religion, and his belief in the following important truths:—the creation of the world by one Supreme Being; the government of that world by the providence of God; the corruption of man, by nature; the necessity of sacrifices to propitiate the Deity; and the certainty of a future resurrection. These were the doctrines of the patriarchal age, as well as of the Jewish and Christian covenants. They are the fundamental truths of that one system of religion, which is alone acceptable to God, by whatever name it may be distinguished in the several ages of the world.—Vide Hales' *Analysis*, vol. ii. p. 53, &c.; Abp. Magee *On the Book of Job; Disc. on the Atonement*, vol. ii.; Bishop Patrick *On Job.*

‡ Heb. *from aside, &c.*
i Ge. 37. 29. Ezra 9. 3.
* Or, *robe.*
j 1 Pet. 5. 6.
k Ps. 49. 17. Ec. 5. 15. 1 Ti. 6. 7.
l Ec. 5. 19. Ja. 1. 17.
m Mat. 20. 15.
n Ep. 5. 20. 1 Thes. 5. 18.
o ch. 2. 10.
† Or, *attributed folly to God.*

the edge of the sword; and I only am escaped alone to tell thee!"
[18] While he was yet speaking, there came also another, and said,
"Thy sons and thy daughters were eating, and drinking wine in their
eldest brother's house; [19] and, behold! there came a great wind ‡from
the wilderness, and smote the four corners of the house, and it fell
upon the young men, and they are dead; and I only am escaped alone
to tell thee."

[20] Then Job arose, [i]and rent his *mantle, and shaved his head, and
[j]fell down upon the ground, and worshipped, [21] and said,—

"Naked [k]came I out of my mother's womb,
And naked shall I return thither:
The LORD [l]gave—and the LORD hath [m]taken away;
Blessed [n]be the name of the LORD!"

[22] In [o]all this Job sinned not, nor †charged God foolishly.

SECTION III.—*Second Trial of Job.*

JOB ii. 1–10.

SECT. III.

Satan appearing again before God obtaineth further leave to tempt Job. 7 He smiteth him with sore biles. 9 Job reproveth his wife, moving him to curse God.

a ch. 1. 6.
b ch. 1. 7.
c ch. 1. 1, 8.
d ch 27. 5, 6.
* Heb. *to swallow him up.* ch. 9. 17.
e ch. 1. 11.
f ch. 19. 20.
g ch. 1. 12.
† Or, *only.*
h Is. 1. 6. *This disease is supposed to be the* judham, *or black leprosy of the Arabs, termed* elephantiasis *by the Greeks, from its rendering the skin, like that of the elephant, scabrous, dark coloured, and furrowed all over with tubercles. This loathsome and most afflictive disease is accompanied with most intolerable itching.*—ED.
i 2 Sa. 13. 19. ch. 42. 6. Ez. 27. 30. Mat. 11. 21.
j ch. 21. 15.
k ch. 1. 21. Ro. 12. 12. Ja. 5. 10, 11.
l Ps. 39. 1.

[1] AGAIN [a]there was a day when the sons of God came to present
themselves before the LORD, and Satan came also among them to
present himself before the LORD. [2] And the LORD said unto Satan,
"From whence comest thou?" And [b]Satan answered the LORD, and
said, "From going to and fro in the earth, and from walking up and
down in it." [3] And the LORD said unto Satan, "Hast thou considered
my servant Job, that there is none like him in the earth, [c]a perfect
and an upright man, one that feareth God, and escheweth evil? and
still he [d]holdeth fast his integrity, although thou movedst me against
him, *to destroy him without cause." [4] And Satan answered the LORD,
and said, "Skin for skin, yea, all that a man hath will he give for his
life. [5] But [e]put forth thy hand now, and touch his [f]bone and his
flesh, and he will curse thee to thy face." [6] And [g]the LORD said unto
Satan, "Behold! he is in thy hand; †but save his life."

[7] So went Satan forth from the presence of the LORD, and smote
Job with sore [h]biles from the sole of his foot unto his crown. [8] And
he took him a potsherd to scrape himself withal; [i]and he sat down
among the ashes.

[9] Then said his wife unto him, "Dost [j]thou still retain thine integrity?—curse God, and die!" [10] But he said unto her, "Thou speakest
as one of the foolish women speaketh. What! [k]shall we receive
good at the hand of God, and shall we not receive evil?" In all
this did not Job [l]sin with his lips.

SECTION IV.—*The Friends of Job visit him, and hear his Complainings.*

JOB ii. 11, *to the end, and chap.* iii.

SECT. IV.

Job's three friends condole with him in silence. — Chap. iii. 1 *He curses the day and services of his birth.* 13 *The ease of death.* 20 *He complaineth of life, because of his anguish.*

a Prov. 17. 17.
b Gen. 36. 11. Jer. 49. 7.
c Gen. 25. 2.
d ch. 42. 11. Rom. 12. 15.
e Jos. 7. 6. 1 Sa. 4. 12. 2 Sa. 1. 2. & 13. 19. Ne. 9. 1. La. 2. 10. Ez. 27. 30. Re. 18. 19.
f Gen. 50. 10.

[11] Now when Job's three [a]friends heard of all this evil that was come
upon him, they came every one from his own place; Eliphaz the
[b]Temanite, and Bildad the [c]Shuhite, and Zophar the Naamathite: for
they had made an appointment together to come [d]to mourn with him,
and to comfort him. [12] And when they lifted up their eyes afar off,
and knew him not, they lifted up their voice, and wept; and they
rent every one his mantle, and [e]sprinkled dust upon their heads toward
heaven. [13] So they sat down with him upon the ground [f]seven days
and seven nights, and none spake a word unto him; for they saw that
his grief was very great.

Job iii.

[1] After this opened Job his mouth, and cursed his day. [2] And Job *spake, and said :—

[3] "Let [g]the day perish wherein I was born,
And the night *in which* it was said, 'There is a man child conceived.'
[4] Let that day be darkness;
Let not God regard it from above,
Neither let the light shine upon it.
[5] Let darkness and [h]the shadow of death †stain it;
Let a cloud dwell upon it;
‡Let the blackness of the day terrify it.
[6] *As for* that night, let darkness seize upon it;
*Let it not be joined unto the days of the year,
Let it not come into the number of the months.
[7] Lo! let that night be solitary,
Let no joyful voice come therein.
[8] Let them curse it that curse the day,
Who [i]are ready to raise up †their mourning.
[9] Let the stars of the twilight thereof be dark;
Let it look for light, but have none;
Neither let it see ‡the dawning of the day:
[10] Because it shut not up the doors of my mother's womb,
Nor hid sorrow from mine eyes.

[11] "Why [j]died I not from the womb?
Why did I not give up the ghost when I came out of the belly?
[12] Why [k]did the knees prevent me?
Or why the breasts that I should suck?
[13] For now should I have lain still and been quiet,
I should have slept: then had I been at rest,
[14] With kings and counsellors of the earth,
Which [l]built desolate places for themselves;
[15] Or with princes that had gold,
Who filled their houses with silver:
[16] Or [m]as a hidden untimely birth I had not been;
As infants which never saw light.
[17] There the wicked cease from troubling;
And there the *weary be at rest.
[18] There the prisoners rest together;
They [n]hear not the voice of the oppressor.
[19] The small and great are there;
And the servant is free from his master.

[20] "Wherefore [o]is light given to him that is in misery,
And life unto the [p]bitter in soul;
[21] Which †long for death, but it cometh not;
And dig for it more than [q]for hid treasures;
[22] Which rejoice exceedingly,
And are glad, when they can find the grave?
[23] *Why is light given* to a man whose way is hid,
And [r]whom God hath hedged in?
[24] For my sighing cometh ‡before I eat,
And my roarings are poured out like the waters.
[25] For *the thing which I greatly feared is come upon me,
And that which I was afraid of is come unto me.
[26] I was not in safety, neither had I rest,
Neither was I quiet—yet trouble came."

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* Heb. *answered.*
[g] ch. 10. 18, 19. Je. 15. 10. & 20. 14.
[h] ch. 10. 21, 22. & 16. 16. & 28. 3. Ps. 23. 4. & 44. 19. & 107. 10, 14. Jer. 13. 16. Amos 5. 8.
† Or, *challenge it.*
‡ Or, *Let them terrify it, as those who have a bitter day.* Amos 8. 10.
* Or, *Let it not rejoice among the days.*
[i] Jer. 9. 17, 18.
† Or, *a leviathan.*
‡ Heb. *the eyelids of the morning.* ch. 41. 18.
[j] ch. 10. 18.
[k] Ge. 30. 3. Is. 66. 12.
[l] ch. 15. 28.
[m] Ps. 58. 8.
* Heb. *wearied in strength.*
[n] ch. 39. 7.
[o] Jer. 20. 18.
[p] 1 Sam. 1. 10. 2 Kings 4. 27.
† Heb. *wait.* Rev. 9. 6.
[q] Prov. 2. 4.
[r] ch. 19. 8. Lam. 3. 7.
‡ Heb. *before my meat.*
* Heb. *I feared a fear, and it came upon me.*

SECTION V.—*First Controversy between Job and his Friends, begun by Eliphaz; who asserts, that the Sufferings of Job were the Punishment of his Iniquity.*

JOB iv. *and* v.

Eliphaz reproveth Job for want of religion. 7 *He teacheth God's judgments to be not for the righteous, but for the wicked.* 12 *His fearful vision, to humble the excellency of creatures before God.*—Chap. v. 1 *The harm of inconsideration.* 3 *The end of the wicked is misery.* 6 *God is to be regarded in affliction.* 17 *The happy end of God's correction.*

SECT. V.

1 THEN ELIPHAZ the Temanite answered and said:— (O T Job)
2 "If we assay *to commune with thee, wilt thou be grieved?
But †who can withhold himself from speaking?
3 Behold! thou hast instructed many,
And thou [a]hast strengthened the weak hands.
4 Thy words have upholden him that was falling,
And thou [b]hast strengthened ‡the feeble knees.
5 But now it is come upon thee—and thou faintest;
It toucheth thee—and thou art troubled.
6 Is not this [c]thy fear, thy confidence,
Thy hope, and the uprightness of thy ways?
7 Remember, I pray thee, [d]who *ever* perished, being innocent?
Or where were the righteous cut off?
8 Even as I have seen, [e]they that plough iniquity,
And sow wickedness, reap the same.
9 By the blast of God they perish,
And *by the breath of his nostrils are they consumed.
10 The roaring of the lion, and the voice of the fierce lion,
And [f]the teeth of the young lions are broken.
11 The [g]old lion perisheth for lack of prey,
And the stout lion's whelps are scattered abroad.
12 "Now a thing was †secretly brought to me,
And mine ear received a little thereof.
13 In [h]thoughts from the visions of the night,
When deep sleep falleth on men,
14 Fear ‡came upon me, and [i]trembling,
Which made *all my bones to shake.
15 Then a Spirit passed before my face;
The hair of my flesh stood up;
Education
16 It stood still—but I could not discern the form thereof;
An image was before mine eyes—†*there was* silence, and I heard a voice, *saying*,
17 'Shall [j]mortal man be more just than God?
Shall a man be more pure than his Maker?
18 Behold! He [k]put no trust in his servants,
‡And his angels He charged with folly;
Judges
19 How [l]much less in them that dwell in [m]houses of clay,
Whose foundation is in the dust,
2 Kings
Which are crushed before the moth!
semblance of oriental monarchy
20 They are *destroyed from morning to evening;
They perish for ever without any regarding *it*.
21 Doth [n]not their excellency which is in them go away?
They [o]die, even without wisdom.'

JOB V.

1 Call now, if there be any that will answer thee;
And to which of the saints wilt thou †turn?
2 For wrath killeth the foolish man,
And ‡envy slayeth the silly one.
of the gods
3 I [p]have seen the foolish taking root;
But suddenly I cursed his habitation.
4 His [q]children are far from safety,

---

* Heb. *a word.*
† Heb. *who can refrain from words?*
[a] Is. 35. 3.
[b] He. 12.12.
‡ Heb. *the bowing knees.*
[c] ch. 1. 1. Prov. 3. 26.
[d] Ps. 37. 25.
[e] Ps. 7. 14. Prov. 22. 8. Hos. 8. 7. & 10. 13. Gal. 6. 7, 8.
* That is, *by his anger*: as Is. 30. 33. See Ex. 15. 8. 2 Sa. 22. 16. ch. 1. 19. & 15. 30. Is. 11. 4. 2 Thess. 2. 8.
[f] Ps. 58. 6.
[g] Ps. 34. 10.
† Heb. *by stealth.*
[h] ch. 33. 15.
‡ Heb. *met me.*
[i] Hab. 3. 16.
* Heb. *the multitude of my bones.*
† Or, *I heard a still voice.*
[j] ch. 9. 2.
[k] ch. 15.15. & 25. 5. 2 Pet. 2. 4.
‡ Or, *Nor in his angels, in whom he put light.*
[l] ch. 15. 16.
[m] 2 Cor. 4. 7. & 5. 1.
* Heb. *beaten in pieces.* Ps. 90. 5, 6.
[n] Ps. 39. 11. & 49. 14.
[o] ch. 36. 12.
† Or, *look.*
‡ Or, *indignation.*
[p] Ps. 37. 35, 36. Jer. 12. 2, 3.
[q] Ps. 119. 155.

[illegible] the individual
[illegible]

And they are crushed in the gate.
Neither [r]is there any to deliver them.
5 Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And [s]the robber swalloweth up their substance.
6 Although *affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground;
7 Yet man is born unto †trouble,
As ‡the sparks fly upward.
8 "I would seek unto God,
And unto God would I commit my cause:
9 Which [t]doeth great things and *unsearchable,
Marvellous things ‡without number:
10 Who [u]giveth rain upon the earth,
And sendeth waters upon the ‡fields:
11 To [v]set up on high those that be low;
That those which mourn may be exalted to safety.
12 He [w]disappointeth the devices of the crafty,
So that their hands *cannot perform their enterprise.
13 He [x]taketh the wise in their own craftiness;
And the counsel of the froward is carried headlong.
14 They †meet with darkness in the daytime,
And grope in the noonday as in the night.
15 But [y]he saveth the poor from the sword,
From their mouth, and from the hand of the mighty.
16 So [z]the poor hath hope,
And iniquity stoppeth her mouth.
17 "Behold! [a]happy is the man whom God correcteth;
Therefore despise not thou the chastening of the Almighty.
18 For [b]he maketh sore, and bindeth up;
He woundeth, and his hands make whole.
19 He [c]shall deliver thee in six troubles;
Yea, in seven [d]there shall no evil touch thee.
20 In [e]famine he shall redeem thee from death;
And in war ‡from the power of the sword.
21 Thou shalt be hid *from the scourge of the tongue;
Neither shalt thou be afraid of destruction when it cometh.
22 At destruction and famine thou shalt laugh;
Neither [f]shalt thou be afraid of the beasts of the earth.
23 For [g]thou shalt be in league with the stones of the field;
And the beasts of the field shall be at peace with thee.
24 And thou shalt know †that thy tabernacle shall be in peace;
And thou shalt visit thy habitation, and shalt not ‡sin.
25 Thou shalt know also that [h]thy seed shall be *great,
And thine offspring [i]as the grass of the earth.
26 Thou [j]shalt come to thy grave in a full age,
Like as a shock of corn †cometh in in his season.
27 Lo this! we have [k]searched it, so it is;
Hear it, and know thou it ‡for thy good."

SECTION VI.—*Reply of Job to Eliphaz.*

JOB vi. *and* vii.

Job showeth that his complaints are not causeless. 8 *He wisheth for death, wherein he is assured of comfort.* 14 *He reproveth his friends of unkindness.* — Chap. vii. 1 *He excuseth his desire of death.* 12 *He complaineth of his own restlessness,* 17 *and God's watchfulness.*

1 BUT JOB answered and said:—
2 "Oh that my grief were throughly weighed,
And my calamity *laid in the balances together!

[r] Ps. 109. 12.
[s] ch. 18. 9.
* Or, *iniquity.*
† Or, *labor.* Gen. 3. 17–19. 1 Co. 10. 13.
‡ Heb. *the sons of the burning coal lift up to fly.*
[t] See Ge. 1. 1. Ps. 72. 18. & 145. 3. Rom. 11. 33.
* Heb. *and* there is *no search.*
† Heb. *till* there be *no number.*
[u] ch. 28. 26. Ps. 65. 9, 10. & 147. 8. Jer. 5. 24. & 10. 13. & 51. 16. Acts 14. 17.
‡ Heb. *outplaces.*
[v] 1 Sam. 2. 7. Ps. 113. 7.
[w] Neh. 4. 15. Ps. 33. 10. Is. 8. 10.
* Or, *cannot perform any thing.*
[x] See Ps. 9. 15. 1 Co. 1. 19. & 3. 19.
† Or, *run into.* Deut. 28. 29. Is. 59. 10. Am. 8. 9.
[y] Ps. 35. 10.
[z] 1 Sam. 2. 9. Ps. 107. 42.
[a] Ps. 94. 12. Pr. 3. 11, 12. Heb. 12. 5. Jam. 1. 12. Rev. 3. 19.
[b] Deut. 32. 39. 1 Sa. 2. 6. Is. 30. 26. Ho. 6. 1.
[c] Ps. 34. 19. & 91. 3. Prov. 24. 16. 1 Co. 10. 13.
[d] Ps. 91. 10.
[e] Ps. 33. 19. & 37. 19.
‡ Heb. *from the hands.*
* Or, *when the tongue scourgeth.* Ps. 31. 20.
[f] Isai. 11. 9. & 35. 9. & 65. 25. Ezek. 34. 25.
[g] See Ge. 1. 26. Ps. 91.12. Ho. 2. 18.
† Or, *that peace is thy tabernacle.*
‡ Or, *err.*
[h] Ps. 112. 2.
* Or, *much.*
[i] Ps. 72. 16.
[j] Prov. 9. 11. & 10. 27.
† Heb. *ascendeth.*
[k] Ps. 111. 2.
‡ Heb. *for thyself.* Prov. 9. 12.

SECT. VI.

* Heb. *lifted up.*

3 For now it would be heavier [a]than the sand of the sea;
Therefore †my words are swallowed up.
4 For [b]the arrows of the Almighty are within me,
The poison whereof drinketh up my spirit:
The [c]terrors of God do set themselves in array against me.
5 Doth the wild ass bray ‡when he hath grass?
Or loweth the ox over his fodder?
6 Can that which is unsavoury be eaten without salt?
Or is there any taste in the white of an egg?
7 The things that my soul refused to touch
Are as my sorrowful meat.
8 "Oh that I might have my request;
And that God would grant *me* *the thing that I long for!
9 Even [d]that it would please God to destroy me;
That he would let loose his hand, and cut me off!
10 Then should I yet have comfort;
Yea, I would harden myself in sorrow:
Let him not spare; for [e]I have not concealed the words of [f]the [Holy One.
11 What is my strength, that I should hope?
And what is mine end, that I should prolong my life?
12 Is my strength the strength of stones?
Or is my flesh †of brass?
13 [a]Is not my help in me?
And is wisdom driven quite from me?
14 ‡To him that is afflicted pity should be showed from his friend;
But he forsaketh the fear of the Almighty.
15 My [g]brethren have dealt deceitfully as a brook,
And [h]as the stream of brooks they pass away;
16 Which are blackish by reason of the ice,
And wherein the snow is hid:
17 What time they wax warm, *they vanish:
†When it is hot, they are ‡consumed out of their place.
18 The paths of their way are turned aside;
They go to nothing, and perish.
19 The troops of [i]Tema looked,
The companies of [j]Sheba waited for them.
20 They were [k]confounded because they had hoped;
They came thither, and were ashamed.
21 *For now ye are †nothing;
Ye see my casting down, and [l]are afraid.
22 Did I say, 'Bring unto me?'
Or, 'Give a reward for me of your substance?'
23 Or, 'Deliver me from the enemy's hand?'
Or, 'Redeem me from the hand of the mighty?
24 "Teach me, and I will hold my tongue:
And cause me to understand wherein I have erred.
25 How forcible are right words!
But what doth your arguing reprove?
26 Do ye imagine to reprove words,
And the speeches of one that is desperate, *which are* as wind?
27 Yea, ‡ye overwhelm the fatherless,
And ye [m]dig a pit for your friend.
28 Now therefore be content, look upon me;
For it is *evident unto you if I lie.
29 Return, [n]I pray you, let it not be iniquity;
Yea, return again, my righteousness is †in it.
30 Is there iniquity in my tongue?

[a] Prov. 27. 3.
† That is, *I want words to express my grief.* Ps. 77. 4.
[b] Ps. 38. 2.
[c] Ps. 88. 15, 16.
‡ Heb. *at grass.*
* Heb. my *expectation.*
[d] 1 Kings 19. 4.
[e] Acts 20. 20.
[f] Le. 19. 2. Is. 57. 15. Hos. 11. 9.
† Heb. *brazen.*
[a] *Or,* There is no help for me!—*Ed.*
‡ Heb. *To him that melteth.* Pr. 17. 17.
[g] Ps. 38. 11. & 41. 9. Mat. 26. 49.
[h] Jer. 15. 18.
* Heb. *they are cut off.*
† Heb. *in the heat thereof.*
‡ Heb. *extinguished.*
[i] Gen. 25. 15.
[j] 1 Kings 10. 1. Ps. 72. 10. Ez. 27. 22, 23.
[k] Jer. 14. 3.
* Or, *For now ye are like to them.* Heb. *to it.* ch. 13. 4.
† Heb. *not.*
[l] Ps. 38. 11.
‡ Heb. *ye cause to fall upon.*
[m] Ps. 57. 6.
* Heb. *before your face.*
[n] ch. 17. 10.
† That is, *in this matter.*

1. [illegible] animals
[illegible] Death
[illegible] & [illegible]
and
Prophets [illegible]
abroad most emphasize
attitude in God
divine actions
science
concern
physical
authority
experience
intelligence

Cannot ‡my taste discern perverse things?

JOB vii.

1 Is there not *an appointed time to man upon earth?
Are not his days also like the days of a hireling?
2 As a servant †earnestly desireth the shadow,
And as a hireling looketh for the reward of his work:
3 So am I made to possess [o]months of vanity,
And wearisome nights are appointed to me.
4 When [p]I lie down, I say,
'When shall I arise, and ‡the night be gone?'
And I am full of tossings to and fro unto the dawning of the day.
5 My flesh is [q]clothed with worms and clods of dust;
My skin is broken, and become loathsome.
6 My [r]days are swifter than a weaver's shuttle,
And are spent without hope.
7 O remember that [s]my life is wind!
Mine eye *shall no more †see good.
8 The [t]eye of him that hath seen me shall see me no more:
Thine eyes are upon me, and ‡I am not.
9 As the cloud is consumed and vanisheth away:
So [u]he that goeth down to the grave shall come up no more.
10 He shall return no more to his house,
Neither [v]shall his place know him any more.
11 Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will [w]complain in the bitterness of my soul.
12 "Am I a sea, or a whale,
That Thou settest a watch over me?
13 When [x]I say, 'My bed shall comfort me,
My couch shall ease my complaint;'
14 Then Thou scarest me with dreams,
And terrifiest me through visions:
15 So that my soul chooseth strangling,
And death rather than *my life.
16 I [y]loathe it—I would not live alway:
Let [z]me alone—for my days are vanity.
17 What [a]is man, that thou shouldest magnify him?
And that thou shouldest set thy heart upon him?
18 And that thou shouldest visit him every morning,
And try him every moment?
19 How long wilt thou not depart from me,
Nor let me alone till I swallow down my spittle?
20 I have sinned;
What shall I do unto thee, O thou [a]Preserver of men?
Why [b]hast thou set me as a mark against Thee,
So that I am a burden to myself?
21 And why dost Thou not pardon my transgression,
And take away mine iniquity?
For now shall I sleep in the dust;
And Thou shalt seek me in the morning, but I shall not be."

SECTION VII.—*The Argument taken up by Bildad.*

JOB viii.

Bildad showeth God's justice in dealing with men according to their works. 8 He alledgeth antiquity to prove the certain destruction of the hypocrite. 20 He applieth God's just dealing to Job.

1 THEN answered BILDAD the Shuhite, and said:—
2 "How long wilt thou speak these *things*?
And *how long shall* the words of thy mouth *be like* a strong wind?

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‡ Heb. *my palate*, ch. 12. 11. & 34. 3.
* Or, *a warfare*. ch. 14. 5, 13, 14. Ps. 39. 4.
† Heb. *gapeth after*.
o See ch. 29. 2.
p Deut. 28. 67. ch. 17. 12.
‡ Heb. *the evening be measured*.
q Is. 14. 11.
r ch. 9. 25. & 16. 22. & 17. 11. Ps. 90. 6. & 102. 11. & 103. 15. & 144. 4. Is. 38. 12. & 40. 6. Ja. 4. 14.
s Ps. 78. 39. & 89. 47.
* Heb. *shall not return*.
† *To see*, that is, *to enjoy*.
t ch. 20. 9.
‡ That is, *I can live no longer*.
u 2 Sam. 12. 23.
v ch. 8. 18. & 20. 9. Ps. 37. 36. & 103. 16.
w 1 Sam. 1. 10. ch. 10. 1.
x ch. 9. 27.
* Heb. *my bones*
y ch. 10. 1.
z ch. 10. 20. & 14. 6. Ps. 39. 13. & 62. 9.
a Ps. 8. 4. & 144. 3. Heb. 2. 6.
a *Or*, Observer, *or*, Remarker.—*Ed.* See Ps. 36. 6.
b ch. 16. 12. Ps. 21. 12. La. 3. 12.

SECT. VII.

3 Doth [a]God pervert judgment?
Or doth the Almighty pervert justice?
4 If [b]thy children have sinned against him,
And he have cast them away *for their transgression;
5 If [c]thou wouldest seek unto God betimes,
And make thy supplication to the Almighty;
6 If thou wert pure and upright;
Surely now he would awake for thee,
And make the habitation of thy righteousness prosperous.
7 Though thy beginning was small,
Yet thy latter end should greatly increase.
8 "For [d]inquire, I pray thee, of the former age,
And prepare thyself to the search of their fathers,
9 (For [e]we are but of yesterday, and know †nothing,
Because our days upon earth are a shadow;)
10 Shall not they teach thee, and tell thee,
And utter words out of their heart?
11 Can the rush grow up without mire?
Can the flag grow without water?
12 Whilst [f]it is yet in his greenness, *and* not cut down,
It withereth before any *other* herb.
13 So are the paths of all that forget God;
And the [g]hypocrite's hope shall perish:
14 Whose hope shall be cut off,
And whose trust *shall be* ‡a spider's web.
15 He [h]shall lean upon his house—but it shall not stand:
He shall hold it fast—but it shall not endure.
16 He is green before the sun,
And his branch shooteth forth in his garden.
17 His roots are wrapped about the heap,
And seeth the place of stones.
18 If [i]He destroy him from his place, then *it* shall deny Him,
Saying, I have not seen Thee.
19 Behold! this is the joy of his way,
And [j]out of the earth shall others grow.
20 "Behold! God will not cast away a perfect man,
Neither will he *help the evil doers:
21 Till he fill thy mouth with laughing,
And thy lips with †rejoicing.
22 They that hate thee shall be [k]clothed with shame;
And the dwelling-place of the wicked ‡shall come to nought."

[a] Ge. 18. 25. De. 32. 4. 2 Ch. 19. 7. ch. 34. 12, 17. Da. 9. 14. Ro. 3 5.
[b] ch. 1. 5, 18.
* Heb. *in the hand of their transgression.*
[c] ch. 5. 8. & 11. 13. & 22. 23, &c.
[d] Deut. 4. 32. & 32. 7. ch. 15. 18.
[e] Ge. 47. 9. 1 Ch. 29. 15. See ch. 7. Ps. 39. 5.
† Heb. *not.*
[f] Ps. 129. 6. Jer. 17. 6.
[g] ch. 11. 20. & 18. 14. & 27. 8. Ps. 112. 10. Pr. 10. 28. & 11. 7.
‡ Heb. *a spider's house.* Is. 59. 5, 6.
[h] ch. 27. 18.
[i] See ch. 7. 10.
[j] Ps. 113. 7.
* Heb. *take the ungodly by the hand.*
† Heb. *shouting for joy.*
[k] Ps. 35. 26. & 109. 29.
‡ Heb. *shall not be.*

SECTION VIII.—*Reply of Job to Bildad, in which he asserts, that Affliction is no Proof of Wickedness.*

JOB ix. *and* x.

Job, acknowledging God's justice, showeth there is no contending with him. 22 *Man's innocency is not to be condemned by afflictions.* — Chap. x. 1 *Taking liberty of complaint, he expostulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little ease before death.*

1 THEN JOB answered and said:—

SECT. VIII.

2 "I know it is so of a truth:
But how should [a]man be just *with God?
3 If he will contend with Him,
He cannot answer Him one of a thousand.
4 He [b]is wise in heart, and mighty in strength:
Who hath hardened himself against Him, and hath prospered?
5 Which removeth the mountains, and they know not:
Which overturneth them in his anger.
6 Which [c]shaketh the earth out of her place,
And [d]the pillars thereof tremble.

[a] Ps. 143. 2. Ro. 3. 20.
* Or, *before God.*
[b] ch. 36. 5.
[c] Is. 2. 19, 21. Joel 3. 16. Hag. 2. 6, 21. He. 12. 26.
[d] ch. 26. 11.

7 Which commandeth the sun, and it riseth not;
And sealeth up the stars.
8 Which [e]alone spreadeth out the heavens,
And treadeth upon the †waves of the sea.
9 Which [f]maketh ‡Arcturus, Orion, and Pleiades,
And the chambers of the South.
10 Which [g]doeth great things past finding out;
Yea, and wonders without number.
11 Lo! [h]he goeth by me, and I see *him* not:
He passeth on also, but I perceive him not.
12 Behold! [i]he taketh away, *who can hinder him?
Who will say unto him, 'What doest thou?'
13 *If* God will not withdraw his anger,
The †proud helpers do stoop under him.
14 How much less shall I answer him,
And choose out my words *to reason* with him!
15 Whom, [j]though I were righteous, *yet* would I not answer,
But I would make supplication to my Judge.
16 If I had called, and He had answered me;
Yet would I not believe that He had hearkened unto my voice.
17 For He breaketh me with a tempest,
And multiplieth my wounds [k]without cause.
18 He will not suffer me to take my breath,
But filleth me with bitterness.
19 If *I speak* of strength, lo! *He is* strong:
And if of judgment, who shall set me a time *to plead*?
20 If I justify myself, mine own mouth shall condemn me:
If I say, 'I am perfect,' it shall also prove me perverse.
21 Though I were perfect, *yet* would I not know my soul:
I would despise my life.
22 "This is one *thing*, therefore I said *it*,
'He [l]destroyeth the perfect and the wicked.'
23 If the scourge slay suddenly,
He will laugh at the trial of the innocent.
24 The earth is given into the hand of the wicked:
He [m]covereth the faces of the judges thereof—
If not, where, *and* who is He?
25 Now [n]my days are swifter than a post:
They flee away, they see no good.
26 They are passed away as the ‡swift ships:
As [o]the eagle *that* hasteth to the prey.
27 If [p]I say, 'I will forget my complaint,
I will leave off my heaviness, and comfort *myself*;'
28 I [q]am afraid of all my sorrows,
I know that Thou [r]wilt not hold me innocent.
29 *If* I be wicked, why then labor I in vain?
30 If [s]I wash myself with snow water,
And make my hands never so clean;
31 Yet shalt Thou plunge me in the ditch,
And mine own clothes shall *abhor me.
32 For [t]He is not a man, as I *am*, that I should answer Him,
And we should come together in judgment.
33 Neither is there †any ‡daysman betwixt us,
That might lay his hand upon us both.
34 Let [u]Him take his rod away from me,
And let not his fear terrify me:
35 *Then* would I speak, and not fear Him;
*But it is not so with me."

e See Gen. 1. 1, 6.
† Heb. *heights*.
f Gen. 1. 16. ch. 38. 31, &c. Am. 5. 8.
‡ Heb. *Ash, Cesil, and Cimah.*
g ch. 5. 9. Ps. 71. 15.
h ch. 23. 8, 9. & 35. 14.
i Is. 45. 9. Je. 18. 6. Ro. 9. 20.
* Heb. *who can turn him away?* ch. 11. 10.
† Heb. *helpers of pride*, or, *strength*. ch. 26. 12. Is. 30. 7.
j ch. 10. 15.
k ch. 2. 3. & 34. 6.
l Ec. 9. 2, 3. Ez. 21. 3.
m 2 Sa. 15. 30. & 19. 4. Jer. 14. 4.
n See ch. 7. 6, 7.
‡ Heb. *ships of desire*. Or, *ships of Ebeh.*
o Hab. 1. 8.
p ch. 7. 13.
q Ps. 119. 120.
r Exod. 20. 7.
s Jer. 2. 22.
* Or, *make me to be abhorred.*
t 1 Sa. 2. 25. Ec. 6. 10. Is. 45. 9. Jer. 49. 19. Ro. 9. 20.
† Heb. *one that should argue.*
‡ Or, *umpire.*
u ch. 13. 20–22, & 33. 7. Ps. 39. 10.
* Heb. *But I am not so with myself.*

1 My soul is †weary of my life ;
I will leave my complaint upon myself ;
I [v]will speak in the bitterness of my soul.
2 I will say unto God, 'Do not condemn me ;
Show me wherefore thou contendest with me.
3 Is it good unto thee that thou shouldest oppress,
That thou shouldest despise ‡the work of thy hands,
And shine upon the counsel of the wicked ?
4 Hast thou eyes of flesh ?
Or [w]seest thou as man seeth ?
5 Are thy days as the days of man ?
Are thy years as man's days,
6 That thou inquirest after mine iniquity,
And searchest after my sin ?
7 *Thou knowest that I am not wicked ;
And there is none that can deliver out of thy hand.
8 "Thy hands †have made me
And fashioned me together round about—
[a]Yet Thou dost destroy me.
9 Remember, I beseech thee, that [x]Thou hast made me as the clay ;
And wilt thou bring me into dust again ?
10 Hast [y]Thou not poured me out as milk,
And curdled me like cheese ?
11 Thou hast clothed me with skin and flesh,
And hast ‡fenced me with bones and sinews.
12 Thou hast granted me life and favor,
And thy visitation hath preserved my spirit.
13 And these things hast Thou hid in thy heart :
I know that this is with thee.
14 "If I sin, then [z]Thou markest me,
And Thou wilt not acquit me from mine iniquity.
15 If I be wicked, [a]woe unto me !
And [b]if I be righteous, *yet* will I not lift up my head.
I am full of confusion ; therefore [c]see thou mine affliction ;
16 For it increaseth—Thou [d]huntest me as a fierce lion :
And again Thou showest thyself marvellous upon me.
17 Thou renewest *thy witnesses against me,
And increasest thine indignation upon me :
Changes and war are against me.
18 "Wherefore [e]then hast Thou brought me forth out of the
Oh that I had given up the ghost, and no eye had seen me! [womb ?
19 I should have been as though I had not been ;
I should have been carried from the womb to the grave.
20 Are [f]not my days few ? cease [g]*then*,
And let me alone, that I may take comfort a little,
21 Before I go whence I shall not return,
Even to [h]the land of darkness and the shadow of death ;
22 A land of darkness, as darkness itself ;
And of the shadow of death, without any order,
And where the light is as darkness.'"

† Or, *cut off while I live.* 1 Ki. 19. 4. ch. 7. 16. Jon. 4. 3, 8, 9.
[v] ch. 7. 11.
‡ Heb. *the labor of thy hands?* See Ge. 1. 26.
[w] 1 Sam. 16. 7.
* Heb. It is *upon thy knowledge.* Ps. 139. 1, 2.
† Heb. *took pains about me.* Ps. 119. 73.
[a] *Or,* Yet dost Thou destroy me?—*Ed.*
[x] See Gen. 2. 7.
[y] Ps. 139. 14–16.
‡ Heb. *hedged.*
[z] Ps. 139. 1.
[a] Is. 3. 11.
[b] ch. 9. 15, 20, 21.
[c] Ps. 25. 18.
[d] Is. 38. 13. La. 3. 10. Ho. 5. 14. & 13. 7, 8.
* That is, *thy plagues.* Ruth 1. 21.
[e] ch. 3. 11.
[f] See ch. 7. 6, 16. & 8. 9.
[g] See ch. 7. 16, 19.
[h] See ch. 3. 5.

SECTION IX.—*Zophar takes up the Argument of Eliphaz with great asperity, and urges the Necessity of Repentance.*

JOB xi.

Zophar reproveth Job for justifying himself. 5 *God's wisdom is unsearchable.* 13 *The assured blessing of repentance.*

1 THEN answered ZOPHAR the Naamathite, and said :—
2 "Should not the multitude of words be answered ?

SECT. IX.

And should *a man full of talk be justified?
3 Should thy †lies make men hold their peace?
And when thou mockest, shall no man make thee ashamed?
4 For [a]thou hast said, 'My doctrine is pure,
And I am clean in thine eyes.'
5 But oh that God would speak,
And open his lips against thee!
6 And that he would show thee the secrets of wisdom,
That they are double to that which is!
Know therefore [b]that God exacteth of thee
Less than thine iniquity deserveth.
7 "Canst [c]thou by searching find out God?
Canst thou find out the Almighty unto perfection?
8 It is ‡as high as heaven—what canst thou do?
Deeper than hell—what canst thou know?
9 The measure thereof is longer than the earth,
And broader than the sea.
10 If He *cut off, and shut up, or gather together,
Then †who can hinder Him?
11 For [d]He knoweth vain men:
He seeth wickedness also;
Will He not then consider *it*?
12 For ‡vain man would be wise,
Though man be born like a wild ass's colt.
13 "If [e]thou prepare thy heart,
And [f]stretch out thy hands toward Him;
14 If iniquity be in thy hand, put it far away,
And [g]let not wickedness dwell in thy tabernacles.
15 For [h]then shalt thou lift up thy face without spot;
Yea, thou shalt be steadfast, and shalt not fear:
16 Because thou shalt [i]forget thy misery,
And remember it as waters that pass away.
17 And thine age *shall be clearer than the noonday;
Thou shalt shine forth, thou shalt be as the morning.
18 And thou shalt be secure, because there is hope;
Yea, thou shalt dig *about thee*,
And [j]thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall make thee afraid;
Yea, many shall †make suit unto thee.
20 But [k]the eyes of the wicked shall fail,
And ‡they shall not escape,
And [l]their hope shall be as *the giving up of the ghost."

* Heb. *a man of lips.*
† Or, *devices.*
a ch. 10. 7.
b Ezra 9. 13.
c Ec. 3. 11. Ro. 11. 33.
‡ Heb. *the heights of heaven.*
* Or, *make a change.* ch. 9. 12. & 12. 14. Rev. 3. 7.
† Heb. *who can turn him away?*
d Ps. 10. 14. & 35. 22. & 94. 11.
‡ Heb. *empty.* Ps. 73. 22. & 92. 6. Ec. 3. 18. Ro. 1. 22.
e ch. 5. 8. & 22. 21. 1 Sam. 7. 3. Ps. 78. 8.
f Ps. 88. 9. & 143. 6.
g Ps. 101. 3.
h See Ge. 4. 5, 6. ch. 22. 26. Ps. 119. 6. 1 John 2. 28. & 3. 21.
i Is. 65. 16.
* Heb. *shall arise above the noonday.* Ps. 37. 6. & 112. 4. Is. 58. 8, 10. Mic. 7. 9.
j Lev. 26. 5, 6. Ps. 3. 5. & 4. 8. Prov. 3. 24.
† Heb. *entreat thy face.* Ps. 45. 12.
k Le. 26. 16. De. 28. 65.
‡ Heb. *flight shall perish from them.*
l ch. 8. 14. & 18. 14. Prov. 11. 7.
* Or, *a puff of breath.*

SECTION X.—*Reply of Job to the whole Argument.*

JOB xii., xiii., *and* xiv.

Job maintaineth himself against his friends that reprove him. 7 *He acknowledgeth the general doctrine of God's omnipotency.* — Chap. xiii. 1 *He reproveth his friends of partiality.* 14 *He professeth his confidence in God,* 20 *and entreateth to know his own sins, and God's purpose in afflicting him.* — Chap. xiv. 1 *He entreateth God for favor, by the shortness of life, and certainty of death.* 7 *Though life once lost be irrecoverable, yet he waiteth for his change.* 16 *By sin the creature is subject to corruption.*

SECT. X.

1 AND JOB answered and said:—
2 "No doubt but ye are the people,
And wisdom shall die with you!
3 But I have *understanding as well as you;
†I am not inferior to you:
Yea, ‡who knoweth not such things as these?
4 I [a]am *as* one mocked of his neighbour,
Who [b]calleth upon God, and he answereth him:

* Heb. *a heart.* ch. 13. 2.
† Heb. *I fall not lower than you.*
‡ Heb. *with whom are not such as these?*
a ch. 16. 10. & 17. 2, 6. & 21. 3. & 30. 1.
b Ps. 91. 15.

The just upright man is laughed to scorn.
[5] He [c]that is ready to slip with his feet
Is as a lamp despised in the thought of him that is at ease.
[6] " The [d]tabernacles of robbers prosper,
And they that provoke God are secure;
Into whose hand God bringeth *abundantly*.
[7] But ask now the beasts—and they shall teach thee;
And the fowls of the air—and they shall tell thee:
[8] Or speak to the earth—and it shall teach thee:
And the fishes of the sea shall declare unto thee.
[9] Who knoweth not in all these
That the hand of the LORD hath wrought this?
[10] In [e]whose hand is the *soul of every living thing,
And the breath of †all mankind.
[11] " Doth [f]not the ear try words?
And the ‡mouth taste his meat?
[12] With [g]the Ancient is wisdom;
And in length of days understanding.
[13] *With Him is wisdom and strength,
He hath counsel and understanding.
[14] Behold! [h]He breaketh down—and it cannot be built again:
He shutteth †up a man—and there can be no opening.
[15] Behold! He [i]withholdeth the waters—and they dry up:
Also He [j]sendeth them out—and they overturn the earth.
[16] With [k]Him is strength and wisdom:
The deceived and the deceiver are his.
[17] He leadeth counsellors away spoiled,
And [l]maketh the judges fools.
[18] He looseth the bond of kings,
And girdeth their loins with a girdle.
[19] He leadeth princes away spoiled,
And overthroweth the mighty.
[20] He removeth away ‡the speech of the trusty,
And taketh away the understanding of the aged.
[21] He [m]poureth contempt upon princes,
And *weakeneth the strength of the mighty.
[22] He [n]discovereth deep things out of darkness,
And bringeth out to light the shadow of death.
[23] He [o]increaseth the nations, and destroyeth them:
He enlargeth the nations, and †straiteneth them *again*.
[24] He taketh away the heart of the chief of the people of the earth,
And [p]causeth them to wander in a wilderness where there is no way.
[25] They [q]grope in the dark without light,
And he maketh them to ‡stagger like a drunken man.

JOB xiii.

[1] Lo! mine eye hath seen all this,
Mine ear hath heard and understood it.
[2] What [r]ye know, the same do I know also:
I am not inferior unto you.
[3] " Surely [s]I would speak to the Almighty,
And I desire to reason with God.
[4] But ye are forgers of lies,
Ye [t]are all physicians of no value.
[5] O that ye would altogether hold your peace!
And [u]it should be your wisdom.
[6] " Hear now my reasoning,
And hearken to the pleadings of my lips.
[7] Will [v]ye speak wickedly for God?

[c] Prov. 14. 2.
[d] ch. 21. 7. Ps. 37. 1, 35. & 73. 11, 12. & 92. 7. Jer. 5. 28. & 12. 1. Hab. 1. 4. Mal. 3. 15.
[e] Nu. 16. 22. Da. 5. 23. Ac. 17. 28.
* Or, *life*.
† Heb. *all flesh of man*.
[f] ch. 34. 3.
‡ Heb. *palate*, ch. 6. 30.
[g] ch. 32. 7.
* That is, *With God*. ch. 9. 4. & 36. 5.
[h] ch. 11. 10.
† Heb. *upon*. Is. 22. 22. Re. 3. 7.
[i] 1 Kings 8. 35. & 17. 1.
[j] Gen. 7. 11, &c.
[k] Ge. 1. 1.
[l] 2 Sam. 15. 31. & 17. 14, 23. Is. 19. 12. & 29. 14. 1 Cor. 1. 19.
‡ Heb. *the lip of the faithful*. ch. 32. 9. Is. 3. 1-3.
[m] Ps. 107. 40. Dan. 2. 21.
* Or, *looseth the girdle of the strong*.
[n] Da. 2. 22. Mat. 10. 26. 1 Co. 4. 5.
[o] Ps. 107. 38. Is. 9. 3. & 26. 15.
† Heb. *leadeth in*.
[p] Ps. 107. 4, 40. De. 32. 10.
[q] ch. 5. 14.
‡ Heb. *wander*. Ps. 107. 27.
[r] ch. 12. 3. & 15. 9.
[s] ch. 23. 3. & 31. 35.
[t] ch. 6. 21. & 16. 2.
[u] Prov. 17. 28.
[v] ch. 17. 5. & 32. 21.

And talk deceitfully for him?
8 Will ye accept his person?
Will ye contend for God?
9 Is it good that He should search you out?
Or as one man mocketh another, do ye *so* mock him?
10 He will surely reprove you,
If ye do secretly accept persons.
11 Shall not his excellency make you afraid?
And his dread fall upon you?
12 Your remembrances are like unto ashes,
Your bodies to bodies of clay.
13 "*Hold your peace, let me alone,
That I may speak, and let come on me what will.
14 Wherefore [w]do I take my flesh in my teeth,
And [x]put my life in my hand?
15 Though [y]He slay me, yet will I trust in Him:
But I will †maintain mine own ways before Him.
16 He also shall be my salvation:
For a hypocrite shall not come before Him.
17 Hear diligently my speech,
And my declaration with your ears.
18 Behold now, I have ordered my cause!
I know that I shall be justified.
19 Who [z]is he that will plead with me?
For now, if I hold my tongue, I shall give up the ghost.
20 "Only [a]do not two things unto me:
Then will I not hide myself from Thee.
21 Withdraw [b]thy hand far from me:
And let not thy dread make me afraid.
22 Then call Thou, and I will answer:
Or let me speak, and answer Thou me.
23 How many are mine iniquities and sins?
Make me to know my transgression and my sin.
24 Wherefore [c]hidest Thou thy face,
And [d]holdest me for thine enemy?
25 Wilt Thou break a leaf driven to and fro?
And wilt Thou pursue the dry stubble?
26 For Thou writest bitter things against me,
And [e]makest me to possess the iniquities of my youth.
27 Thou [f]puttest my feet also in the stocks,
And ‡lookest narrowly unto all my paths;
Thou settest a print upon the *heels of my feet.
28 And He, as a rotten thing, consumeth,
As a garment that is moth eaten.

JOB XIV.

1 Man [g]that is born of a woman
Is †of few days, and full of trouble.
2 He [h]cometh forth like a flower—and is cut down:
He fleeth also as a shadow—and continueth not.
3 And [i]dost Thou open thine eyes upon such an one,
And [j]bringest me into judgment with Thee?
4 ‡Who can bring a clean thing out of an unclean?
Not one.
5 Seeing [k]his days are determined,
The number of his months are with Thee,
Thou hast appointed his bounds that he cannot pass;
6 Turn [l]from him, that he may *rest,
Till he shall accomplish, as [m]a hireling, his day.

* Heb. *Be silent from me.*
[w] ch. 18. 4.
[x] 1 Sam. 28. 21. Ps. 119. 109.
[y] Ps. 23. 4. Prov. 14. 32.
† Heb. *prove*, or, *argue*. ch. 27. 5.
[z] ch. 33. 6. Is. 50. 8.
[a] ch. 9. 34. & 33. 7.
[b] Ps. 39. 10.
[c] Deut. 31. 17. & 32. 20. Ps. 13. 1. & 44. 24. & 88. 14. & 104. 29. Is. 8. 17. & 59. 2. & 64. 7. Ez. 39. 23.
[d] De. 32. 42. Ru. 1. 21. ch. 16. 9. & 19. 11. & 33. 10. Lam. 2. 5.
[e] ch. 20. 11. Ps. 25. 7.
[f] ch. 33. 11.
‡ Heb. *observest*. See ch. 14. 16.
* Heb. *roots*.
[g] See ch. 5. 7. Ec. 2. 23.
† Heb. *short of days*.
[h] ch. 8. 9. Ps. 90. 5, 6, 9. & 102. 11. & 103. 15. & 144. 4. Is. 40. 6-8. Jam. 1. 10, 11. & 4. 14. 1 Pet. 1. 24.
[i] See ch. 7. 17.
[j] Ps. 143. 2.
‡ Heb. *Who will give?* See Ge. 5. 3. & 8. 21. John 3. 6. Rom. 5. 12. Ephes. 2. 3.
[k] ch. 7. 1.
[l] See ch. 7. 16, 19.
* Heb. *cease*.
[m] See ch. 7. 1.

7 "For there is hope of a tree, if it be cut down,
That it will sprout again,
And that the tender branch thereof will not cease.
8 Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
9 Yet through the scent of water it will bud,
And bring forth boughs like a plant.
10 But man dieth, and †wasteth away;
Yea, [n]man giveth up the ghost—and where is he?
11 "As the waters fail from the sea,
And the flood decayeth and drieth up:
12 So man lieth down, and riseth not:
Till [o]the heavens be no more, they shall not awake,
Nor be raised out of their sleep.
13 "O that Thou wouldest hide me in the grave,
That Thou wouldest keep me secret, until thy wrath be past,
That Thou wouldest appoint me a set time and remember me!
14 If a man die, shall he live *again?*
All the days of my appointed time [p]will I wait,
Till my change come.
15 "Thou [q]shalt call, and I will answer Thee:
Thou wilt have a desire to the work of thy hands.
16 For [r]now Thou numberest my steps:
Dost Thou not watch over my sin?
17 My [s]transgression is sealed up in a bag,
And Thou sewest up mine iniquity.
18 "And surely the mountain falling ‡cometh to nought,
And the rock is removed out of his place.
19 The waters wear the stones:
Thou *washest away the things
Which grow out of the dust of the earth;
And Thou destroyest the hope of man.
20 Thou prevailest for ever against him—and he passeth:
Thou changest his countenance—and sendest him away.
21 His sons come to honor—and [t]he knoweth it not;
And they are brought low—but he perceiveth it not of them.
22 But his flesh upon him shall have pain,
And his soul within him shall mourn."

† Heb. *is weakened, or, cut off.*
n Mat. 27. 50. 1 Co. 15. 20-22.
o Ps. 102. 26. Is. 34. 4. & 51. 6. & 65. 17. & 66. 22. Mat. 24.35. Ac. 3. 21. Rom. 8. 20, &c. 2 Pet. 3. 7, 10-12. Re. 20. 11. & 21. 1.
p ch. 13. 15.
q ch. 13. 22.
r ch. 10. 6, 14. & 13. 27. & 31. 4. & 34. 21. Ps. 56. 8. & 139. 1-3. Pr. 5. 21. & 15. 3. Je. 16. 17. & 32. 19. Ho. 7. 2. He. 4. 13.
s See De. 32. 34.
‡ Heb. *fadeth.*
* Heb. *overflowest.*
t Ec. 9. 5. Is. 63. 16.

Section XI.—*The Second Controversy between Job and his Friends.*

Job xv.

Eliphaz reproveth Job of impiety in justifying himself. 17 He proveth by tradition the unquietness of wicked men.

SECT. XI.

1 Then answered Eliphaz the Temanite, and said:—
2 "Should a wise man utter *vain knowledge,
And fill his belly with the east wind?
3 Should he reason with unprofitable talk?
Or with speeches wherewith he can do no good?
4 Yea, †thou castest off fear,
And restrainest ‡prayer before God.
5 For thy mouth *uttereth thine iniquity,
And thou choosest the tongue of the crafty.
6 Thine [a]own mouth condemneth thee, and not I:
Yea, thine own lips testify against thee.
7 "Art thou the first man that was born?
Or [b]wast thou made before the hills?
8 Hast [c]thou heard the secret of God?

* Heb. *knowledge of wind.*
† Heb. *thou makest void.*
‡ Or, *speech.*
* Heb. *teacheth.*
a Luke 19. 22.
b Ps. 90. 2. Prov. 8. 25.
c Rom. 11. 34. 1 Cor. 2. 11.

And dost thou restrain wisdom to thyself?
[9] What [d]knowest thou, that we know not?
What understandest thou, which is not in us?
[10] With [e]us are both the grayheaded and very aged men,
Much elder than thy father.
[11] Are the consolations of God small with thee?
Is there any secret thing with thee?
[12] "Why doth thy heart carry thee away?
And what do thy eyes wink at,
[13] That thou turnest thy spirit against God,
And lettest *such* words go out of thy mouth?
[14] What [f]is man, that he should be clean?
And he which is born of a woman, that he should be righteous?
[15] Behold! [g]He putteth no trust in his saints;
Yea, the heavens are not clean in his sight.
[16] How [h]much more abominable and filthy is man,
Which [i]drinketh iniquity like water?
[17] "I will show thee—hear me;
And that which I have seen I will declare;
[18] Which wise men have told [j]from their fathers,
And have not hid it:
[19] Unto whom alone the earth was given,
And [k]no stranger passed among them.
[20] The [l]wicked man travaileth with pain all his days,
And the number of years is hidden to the oppressor.
[21] †A dreadful sound is in his ears:
In [m]prosperity the destroyer shall come upon him.
[22] He believeth not that he shall return out of darkness,
And he is waited for of the sword.
[23] He [n]wandereth abroad for bread, saying, 'Where *is it?*'
He knoweth that [o]the day of darkness is ready at his hand.
[24] Trouble and anguish shall make him afraid;
They shall prevail against him, as a king ready to the battle.
[25] For he stretcheth out his hand against God,
And strengtheneth himself against the Almighty.
[26] He runneth upon him, *even* on his neck,
Upon the thick bosses of his bucklers:
[27] Because [p]he covereth his face with his fatness,
And maketh collops of fat on his flanks.
[28] And he dwelleth in desolate cities,
And in houses which no man inhabiteth,
Which are ready to become heaps.
[29] He shall not be rich,
Neither shall his substance continue,
Neither shall he prolong the perfection thereof upon the earth.
[30] He shall not depart out of darkness;
The flame shall dry up his branches,
And [q]by the breath of his mouth shall he go away.
[31] "Let not him that is deceived [r]trust in vanity:
For vanity shall be his recompence.
[32] It shall be ‡accomplished before his time,
And his branch shall not be green.
[33] He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive.
[34] For the congregation of hypocrites shall be desolate,
And fire shall consume the tabernacles of bribery.
[35] They [s]conceive mischief, and bring forth *vanity,
And their belly prepareth deceit."

[d] ch. 13. 2.
[e] ch. 32. 6, 7.
[f] 1 Ki. 8. 46. 2 Ch. 6. 36. ch. 14. 4. Ps. 14. 3. Pr. 20. 9. Ec. 7. 20. Ja. 3. 2. 1 Jo. 1. 8, 10. See Ge. 8. 21.
[g] See ch. 4. 18.
[h] ch. 4. 19 Ps. 14. 3. & 53. 3.
[i] ch. 34. 7. Prov. 19. 28.
[j] See ch. 8. 8.
[k] Joel 3. 17.
[l] Ro. 8. 22, 23. Ps. 90. 12.
† Heb. *A sound of fears.*
[m] 1 Thess. 5. 3.
[n] Ps. 59. 15. & 109. 10.
[o] ch. 18. 12.
[p] See Ps. 17. 10.
[q] See ch. 4. 9.
[r] Is. 59. 4.
‡ Or, *cut off.* See ch. 22. 16.
[s] Ps. 7. 14. Is. 33. 11. & 59. 4. Ja. 1. 15.
* Or, *iniquity.*

SECTION XII.—*Job declares his Innocence.*

JOB xvi. *and* xvii.

Job reproveth his friends of unmercifulness. 7 *He showeth the pitifulness of his case.* 17 *He maintaineth his innocency.*—Chap. xvii. 1 *He appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous.* 11 *His hope is not in life, but in death.*

SECT. XII.

1 THEN JOB answered and said:—
2 "I have heard many such things:
*Miserable comforters are ye all!
3 Shall †vain words have an end?
Or what emboldeneth thee that thou answerest?
4 I also could speak as ye do:
If your soul were in my soul's stead,
I could heap up words against you,
And [a]shake my head at you.
5 But I would strengthen you with my mouth,
And the moving of my lips should assuage your grief.
6 "Though I speak—my grief is not assuaged:
And though I forbear—what ‡am I eased?
7 But now He hath made me weary:
Thou hast made desolate all my company.
8 And Thou hast filled me with wrinkles,
Which is a witness against me:
And my leanness rising up in me beareth witness to my face.
9 He [b]teareth me in his wrath, who hateth me:
He gnasheth upon me with his teeth;
Mine [c]enemy sharpeneth his eyes upon me.
10 They have [d]gaped upon me with their mouth;
They [e]have smitten me upon the cheek reproachfully;
They have [f]gathered themselves together against me.
11 "God hath *delivered me to the ungodly,
And turned me over into the hands of the wicked.
12 I was at ease—but he hath broken me asunder:
He hath also taken me by my neck, and shaken me to pieces,
And [g]set me up for his mark.
13 His archers compass me round about,
He cleaveth my reins asunder, and doth not spare;
He poureth out my gall upon the ground.
14 He breaketh me with breach upon breach,
He runneth upon me like a giant.
15 I have sewed sackcloth upon my skin,
And [h]defiled my horn in the dust.
16 My face is foul with weeping,
And on my eyelids is the shadow of death;
17 Not for any injustice in my hands:
Also my prayer is pure.
18 "O earth! cover not thou my blood,
And [i]let my cry have no place!
19 Also now behold! [j]my witness is in heaven,
And my record is †on high.
20 My friends ‡scorn me:
But mine eye poureth out tears unto God.
21 O [k]that one might plead for a man with God,
As a man *pleadeth* for his *neighbour,
22 When †a few years are come,
Then I shall [l]go the way whence I shall not return.

JOB xvii.

1 My ‡breath is corrupt,
My days are extinct,

*Or, *Troublesome.* ch. 13. 4.
† Heb. *words of wind.*
a Ps. 22. 7. & 109. 25. La. 2. 15.
‡ Heb. *goeth from me?*
b ch. 10. 16, 17.
c ch. 13. 24.
d Ps. 22. 13. See ch. 12. 4.
e Lam. 3. 30. Mic. 5. 1. Mat. 5. 39. & 27. 30.
f Ps. 35. 15.
* Heb. *shut me up.* ch. 1. 12. & 2. 6.
g See ch. 7. 20.
h ch. 30. 19. Ps. 7. 5.
i ch. 27. 9. Ps. 66. 18, 19.
j Rom. 1. 9.
† Heb. *in the high places.*
‡ Heb. are *my scorners.*
k See ch. 9. 32. & 31. 35.
* Or, *friend.*
† Heb. *years of number.*
l Ec. 12. 5.
‡ Or, *spirit is spent.*

m Ps. 88. 3, 4.
The [m]graves are ready for me.
[2] "Are there not mockers with me?
* Heb. *lodge.* 1 Sa. 1. 6, 7.
And doth not mine eye *continue in their provocation?
[3] Lay down now, put me in a surety with thee;
n See Pr. 6. 1.
Who is he that [n]will strike hands with me?
[4] For thou hast hid their heart from understanding:
Therefore shalt thou not exalt them.
[5] He that speaketh flattery to his friends,
Even the eyes of his children shall fail.
o See ch. 30. 9.
[6] "He hath made me also [o]a byword of the people;
† Or, *before them.*
And †aforetime I was as a tabret.
p See Ps. 6. 7.
[7] Mine [p]eye also is dim by reason of sorrow,
‡ Or, *my thoughts.*
And all ‡my members are as a shadow.
[8] Upright men shall be astonied at this,
And the innocent shall stir up himself against the hypocrite.
[9] The righteous also shall hold on his way,
* Heb. *shall add strength.* Ps. 24. 4, 5.
And he that hath clean hands *shall be stronger and stronger.
[10] But as for you all—do [q]ye return, and come now:
q ch. 6. 29.
For I cannot find one wise man among you.
r See ch. 7. 6.
[11] "My [r]days are past,
My purposes are broken off,
† Heb. *the possessions.*
Even †the thoughts of my heart.
[12] They change the night into day:
‡ Heb. *near.*
The light is ‡short because of darkness.
[13] If I wait—the grave is my house:
I have made my bed in the darkness.
* Heb. *cried,* or, *called.*
[14] I have *said to corruption, 'Thou art my father;'
To the worm, 'Thou art my mother, and my sister.'
[15] And where is now my hope?
As for my hope—who shall see it?
[16] They shall go down to the bars of the pit,
s ch. 3. 17–19.
When our [s]rest together is in the dust."

SECTION XIII.—*Bildad replies to Job.*

JOB xviii.

Bildad reproveth Job of presumption and impatience. 5 *The calamities of the wicked.*

[1] THEN answered BILDAD the Shuhite, and said:—
SECT. XIII.
[2] "How long *will it be* ere ye make an end of words?
Mark! and afterwards we will speak.
a Ps. 73. 22.
[3] Wherefore are we counted [a]as beasts,
And reputed vile in your sight?
* Heb. *his soul.* ch. 13. 14.
[4] He teareth *himself in his anger—
Shall the earth be forsaken for thee?
And shall the rock be removed out of his place?
b Prov. 13. 9. & 20. 20. & 24. 20.
[5] Yea, [b]the light of the wicked shall be put out,
And the spark of his fire shall not shine.
[6] "The light shall be dark in his tabernacle,
† Or, *lamp.* ch. 21. 17. Ps. 18. 28.
And his †candle shall be put out with him.
[7] The steps of his strength shall be straitened,
c See ch. 5. 13.
And [c]his own counsel shall cast him down.
d ch. 22. 10. See Ps. 9. 15.
[8] For [d]he is cast into a net by his own feet,
And he walketh upon a snare.
[9] The gin shall take him by the heel,
e ch. 5. 5.
And [e]the robber shall prevail against him.
‡ Heb. *hidden.*
[10] The snare is ‡laid for him in the ground,
f ch. 15. 21. & 18. 11. & 20. 25. Jer. 6. 25. & 46. 5. & 49. 29.
And a trap for him in the way.
[11] Terrors [f]shall make him afraid on every side,
* Heb. *scatter him.*
And shall *drive him to his feet.

12 His strength shall be hungerbitten,
And [g]destruction *shall be* ready at his side.
13 It shall devour the †strength of his skin:
Even the Firstborn of Death shall devour his strength.
14 His [h]confidence shall be rooted out of his tabernacle,
And it shall bring him to the King of Terrors.
15 It shall dwell in his tabernacle, because it is none of his:
[i]Brimstone shall be scattered upon his habitation.
16 His [j]roots shall be dried up beneath,
And above shall his branch be cut off.
17 His [k]remembrance shall perish from the earth,
And he shall have no name in the street.
18 ‡He shall be driven from light into darkness,
And chased out of the world.
19 He [l]shall neither have son nor nephew among his people,
Nor any remaining in his dwellings.
20 They that come after him shall be astonied at his day,
As they that *went before †were affrighted.
21 Surely such are the [m]dwellings of the wicked,
And this is the place of him that knoweth not God."

g ch. 15. 23.
† Heb. *bars.*
h See ch. 8. 14.
i See Ge. 19. 24, 25.
j Is. 5. 24. Ho. 9. 16. Am. 2. 9. Mal. 4. 1.
k Ps. 34. 16. & 37. 28. & 104. 35. & 109. 13. Pr. 2. 22. & 10. 7.
‡ Heb. *They shall drive him.*
l Is. 14. 22. Jer. 22. 30.
* Or, *lived with him.*
† Heb. *laid hold on horror.*
m Jer. 10. 25. Mat. 10. 12. 2 Thes. 1. 8 Tit. 1. 16.

SECTION XIV.—*Job complains of the Cruelty of his Friends.*

JOB XIX.

Job, complaining of his friends' cruelty, showeth there is misery enough in him to feed their cruelty. 21, 23 He craveth pity. 25 He believeth the resurrection.

1 THEN JOB answered and said:—
2 "How long will ye vex my soul,
And break me in pieces with words?
3 These [a]ten times have ye reproached me:
Ye are not ashamed that ye *make yourselves strange to me.
4 And be it indeed that I have erred,
Mine error remaineth with myself.
5 If indeed ye will [b]magnify yourselves against me,
And plead against me my reproach:
6 Know now that God hath overthrown me,
And hath compassed me with his net.
7 Behold, I cry out of †wrong—but I am not heard:
I cry aloud—but there is no judgment.
8 He [c]hath fenced up my way that I cannot pass,
And he hath set darkness in my paths.
9 He [d]hath stripped me of my glory,
And taken the crown from my head.
10 He hath destroyed me on every side—and I am gone:
And my hope hath he removed like a tree.
11 He hath also kindled his wrath against me,
And [e]he counteth me unto him as one of his enemies.
12 His troops come together,
And [f]raise up their way against me,
And encamp round about my tabernacle.
13 He [g]hath put my brethren far from me,
And mine acquaintance are verily estranged from me.
14 My kinsfolk have failed,
And my familiar friends have forgotten me.
15 They that dwell in my house,
And my maids, count me for a stranger:
I am an alien in their sight.
16 I called my servant—and he gave *me* no answer;
I entreated him with my mouth.

SECT. XIV.
a Ge. 31. 7.
* Or, *harden yourselves against me. Or,* have laughed me to scorn.—*Ed.*
b Ps. 35. 26. & 38. 16.
† Or, *violence.*
c ch. 3. 23. Ps. 88. 8.
d Ps. 89. 39, 44.
e See ch. 13. 24.
f ch. 30. 12.
g Ps. 31. 11. & 38. 11. & 69. 8. & 88. 8, 18. & 142. 4.

17 My breath is strange to my wife,
Though I entreated for the children's sake of ‡mine own body.
18 Yea, *young children despised me;
I arose—and they spake against me.
19 All †my inward friends abhorred me:
And they whom I loved are turned against me.
20 My [h]bone cleaveth to my skin ‡and to my flesh,
And I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, O ye my friends!
For [i]the hand of God hath touched me.
22 Why do ye [j]persecute me as God,
And are not satisfied with my flesh?

23 "*Oh that my words were now written!
[a]Oh that they were printed in a book!
24 That they were graven with an iron pen
And lead in the rock for ever!
25 [b]For I know that my [c]Redeemer liveth,
[d]And that He shall stand at the latter day upon the earth:
26 †And though after my skin worms destroy this body,
Yet [k]in my flesh shall I see God:
27 Whom I shall see for myself,
And mine eyes shall behold, and not ‡another;
*Though my reins be consumed †within me.

28 "But ye should say, 'Why [k]persecute we him,
‡Seeing the root of the matter is found in me?'
29 Be ye afraid of the sword:
For wrath bringeth the punishments of the sword,
That [l]ye may know there is a judgment."

Section XV.—*Zophar replies to Job.*

Job xx.

Zophar showeth the state and portion of the wicked.

1 Then answered Zophar the Naamathite, and said:—
2 "Therefore do my thoughts cause me to answer,
And for this *I make haste.
3 I have heard the check of my reproach,
And the spirit of my understanding causeth me to answer.

4 "Knowest thou not this of old,
Since man was placed upon earth,
5 That [a]the triumphing of the wicked is †short,
And the joy of the hypocrite but for a moment?
6 Though [b]his excellency mount up to the heavens,
And his head reach unto the ‡clouds;
7 Yet he shall perish for ever [c]like his own dung:
They which have seen him shall say, 'Where is he?'
8 He shall fly away [d]as a dream, and shall not be found:
Yea, he shall be chased away as a vision of the night.
9 The [e]eye also which saw him shall see him no more;
Neither shall his place any more behold him.
10 *His children shall seek to please the poor,
And his hands shall restore their goods.
11 His bones are full *of [f]the sin* of his youth,
Which [g]shall lie down with him in the dust.
12 Though wickedness be sweet in his mouth,
Though he hide it under his tongue;
13 Though he spare it, and forsake it not;
But keep it still †within his mouth:

‡ Heb. *my belly.*
* Or, *the wicked.* 2 Kings 2. 23.
† Heb. *the men of my secret.* See Ps. 41. 9. Mat. 26. 49, 69-74.
h ch. 30. 30. Ps. 102. 5. La. 4. 8.
‡ Or, *as.*
i ch. 1. 11. Ps. 38. 2.
j See Ps. 69. 26.
* Heb. *Who will give, &c.*
a *Or,* Oh that they were described in a book with an iron style and lead! were graven on a rock for ever!—*Ed.*
b *Or,* For I am sure that my Redeemer liveth, and that I shall rise out of the earth in the latter day. *Bi.*
c *Or,* Vindicator, *or,* Avenger.—*Ed.*
d *Or,* And he shall stand the last on the earth. *Gen.* And in the last day I shall rise out of the earth. *Do.*
† Or, *After I shall awake, though this body be destroyed,—Yet out of my flesh shall I see God.*
k Ps. 17. 15. 1 Co. 13. 12. 1 Jo. 3. 2.
‡ Heb. *a stranger.*
* Or, *My reins within me are consumed with earnest desire* [for that day].
† Heb. *in my bosom.*
‡ Or, *And what root of matter is found in me?*
l Ps. 58. 10, 11.

SECT. XV.

* Heb. *my haste* is *in me.*
a Ps. 37. 35, 36.
† Heb. *from near.*
b Is. 14. 13, 14. Obadiah 3, 4.
‡ Heb. *cloud.*
c Ps. 83. 10.
d See Ps. 73. 20.
e See ch. 7. 8, 10.
* Or, *The poor shall oppress his children.*
f See Ps. 25. 7.
g ch. 21. 26.
† Heb. *in the midst of his palate.*

14 Yet his meat in his bowels is turned,
It is the gall of asps within him.
15 He hath swallowed down riches,
And he shall vomit them up again:
God shall cast them out of his belly.
16 "He shall suck the poison of asps:
The viper's tongue shall slay him.
h Je. 17. 6.
‡ Or, *streaming brooks.*
17 He [h]shall not see the rivers, ‡the floods,
The brooks of honey and butter.
18 That which he labored for shall he restore,
And shall not swallow it down:
* Heb. *According to the substance of his exchange.*
*According to his substance shall the restitution be,
And he shall not rejoice therein.
† Heb. *crushed.*
19 Because he hath †oppressed and hath forsaken the poor;
Because he hath violently taken away a house which he builded not;
i Ec. 5. 13, 14.
‡ Heb. *know.*
20 Surely [i]he shall not ‡feel quietness in his belly,
He shall not save of that which he desired.
* Or, *There shall be none left for his meat.*
21 *There shall none of his meat be left;
Therefore shall no man look for his goods.
22 In the fulness of his sufficiency he shall be in straits:
† Or, *troublesome.*
Every hand of the †wicked shall come upon him.
23 "When he is about to fill his belly,
God shall cast the fury of his wrath upon him,
j Nu. 11. 33. Ps. 78. 30, 31.
And shall rain it upon him [j]while he is eating.
24 He shall flee from the iron weapon,
And the bow of steel shall strike him through.
25 It is drawn, and cometh out of the body;
Yea, the glittering sword cometh out of his gall;
k See ch. 18. 11.
Terrors [k]are upon him.
26 All darkness shall be hid in his secret places:
l Ps. 21. 9. Mat. 13. 40. & 42.
A [l]fire not blown shall consume him;
It shall go ill with him that is left in his tabernacle.
27 The heaven shall reveal his iniquity;
And the earth shall rise up against him.
28 The increase of his house shall depart,
And his goods shall flow away in the day of his wrath.
m ch. 27. 13. & 31. 2, 3. Mat. 13. 40–42.
‡ Heb. *of his decree from God.*
29 This [m]is the portion of a wicked man from God,
And the heritage ‡appointed unto him by God."

SECTION XVI.—*Reply of Job to Zophar.*

JOB XXI.

Job showeth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper, as they despise God. 16 Sometimes their destruction is manifest. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

1 BUT JOB answered and said:—
2 "Hear diligently my speech,
SECT. XVI.
And let this be your consolations.
3 Suffer me that I may speak;
a See ch. 16. 10.
And after that I have spoken, [a]mock on.
4 As for me, is my complaint to man?
* Heb. *shortened.*
And if *it were* so, why should not my spirit be *troubled?
† Heb. *Look unto me.*
5 †Mark me, and be astonished,
b Ju. 18. 19. ch. 29. 9. & 40. 4. Pr. 30. 32. Ps. 39. 9. Mic. 7. 16.
And [b]lay your hand upon your mouth.
6 "Even when I remember I am afraid,
And trembling taketh hold on my flesh.
c See ch. 12. 6. Ps. 17. 10, 14.
7 Wherefore [c]do the wicked live,
Become old, yea, are mighty in power?
8 Their seed is established in their sight with them,

And their offspring before their eyes.
[9] Their houses ‡are safe from fear,
Neither [d]is the rod of God upon them.
[10] Their bull gendereth, and faileth not;
Their cow calveth, and [e]casteth not her calf.
[11] They send forth their little ones like a flock,
And their children dance.
[12] They take the timbrel and harp,
And rejoice at the sound of the organ.
[13] They spend their days in *wealth,
And in a moment go down to the grave.
[14] Therefore [f]they say unto God, ‘Depart from us!
For we desire not the knowledge of thy ways.
[15] What [g]is the Almighty, that we should serve him?
And [h]what profit should we have, if we pray unto him?’
[16] “Lo! their good is not in their hand:
The [i]counsel of the wicked is far from me.
[17] How oft is the †candle of the wicked put out!
And how oft cometh their destruction upon them!
God distributeth sorrows in his anger.
[18] They [k]are as stubble before the wind,
And as chaff that the storm ‡carrieth away.
[19] God layeth up *his iniquity for his children:
He rewardeth him, and he shall know *it*.
[20] His eyes shall see his destruction,
And [l]he shall drink of the wrath of the Almighty.
[21] For what pleasure hath he in his house after him,
When the number of his months is cut off in the midst?
[22] Shall [m]any teach God knowledge?
Seeing he judgeth those that are high.
[23] One dieth †in his full strength,
Being wholly at ease and quiet.
[24] His ‡breasts are full of milk,
And his bones are moistened with marrow.
[25] And another dieth in the bitterness of his soul,
And never eateth with pleasure.
[26] They shall [n]lie down alike in the dust,
And the worms shall cover them.
[27] “Behold! I know your thoughts,
And the devices which ye wrongfully imagine against me.
[28] For ye say, ‘Where [o]is the house of the prince?’
And ‘Where are *the dwelling-places of the wicked?’
[29] Have ye not asked them that go by the way?
And do ye not know their tokens,
[30] That [p]the wicked is reserved to the day of destruction?
They shall be brought forth to †the day of wrath.
[31] Who shall declare his way [q]to his face?
And who shall repay him what he hath done?
[32] Yet shall he be brought to the ‡grave,
And shall *remain in the tomb.
[33] The clods of the valley shall be sweet unto him,
And [r]every man shall draw after him,
As there are innumerable before him.
[4] How then comfort ye me in vain,
Seeing in your answers there remaineth †falsehood?”

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‡ Heb. are *peace from fear.*
d Ps. 73. 5.
e Exod. 23. 26.
* Or, *mirth.* ch. 36. 11.
f ch. 22. 17.
g Ex. 5. 2. ch. 34. 9.
h ch. 35. 3. Mal. 3. 14.
i ch. 22. 18. Ps. 1. 1. Pr. 1. 10.
† Or, *lamp*, see ch. 18. 6.
k Ps. 1. 4. & 35. 5. & 83. 13. Is. 17. 13. & 29. 5. Hos. 13. 3.
‡ Heb *stealeth away.*
* That is, *the punishment of his iniquity.* See Ex. 20. 5.
l Ps. 73. 10. & 75. 8. See Is. 51. 17. Jer. 25. 15. Rev. 14. 10. & 19. 15.
m Is. 40. 13. Ro. 11. 34. 1 Co. 2. 16.
† Heb. *in his very perfection*, or, *in the strength of his perfection.*
‡ Or, *milk pails.*
n ch. 20. 11. Ec. 9. 2.
o ch. 20. 7.
* Heb. *the tent of the tabernacles of the wicked.*
p Pr. 16. 4. Ro. 9. 22. 2 Pet. 2. 9.
† Heb. *the day of wraths.*
q Gal. 2. 11.
‡ Heb. *graves.*
* Heb. *watch in the heap.*
r Heb. 9. 27.
† Heb. *transgression.*

SECTION XVII.—*The Third Controversy between Job and his Friends—begun by Eliphaz.*

JOB xxii.

Eliphaz showeth that man's goodness profiteth not God. 5 He accuseth Job of divers sins. 21 He exhorteth him to repentance, with promises of mercy.

1 THEN ELIPHAZ the Temanite answered and said:—
2 "Can a [a]man be profitable unto God,
*As he that is wise may be profitable unto himself?
3 Is it any pleasure to the Almighty, that thou art righteous?
Or is it gain *to him*, that thou makest thy ways perfect?
4 Will he reprove thee for fear of thee?
Will he enter with thee into judgment?
5 Is not thy wickedness great?
And thine iniquities infinite?
6 For thou hast [b]taken a pledge from thy brother for nought,
And †stripped the naked of their clothing.
7 Thou hast not given water to the weary to drink,
And thou [c]hast withholden bread from the hungry.
8 But *as for* ‡the mighty man, he had the earth;
And the *honorable man dwelt in it.
9 Thou hast sent widows away empty,
And the arms of [d]the fatherless have been broken.
10 Therefore [e]snares are round about thee,
And sudden fear troubleth thee;
11 Or darkness, that thou canst not see;
And abundance of [f]waters cover thee.
12 "Is not God in the height of heaven?
And, behold †the height of the stars, how high they are!
13 And thou sayest, '‡How doth God know?
Can he judge through the dark cloud?
14 Thick [g]clouds are a covering to him, that he seeth not;
And he walketh in the circuit of heaven.'
15 Hast thou marked the old way
Which wicked men have trodden?
16 Which [h]were cut down out of time,
*Whose foundation was overflown with a flood:
17 Which [i]said unto God, 'Depart from us:
And [j]what can the Almighty do †for them?'
18 Yet he filled their houses with good things:
But [k]the counsel of the wicked is far from me.
19 The [l]righteous see *it*, and are glad:
And the innocent laugh them to scorn.
20 Whereas our ‡substance is not cut down,
But *the remnant of them the fire consumeth.
21 Acquaint now thyself †with Him, and [m]be at peace:
Thereby good shall come unto thee.
22 Receive, I pray thee, the law from his mouth,
And [n]lay up his words in thy heart.
23 If [o]thou return to the Almighty, thou shalt be built up,
Thou shalt put away iniquity far from thy tabernacles.
24 Then shalt [p]thou lay up gold ‡as dust,
And the gold of Ophir as the stones of the brooks.
25 Yea, the Almighty shall be thy *defence,
And thou shalt have †plenty of silver.
26 For then shalt thou have thy [q]delight in the Almighty,
And [r]shalt lift up thy face unto God.
27 Thou [s]shalt make thy prayer unto Him—and He shall hear thee,

SECT. XVII.

[a] ch. 35. 7. Ps. 16. 2. Lu. 17. 10. Ro. 11. 35.
* Or, *If he may be profitable, doth his good success depend thereon?*
[b] See Ex. 22. 26, 27.
† Heb. *stripped the clothes of the naked.*
[c] See ch. 31. 17. De. 15. 7, &c. Is. 58. 7. Ez. 18. 7, 16. Matt. 25. 35–42. 1 Jo. 3. 17.
‡ Heb. *the man of arm.*
* Heb. *eminent*, or, *accepted for countenance.*
[d] ch. 31. 21. Is. 10. 2. Ez. 22. 7.
[e] ch. 18. 8, 9, 10. & 19. 6.
[f] Ps. 69. 1, 2. & 124. 4. La. 3. 54.
† Heb. *the head of the stars.*
‡ Or, *What.* Ps. 10. 11. & 59. 7. & 64. 5. & 73. 11. & 94. 7. Is. 29. 15. Ez. 8. 12. & 9. 9.
[g] See Ps. 139. 11, 12.
[h] ch. 15. 32. Ps. 55. 23. & 102. 24. Pr. 10. 27. Ec. 7. 17.
* Heb. *A flood was poured upon their foundation.* Gen. 7. 11. 2 Pe. 2. 5.
[i] ch. 21. 14.
[j] Ps. 4. 6.
† Or, *to them.*
[k] See ch. 21. 16.
[l] See Ps. 58. 10.
‡ Or, *estate.*
* Or, *their excellency.*
† That is, *with God.* ch. 11. 13.
[m] Is. 27. 5.
[n] Ps. 119. 11.
[o] See ch. 8. 5, 6.
[p] 2 Ch. 1. 15.
‡ Or, *on the dust.*
* Or, *gold.*
† Heb. *silver of strength.*
[q] ch. 27. 10. Is. 58. 14.
[r] ch. 11. 15.
[s] See Ps. 50. 14, 15. Is. 58. 9.

And thou shalt pay thy vows.
[28] Thou shalt also decree a thing,
And it shall be established unto thee:
And the light shall shine upon thy ways.
[29] When men are cast down,
Then thou shalt say, 'There is lifting up!'
And [t]He shall save ‡the humble person.
[30] *He shall deliver the island of the innocent;
And it is delivered by the pureness of thy hands."

t See Pr. 29. 23.
‡ Heb. *him that hath low eyes.*
* Or, *The innocent shall deliver the island.* Gen. 18. 26, &c.

SECTION XVIII.—*Reply of Job to Eliphaz.*

JOB xxiii. *and* xxiv.

Job longeth to appear before God, 6 *in confidence of his mercy.* 8 *God, who is invisible, observeth our ways.* 11 *Job's innocency.* 13 *God's decree is immutable.*—Chap. xxiv. 1 *Wickedness goeth often unpunished.* 17 *There is a secret judgment for the wicked.*

SECT. XVIII.

[1] THEN JOB answered and said:—
[2] "Even to-day is my complaint bitter:
*My stroke is heavier than my groaning.
[3] Oh [a]that I knew where I might find Him!
That I might come *even* to his seat!
[4] I would order my cause before Him,
And fill my mouth with arguments.
[5] I would know the words *which* He would answer me,
And understand what He would say unto me.
[6] Will [b]He plead against me with his great power?
No! but He would put strength in me.
[7] There the righteous might dispute with Him;
So should I be delivered for ever from my Judge.
[8] Behold! [c]I go forward—but He is not there;
And backward—but I cannot perceive Him:
[9] On the left hand, where He doth work—but I cannot behold Him:
He hideth himself on the right hand, that I cannot see Him:
[10] But He knoweth †the way that I take:
When [d]He hath tried me, I shall come forth as gold.
[11] My [e]foot hath held his steps,
His way have I kept, and not declined;
[12] Neither have I gone back from the commandment of his lips;
‡I have esteemed the words of his mouth more than *my necessary food.
[13] But He is in one mind—and [f]who can turn Him?
And what [g]his soul desireth, even that He doeth.
[14] For He performeth the thing that is [h]appointed for me;
And many such *things* are with Him.
[15] Therefore am I troubled at his presence:
When I consider, I am afraid of Him.
[16] For God [i]maketh my heart soft,
And the Almighty troubleth me;
[17] Because I was not cut off before the darkness,
Neither hath He covered the darkness from my face.
[1] Why, seeing [j]times are not hidden from the Almighty, JOB xxiv.
Do they that know him not see his days?
[2] Some remove the [k]landmarks;
They violently take away flocks, and †feed thereof.
[3] They drive away the ass of the fatherless,
They [l]take the widow's ox for a pledge.
[4] They turn the needy out of the way:
The [m]poor of the earth hide themselves together.
[5] Behold! as wild asses in the desert, go they forth to their work;
Rising betimes for a prey:

* Heb. *My hand.*
a ch. 13. 3. & 16. 21.
b See Is. 27. 4, 8. & 57. 16.
c ch. 9. 11.
† Heb. *the way that is with me.* Ps. 139. 1–3.
d See Ps. 17. 3. Ja. 1. 12.
e Ps. 44. 18.
‡ Heb. I *have hid,* or, *laid up.* John 4. 32, 34.
* Or, *my appointed portion.*
f See ch. 9. 12, 13.
g See Ps. 115. 3.
h 1 Thess. 3. 3.
i Ps. 22. 14.
j Acts 1. 7.
k De. 19. 14. & 27. 17. Pr. 22. 28. & 23. 10. Ho. 5. 10.
† Or, *feed them.*
l See Ex. 22. 26. De. 24. 6, 10, 12, 17.
m Pr. 28. 28.

The wilderness yieldeth food for them and for their children.
6 They reap *every one* his ‡corn in the field;
And *they gather the vintage of the wicked.
7 They [n]cause the naked to lodge without clothing,
That they have no covering in the cold.
8 They are wet with the showers of the mountains,
And embrace the rock for want of a shelter.
9 They pluck the fatherless from the breast,
And take [o]a pledge of the poor.
10 They cause him to go naked without clothing,
And they take away the sheaf from the hungry;
11 Which make oil within their walls,
And tread their winepresses, and suffer thirst.
12 Men groan from out of the city,
And the soul of the wounded crieth out;
Yet God layeth not folly to them!
13 "They are of those that rebel against the light;
They know not the ways thereof,
Nor abide in the paths thereof.
14 The [p]murderer, rising with the light, killeth the poor and needy,
And in the night is as a thief.
15 The [q]eye also of the adulterer waiteth for the twilight, [r]saying,
'No eye shall see me;' and ‡disguiseth his face.
16 In the dark they dig through houses,
Which they had marked for themselves in the daytime:
They [s]know not the light.
17 For the morning is to them even as the shadow of death:
If one know them, they are in the terrors of the shadow of death.
18 He is swift as the waters;
Their portion is cursed in the earth:
He beholdeth not the way of the vineyards.
19 "Drought and heat †consume the snow waters:
So doth the grave those which have sinned.
20 The womb shall forget him;
The worm shall feed sweetly on him;
He [t]shall be no more remembered:
And wickedness shall be broken as a tree.
21 He evil entreateth the barren that beareth not:
And doeth not good to the widow.
22 He draweth also the mighty with his power:
He riseth up—‡and no man is sure of life.
23 Though it be given him *to be* in safety, whereon he resteth;
Yet [u]his eyes are upon their ways.
24 They are exalted for a little while—but *are gone and brought low;
They are †taken out of the way as all *other*,
And cut off as the tops of the ears of corn.
25 And if *it be* not so now—who will make me a liar,
And make my speech nothing worth?"

‡ Heb. *mingled corn*, or, *dredge*.
* Heb. *the wicked gather the vintage*.
n See Ex. 22. 26, 27.
o See Ex. 22. 25.
p Ps. 10. 8.
q Pr. 7. 9.
r Ps. 10. 11.
‡ Heb. *setteth* his *face in secret*.
s John 3. 20.
* Heb. *violently take*.
t See Pr. 10. 7. and ch. 18. 17.
‡ Or, *he trusteth not his own life*.
u See Ps. 11. 4. Pr. 15. 3.
* Heb. *are not*.
† Heb. *closed up*.

Section XIX.—*Bildad again takes up the Argument.*

Job xxv.

Bildad showeth that man cannot be justified before God.

1 Then answered Bildad the Shuhite, and said:—
2 "Dominion and fear are with Him,
He maketh peace in his high places.
3 Is there any number of his armies?
And upon whom doth not [a]his light arise?

SECT. XIX.
—
a Jam. 1. 17.

4 How [b]then can man be justified with God?
Or how can he be clean that is born of a woman?
5 Behold even to the moon, and it shineth not!
Yea, the stars are not pure in his sight!
6 How much less man, that is [c]a worm!
And the son of man, which is a worm!"

b See Ps 143 2.
c Ps. 22. 6.

SECTION XX.—*Job again asserts his Integrity, and contrasts his former Prosperity with his present Adversity.*

JOB xxvi. *to* xxxi.

Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable. — Chap. xxvii. 1 *He protesteth his sincerity.* 8 *The hypocrite is without hope.* 11 *The blessings which the wicked have are turned into curses.* — Chap. xxviii. 1 *There is a knowledge of natural things.* 12 *But wisdom is an excellent gift of God.* — Chap. xxix. *He bemoaneth himself of his former prosperity and honor.* — Chap. xxx., *His honor is turned into extreme contempt.* 15 *His prosperity into calamity.* — Chap. xxxi. *He maketh a solemn protestation of his integrity in several duties.*

1 BUT JOB answered and said:—
2 "How hast thou helped him that is without power?
How savest thou the arm that hath no strength?
3 How hast thou counselled him that hath no wisdom?
And how hast thou plentifully declared the thing as it is?
4 To whom hast thou uttered words?
And whose spirit came from thee?
5 "Dead things are formed from under the waters,
*And the inhabitants thereof.
6 Hell [a]is naked before Him,
And Destruction hath no covering.
7 He [b]stretcheth out the north over the empty place,
And hangeth the earth upon nothing.
8 He [c]bindeth up the waters in his thick clouds;
And the cloud is not rent under them.
9 He holdeth back the face of his throne,
And spreadeth his cloud upon it.
10 He [d]hath compassed the waters with bounds,
†Until the day and night come to an end.
11 The pillars of heaven tremble
And are astonished at his reproof.
12 He [e]divideth the sea with his power,
And by his understanding He smiteth through ‡the proud.
13 By [f]his Spirit He hath garnished the heavens;
His hand hath formed the Crooked Serpent.
14 Lo! these are parts of his ways:
But [g]how little a portion is heard of Him?
But the thunder of his power who can understand!"

SECT. XX.

* Or, *With the inhabitants.*
a Ps. 139. 8, 11. Pr. 15. 11. Heb. 4. 13.
b See Ge. 1. 1, &c.
c Pr. 30. 4.
d See Ge. 1. 1, 9.
† Heb. *Until the end of light with darkness.*
e See Ex. 14. 21.
‡ Heb. *pride.*
f See Ge. 1. 1, &c.
g Ro. 11. 33.

JOB xxvii.

1 Moreover JOB *continued his parable, and said,—
2 "As God liveth, [h]who hath taken away my judgment;
And the Almighty, who hath †vexed my soul;
3 All the while my breath is in me,
And ‡the Spirit of God is in my nostrils;
4 My lips shall not speak wickedness,
Nor my tongue utter deceit.
5 God forbid that I should justify you:
Till I die [i]I will not remove mine integrity from me.
6 My righteousness [j]I hold fast, and will not let it go:
My [k]heart shall not reproach me *so long as I live.
7 Let mine enemy be as the wicked,
And he that riseth up against me as the unrighteous.

* Heb. *added to take up.*
h ch. 34. 5.
† Heb. *made my soul bitter.* Ru. 1. 20. 2 Ki. 4. 27.
‡ That is, *the breath which God gave him.* Gen. 2. 7.
i ch. 2. 9. & 13. 15.
j ch. 2. 3.
k Acts 24. 16.
* Heb. *from my days.*

8 "For [l]what is the hope of the hypocrite, though he hath gained,
When God taketh away his soul?
9 Will [m]God hear his cry when trouble cometh upon him?
10 Will [n]he delight himself in the Almighty?
Will he always call upon God?
11 "I will teach you †by the hand of God:
That which is with the Almighty will I not conceal.
12 Behold! all ye yourselves have seen *it*;
Why then are ye thus altogether vain?
13 This [o]is the portion of a wicked man with God,
And the heritage of oppressors, which they shall receive of the Almighty.
14 If [p]his children be multiplied, it is for the sword:
And his offspring shall not be satisfied with bread.
15 Those that remain of him shall be buried in death:
And [q]his widows shall not weep.
16 Though he heap up silver as the dust,
And prepare raiment as the clay;
17 He may prepare it—but [r]the just shall put it on,
And the innocent shall divide the silver.
18 He buildeth his house as a moth,
And [s]as a booth that the keeper maketh.
19 The rich man shall lie down—but he shall not be gathered:
He openeth his eyes—and he is not.
20 Terrors [t]take hold on him as waters,
A tempest stealeth him away in the night.
21 The east wind carrieth him away—and he departeth:
And as a storm hurleth him out of his place.
22 For God shall cast upon him, and not spare:
‡He would fain flee out of his hand.
23 Men shall clap their hands at him,
And shall hiss him out of his place.

JOB XXVIII.

1 Surely there is *a vein for the silver,
And a place for gold where they fine it.
2 Iron is taken out of the †earth,
And brass is molten out of the stone.
3 He setteth an end to darkness,
And searcheth out all perfection:
The stones of darkness, and the shadow of death.
4 The flood breaketh out from the inhabitant;
Even the waters forgotten of the foot:
They are dried up, they are gone away from men.
5 *As for* the earth, out of it cometh bread:
And under it is turned up as it were fire.
6 The stones of it are the place of sapphires:
And it hath ‡dust of gold.
7 There is a path which no fowl knoweth,
And which the vulture's eye hath not seen:
8 The lion's whelps have not trodden it,
Nor the fierce lion passed by it.
9 He putteth forth his hand upon the *rock;
He overturneth the mountains by the roots.
10 He cutteth out rivers among the rocks;
And his eye seeth every precious thing.
11 He bindeth the floods †from overflowing;
And the thing that is hid bringeth He forth to light.
12 "But [u]where shall Wisdom be found?
And where is the place of Understanding?

[l] Mat. 16. 26. Lu. 12. 20.
[m] ch. 35. 13. Ps. 18. 41. Pr. 1. 28. Is. 1. 15. & 59. 2. Je. 11. 11. & 14. 12. Ez. 8. 18. Mi. 3. 4. Ze. 7. 13. John 9. 31. Ja. 4. 3.
[n] See ch. 22. 26, 27.
† Or, *being in the hand, &c.*
[o] See ch. 20. 29.
[p] De. 28. 41. Est. 9. 10. Ho. 9. 13.
[q] Ps. 78. 64. Ez. 24. 23.
[r] Pr. 13. 22. & 28. 8. Ec. 2. 26.
[s] Is. 1. 8. La. 2. 6.
[t] ch. 18. 11.
‡ Heb. *in fleeing he would flee.*
* Or, *a mine.*
† Or, *dust.*
‡ Or, *gold ore.*
* Or, *flint.*
† Heb. *from weeping.*
[u] See Ec. 7. 23, 24.

13 Man knoweth not the [v]price thereof;
Neither is it found in the land of the living.
14 The depth saith, 'It is not in me;'
And the sea saith, 'It is not with me.'
15 ‡It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
16 It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
17 The gold and the crystal cannot equal it:
And the exchange of it shall not be for *jewels of fine gold.
18 No mention shall be made of †coral, or of pearls:
For the price of wisdom is above rubies.
19 The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
20 "Whence then cometh Wisdom?
And where is the place of Understanding?
21 Seeing it is hid from the eyes of all living,
And kept close from the fowls of the ‡air.
22 Destruction and Death say,
'We have heard the fame thereof with our ears.'
23 "God understandeth the way thereof,
And he knoweth the place thereof.
24 For [w]he looketh to the ends of the earth,
And seeth under the whole heaven;
25 To [x]make the weight for the winds;
And he weigheth the waters by measure.
26 When he [y]made a decree for the rain,
And a way for the lightning of the thunder:
27 Then did he see it, and *declare it;
He prepared it, yea, and searched it out.
28 And unto man he said,
'Behold! the [z]fear of the Lord, that is wisdom;
And to depart from evil is understanding.'"

1 Moreover Job †continued his parable, and said:— Job xxix.
2 "Oh that I were [a]as in months past,
As in the days when God preserved me;
3 When his ‡candle shined upon my head,
And when by his light I walked through darkness;
4 As I was in the days of my youth,
When [b]the secret of God was upon my tabernacle;
5 When the Almighty was yet with me,
When my children were about me;
6 When [c]I washed my steps with butter,
And [d]the rock poured *me out rivers of oil!
7 When I went out to the gate through the city,
When I prepared my seat in the street,
8 The young men saw me, and hid themselves:
And the aged arose, and stood up.
9 The princes refrained talking,
And [e]laid their hand on their mouth.
10 †The nobles held their peace,
And their [f]tongue cleaved to the roof of their mouth.
11 When the ear heard me, then it blessed me;
And when the eye saw me, it gave witness to me:
12 Because [g]I delivered the poor that cried,
And the fatherless, and him that had none to help him.

[v] Pr. 3. 15. Mat. 13. 44.
‡ Heb. *Fine gold shall not be given for it.* Pr. 3. 13–15. & 8. 10, 11, 19. & 16. 16.
* Or, *vessels of fine gold.*
† Or, *Ramoth.*
‡ Or, *heaven.*
[w] 2 Ch. 16. 9. Pr. 15. 3.
[x] See Ps. 135. 7.
[y] ch. 38. 25.
* Or, *number it.*
[z] De. 4. 6. Ps. 19. 7. & 111. 10. Pr. 1. 7. & 9. 10. Ec. 12. 13.
† Heb. *added to take up.*
[a] See ch. 7. 3.
‡ Or, *lamp*, ch. 18. 6. Ps. 18. 28.
[b] Ps. 25. 14.
[c] Gen. 49. 11. De. 32. 13. & 33. 24. ch. 20. 17.
[d] Ps. 81. 16.
* Heb. *with me.*
[e] See ch. 21. 5.
† Heb. *The voice of the nobles was hid.*
[f] Ps. 137. 6.
[g] Ps. 72. 12. See Pr. 21. 13.

13 The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
14 I [h]put on righteousness, and it clothed me:
My judgment was as a robe and a diadem.
15 I was [i]eyes to the blind,
And feet was I to the lame.
16 I was a father to the poor:
And [j]the cause which I knew not I searched out.
17 And I brake ‡the jaws of the wicked,
And *plucked the spoil out of his teeth.
18 Then I said, 'I [k]shall die in my nest,
And I shall multiply my days as the sand.'
19 My root was †spread out by the waters,
And the dew lay all night upon my branch.
20 My glory was ‡fresh in me,
And my bow was *renewed in my hand.
21 Unto me men gave ear, and waited,
And kept silence at my counsel.
22 After my words they spake not again;
And my speech dropped upon them.
23 And they waited for me as for the rain;
And they opened their mouth wide as for [l]the latter rain.
24 If I laughed on them, they believed it not;
And the light of my countenance they cast not down.
25 I chose out their way, and sat chief,
And dwelt as a king in the army,
As one that comforteth the mourners.

Job xxx.

1 But now—they that are †younger than I have me in derision,
Whose fathers I would have disdained to have set with the dogs of my flock.
2 Yea, whereto might the strength of their hands profit me,
In whom old age was perished?
3 For want and famine they were ‡solitary;
Fleeing into the wilderness *in former time desolate and waste.
4 Who cut up mallows by the bushes,
And juniper roots for their meat.
5 They were driven forth from among men,
(They cried after them as after a thief);
6 To dwell in the cliffs of the valleys,
In †caves of the earth, and in the rocks.
7 Among the bushes they brayed;
Under the nettles they were gathered together.
8 They were children of fools,
Yea, children of ‡base men:
They were viler than the earth.
9 And [m]now am I their song,
Yea, I am their byword.
10 They abhor me, they flee far from me,
*And spare not to spit in my face.
11 Because He [n]hath loosed my cord, and afflicted me,
They have also let loose the bridle before me.
12 Upon my right hand rise the youth;
They push away my feet,
And [o]they raise up against me the ways of their destruction.
13 They mar my path,
They set forward my calamity,
They have no helper!
14 They came upon me as a wide breaking in of waters:

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[h] De. 6. 25. & 24. 13. Ps. 112. 9. & 132. 9. Is. 59. 17. & 61. 10. Dan. 4. 27. Ro. 10. 3, 5. Ep. 6. 14, &c. 1 Thes. 5. 8.
[i] Nu. 10. 31.
[j] Pr. 29. 7.
‡ Heb. *the jaw-teeth*, or, *the grinders*. Ps. 58. 6. Pr. 30. 14.
* Heb. *cast*.
[k] Ps. 30. 6.
† Heb. *opened*. ch. 18. 16. Ps. 1. 3.
‡ Heb. *new*.
* Heb. *changed*. Gen. 49. 24.
[l] Ze. 10. 1.
† Heb. *of fewer days than I*. See ch. 12. 4.
‡ Or, *dark as the night*.
* Heb. *yester-night*.
† Heb. *holes*.
‡ Heb. *men of no name*.
[m] ch. 17. 6. Ps. 35. 15. & 69. 12. Je. 20. 7. La. 3. 14, 63.
* Heb. *And withhold not spittle from my face*. Nu. 12. 14. De. 25. 9. Is. 50. 6. Mat. 26. 67. & 27. 30.
[n] See ch. 12. 18.
[o] ch. 19. 12.

In the desolation they rolled themselves upon me.
15 Terrors are turned upon me:
† Heb. *my principal one.*
They pursue †my soul as the wind:
And my welfare passeth away as a cloud.
[p] Ps. 42. 4.
16 "And [p]now my soul is poured out upon me;
The days of affliction have taken hold upon me.
17 My bones are pierced in me in the night season;
And my sinews take no rest.
18 By the great force of my disease is my garment changed:
It bindeth me about as the collar of my coat.
19 He hath cast me into the mire,
And I am become like dust and ashes.
20 I cry unto Thee—and Thou dost not hear me:
I stand up—and Thou regardest me not.
‡ Heb. *turned to be cruel.*
21 Thou art ‡become cruel to me:
* Heb. *the strength of thy hand.*
With *thy strong hand Thou opposest thyself against me.
22 Thou liftest me up to the wind;
† Or, *wisdom.*
Thou causest me to ride upon it, and dissolvest my †substance.
23 For I know that Thou wilt bring me to death,
And to the house appointed for all living.
‡ Heb. *heap.*
24 Howbeit He will not stretch out his hand to the ‡grave,
Though they cry in his destruction.
[q] Ps. 35. 13, 14. Rom. 12. 15, &c.
25 Did [q]not I weep *for him that was in trouble?
* Heb. *for him that was hard of day.*
Was not my soul grieved for the poor?
26 When [r]I looked for good—then evil came unto me:
[r] Jer. 8. 15. & 14. 19.
And when I waited for light—there came darkness.
27 My bowels boiled, and rested not:
The days of affliction prevented me.
[s] Ps. 38. 6. & 42. 9.
28 I [s]went mourning without the sun:
I stood up, *and* I cried in the congregation.
[t] Ps. 102. 6. Mi. 1. 8.
29 I [t]am a brother to dragons,
† Or, *ostriches.*
And a companion to †owls.
[u] Ps. 119. 83. La. 4. 8. & 5. 10.
30 My [u]skin is black upon me,
[v] See Ps. 102. 3.
And [v]my bones are burned with heat.
31 My harp also is turned to mourning,
And my organ into the voice of them that weep.
[w] Matt. 5. 28.
1 I made a covenant with mine [w]eyes; Job xxxi.
Why then should I think upon a maid?
[x] See ch. 20. 29.
2 For what [x]portion of God is there from above?
And what inheritance of the Almighty from on high?
3 Is not destruction to the wicked?
And a strange punishment to the workers of iniquity?
[y] 2 Ch. 16. 9. See ch. 14. 16.
4 Doth [y]not he see my ways,
And count all my steps?
5 "If I have walked with vanity,
Or if my foot hath hasted to deceit;
‡ Heb. *Let Him weigh me in balances of justice.*
6 ‡Let me be weighed in an even balance,
That God may know mine integrity.
7 If my step hath turned out of the way,
[z] See Nu. 15. 39. Ec. 11. 9. Ez. 6. 9. Mat. 5. 29.
And [z]my heart walked after mine eyes,
And if any blot hath cleaved to my hands;
[a] See Lev. 26. 16.
8 Then [a]let me sow, and let another eat;
Yea, let my offspring be rooted out.
9 If my heart have been deceived by a woman,
Or if I have laid wait at my neighbour's door;
[b] 2 Sam. 12. 11.
10 Then let my wife grind unto [b]another,
And let others bow down upon her.

11 For this is a heinous crime;
Yea, [g]it is an iniquity to be punished by the judges.
12 For it is a fire that consumeth to destruction,
And would root out all mine increase.
13 If I did despise the cause of my manservant,
Or of my maidservant, when they contended with me;
14 What then shall I do when [h]God riseth up?
And when he visiteth, what shall I answer him?
15 Did [i]not he that made me in the womb make him?
And *did not One fashion us in the womb?
16 “If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
17 Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof;
18 (For from my youth he was brought up with me, as with a father,
And I have guided †her from my mother’s womb;)
19 If I have seen any perish for want of clothing,
Or any poor without covering;
20 If his loins have not [j]blessed me,
And if he were not warmed with the fleece of my sheep;
21 If I have lifted up my hand [k]against the fatherless,
When I saw my help in the gate;
22 Then let mine arm fall from my shoulder blade,
And mine arm be broken from ‡the bone.
23 For [l]destruction from God was a terror to me,
And by reason of his highness I could not endure.
24 “If [m]I have made gold my hope,
Or have said to the fine gold, ‘Thou art my confidence;’
25 If [n]I rejoiced because my wealth was great,
And because my hand had *gotten much;
26 If I beheld the †sun when it shined,
Or the moon walking ‡in brightness;
27 And my heart hath been secretly enticed,
Or *my mouth hath kissed my hand;
28 This also were [o]an iniquity to be punished by the judge:
For I should have denied the God that is above.
29 “If I [p]rejoiced at the destruction of him that hated me,
Or lifted up myself when evil found him:
30 Neither [q]have I suffered †my mouth to sin
By wishing a curse to his soul.
31 If the men of my tabernacle said not,
‘Oh that we had of his flesh! we cannot be satisfied.’
32 The [r]stranger did not lodge in the street:
But I opened my doors ‡to the traveller.
33 If I covered my transgressions *as Adam,
By hiding mine iniquity in my bosom:
34 Did I fear a great [s]multitude,
Or did the contempt of families terrify me,
That I kept silence, and went not out of the door?
35 “Oh [t]that One would hear me!
†Behold! my desire is, [u]that the Almighty would answer me,
And that mine adversary had written a book.
36 Surely I would take it upon my shoulder,
And bind it as a crown to me.
37 I would declare unto Him the number of my steps;
As a prince would I go near unto Him.
38 “If my land cry against me,

[g] Gen. 38. 24. See Lev. 20. 10.
[h] Ps. 44. 21. Je. 17. 10.
[i] ch. 34. 19. Pr. 14. 31. & 22. 2. Mal. 2. 10.
* Or, *did he not fashion us in one womb?*
† That is, *the widow.*
[j] See De. 24. 13.
[k] ch. 22. 9.
‡ Or, *the chanel-bone.*
[l] Isai. 13. 6, 9. Joel 1. 15.
[m] Mark 10. 24. 1 Tim. 6. 17.
[n] Ps. 62. 10. Pr. 11. 28.
* Heb. *found much.*
† Heb. *the light.* De. 4. 19. & 11. 16. & 17. 3. Ez. 8. 16.
‡ Heb. *bright.*
* Heb. *my hand hath kissed my mouth.*
[o] See ver. 11. De. 17. 5.
[p] Prov. 17. 5.
[q] Matt. 5. 44. Rom. 12. 14.
† Heb. *my palate.*
[r] Gen. 19. 2, 3. Judg. 19. 20, 21. Rom. 12. 13. He. 13. 2. 1 Pet. 4. 9.
‡ Or, *to the way.*
* Or, *after the manner of men.* Gen. 3. 8, 12. Prov. 28. 13. Hos. 6. 7.
[s] Ex. 23. 2.
[t] ch. 33. 6.
† Or, *Behold! my sign is that the Almighty will answer me.*
[u] ch. 13. 22.

Or that the furrows likewise thereof ‡complain;
[39] If I have eaten *the fruits thereof without money,
Or have caused †the owners thereof to lose their life;
[40] Let [v]thistles grow instead of wheat,
And ‡cockle instead of barley."
The words of Job are ended.

‡ Heb. *weep.*
* Heb. *the strength thereof.* Ja. 5. 4.
† Heb. *the soul of the owners thereof to expire,* or, *breathe out.* 1 Kings 21. 19.
v Gen. 3. 18.
‡ Or, *noisome weeds.*

SECTION XXI.—*Elihu, who had hitherto been silent, takes up the Argument, and shows that Affliction is sent by God for wise though inscrutable Purposes, and that the Duty of Man is Submission.*

JOB xxxii. *to* xxxvii.

Elihu is angry with Job and his three friends. 6 *Because wisdom cometh not from age, he excuseth the boldness of his youth.* 11 *He reproveth them for not satisfying of Job.* 16 *His zeal to speak.*—Chap. xxxiii. 1 *He offereth himself instead of God, with sincerity and meekness, to reason with Job.* 8 *He excuseth God from giving man an account of his ways, by his greatness.* 14 *God calleth man to repentance by visions,* 19 *by afflictions,* 23 *and by his ministry.* 31 *He inciteth Job to attention.*—Chap. xxxiv. 1 *He accuseth Job for charging God with injustice.* 10 *God omnipotent cannot be unjust.* 31 *Man must humble himself unto God.* 34 *Elihu reproveth Job.*—Chap. xxxv. 1 *Comparison is not to be made with God, because our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*—Chap. xxxvi. 1 *Elihu showeth how God is just in his ways.* 16 *How Job's sins hinder God's blessings.* 24 *God's works are to be magnified.*—Chap. xxxvii. 1 *God is to be feared because of his great works.* 15 *His wisdom is unsearchable in them.*

SECT. XXI.

[1] So these three men ceased *to answer Job, because he was [a]righteous in his own eyes.

[2] Then was kindled the wrath of ELIHU the son of Barachel [b]the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified †himself rather than God. [3] Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. [4] Now Elihu had ‡waited till Job had spoken, because they were *elder than he. [5] When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled. [6] And Elihu the son of Barachel the Buzite answered and said:—

* Heb. *from answering.*
a ch. 27. 3–6.
b Gen. 22. 21.
† Heb. *his soul.*
‡ Heb. *expected Job in words.*
* Heb. *elder for days.*

"I am †young, and ye are very old;
Wherefore I was afraid, and ‡durst not show you mine opinion.
[7] I said, 'Days should speak,
And multitude of years should teach wisdom.'
[8] But there is a spirit in man:
And [c]the inspiration of the Almighty giveth them understanding.
[9] Great [d]men are not always wise:
Neither do the aged understand judgment.
[10] Therefore I said, 'Hearken to me;
I also will show mine opinion.'
[11] "Behold! I waited for your words;
I gave ear to your *reasons, whilst ye searched out †what to say.
[12] Yea, I attended unto you,
And, behold! there was none of you that convinced Job,
Or that answered his words:
[13] Lest [e]ye should say, 'We have found out wisdom,
God thrusteth him down, not man.'
[14] Now he hath not ‡directed his words against me;
Neither will I answer him with your speeches.
[15] "They were amazed, they answered no more:
*They left off speaking.
[16] When I had waited, (for they spake not,
But stood still, and answered no more);
[17] *I said,* 'I will answer also my part,
I also will show mine opinion.'
[18] For I am full of †matter,
‡The spirit within me constraineth me.

† Heb. *few of days.* ch. 15. 10.
‡ Heb. *feared.*
c 1 Kings 3. 12. ch. 35. 11. & 38. 36. Pr. 2. 6. Ec. 2. 26. Dan. 1. 17. & 2. 21. Matt. 11. 25. Ja. 1. 5.
d Cor. 1. 26.
* Heb. *understandings.*
† Heb. *words.*
e Jer. 9. 23. 1 Cor. 1. 29.
‡ Or, *ordered his words.*
* Heb. *They removed speeches from themselves.*
† Heb. *words.*
‡ Heb. *The spirit of my belly.*

* Heb. *is not opened.*
[19] Behold! my belly is as wine which *hath no vent;
It is ready to burst like new bottles.
† Heb. *breathe.*
[20] I will speak, that I may †be refreshed:
I will open my lips and answer.
f See Le. 19. 15.
[21] Let me not, I pray you, [f]accept any man's person,
Neither let me give flattering titles unto man.
[22] For I know not to give flattering titles;
In so doing my Maker would soon take me away.

Job xxxiii.
[1] Wherefore, Job, I pray thee, hear my speeches,
And hearken to all my words.
[2] Behold! now I have opened my mouth,
‡ Heb. *in my palate.*
My tongue hath spoken ‡in my mouth.
[3] My words shall be of the uprightness of my heart:
And my lips shall utter knowledge clearly.
g See Gen. 2. 7
[4] The [g]Spirit of God hath made me,
And the breath of the Almighty hath given me life.
[5] If thou canst answer me,
Set thy words in order before me—stand up.
* Heb. *to thy mouth.* ch. 9. 32, 33. & 31. 35.
[6] Behold! I am according *to thy wish in God's stead:
† Heb. *cut out of the clay.*
I also am †formed out of the clay.
h ch. 9. 34. & 13. 21.
[7] Behold! [h]my terror shall not make thee afraid,
Neither shall my hand be heavy upon thee.
‡ Heb. *in mine ears.*
[8] "Surely thou hast spoken ‡in my hearing,
And I have heard the voice of thy words, *saying*,
i ch. 9. 17. & 10. 7. & 16. 17. & 23. 10, 11. & 27. 5. & 29. 14. & 31. 1.
[9] 'I [i]am clean without transgression, I am innocent;
Neither is there iniquity in me.
[10] Behold! He findeth occasions against me,
j ch. 13. 24. & 16. 9. & 19. 11.
He [j]counteth me for his enemy.
k ch. 13. 27. & 14. 16. & 31. 4.
[11] He [k]putteth my feet in the stocks,
He marketh all my paths.'
[12] Behold! in this thou art not just:
I will answer thee, that God is greater than man.
l Is. 45. 9.
[13] "Why dost thou [l]strive against Him?
* Heb. *answereth not.*
For He *giveth not account of any of his matters.
m Ps. 62. 11.
[14] For [m]God speaketh once, yea, twice,
Yet man perceiveth it not.
n See Ge. 15. 1.
[15] In [n]a dream, in a vision of the night,
When deep sleep falleth upon men, in slumberings upon the bed;
† Heb. *revealeth,* or, *uncovereth.* ch. 36. 10, 15.
[16] Then He †openeth the ears of men,
And sealeth their instruction,
‡ Heb. *work.*
[17] That He may withdraw man from his ‡purpose,
And hide pride from man.
[18] He keepeth back his soul from the pit,
* Heb. *passing by the sword.*
And his life from *perishing by the sword.
[19] "He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain:
o Ps. 107. 18.
[20] So [o]that his life abhorreth bread,
† Heb. *meat of desire.*
And his soul †dainty meat.
[21] His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.
[22] Yea, his soul draweth near unto the grave,
And his life to the destroyers.
[23] If there be a messenger with him,
An interpreter, one among a thousand,
To show unto man his uprightness:
[24] Then he is gracious unto him, and saith,
'Deliver him from going down to the pit:

I have found ‡a ransom.'
25 His flesh shall be fresher than *a child's:
He shall return to the days of his youth:
26 He shall pray unto God, and he will be favorable unto him:
And he shall see his face with joy:
For he will render unto man his righteousness.
27 †He looketh upon men, and if any [p]say,
'I have sinned, and perverted *that which was* right,
And it [q]profited me not;'
28 ‡He will deliver his soul from going into the pit,
And his life shall see the light.
29 Lo! all these things worketh God *oftentimes with man,
30 To [r]bring back his soul from the pit,
To be enlightened with the light of the living.
31 "Mark well, O Job! hearken unto me:
Hold thy peace, and I will speak.
32 If thou hast any thing to say, answer me:
Speak, for I desire to justify thee.
33 If not, [s]hearken unto me:
Hold thy peace, and I shall teach thee wisdom."

1 Furthermore ELIHU answered and said:— JOB xxxiv.
2 "Hear my words, O ye wise *men!*
And give ear unto me, ye that have knowledge!
3 For [t]the ear trieth words,
As the †mouth tasteth meat.
4 Let us choose to us judgment:
Let us know among ourselves what is good.
5 For Job hath said, 'I [u]am righteous:
And [v]God hath taken away my judgment.
6 Should [w]I lie against my right?
‡My wound is incurable without transgression.'
7 What man is like Job,
Who [x]drinketh up scorning like water?
8 Which goeth in company with the workers of iniquity,
And walketh with wicked men.
9 For [y]he hath said, 'It profiteth a man nothing
That he should delight himself with God.'
10 "Therefore hearken unto me, ye *men of understanding!
Far [z]be it from God, that he should do wickedness;
And from the Almighty, that he should commit iniquity.
11 For [a]the work of a man shall He render unto him,
And cause every man to find according to his ways.
12 Yea, surely God will not do wickedly,
Neither will the Almighty [b]pervert judgment.
13 Who hath given Him a charge over the earth?
Or who hath disposed †the whole world?
14 If He set his heart ‡upon man,
If He [c]gather unto himself his spirit and his breath;
15 All [d]flesh shall perish together,
And man shall turn again unto dust.
16 "If now thou hast understanding, hear this:
Hearken to the voice of my words.
17 Shall [e]even he that hateth right *govern?
And wilt thou condemn Him that is most just?
18 Is [f]it fit to say to a king, 'Thou art wicked?'
And to princes, 'Ye are ungodly?'

‡ Or, *an atonement.*
* Heb. *childhood.*
† Or, *He shall look upon men, and say, I have sinned, &c.*
p 2 Sam. 12. 13. Ps. 32 5. Pr. 28. 13. Is. 65. 24. Da. 9. 20, 21. 1 Jo. 1. 9.
q Rom. 6. 21.
‡ Or, *He hath delivered my soul, &c. and my life.* Is. 38. 17.
* Heb. *twice* and *thrice.*
r Ps. 56. 13.
s Ps. 34. 11. ch. 28. 28.
t ch. 6. 30. & 12. 11.
† Heb. *palate.*
u ch. 33. 9.
v ch. 27. 2.
w ch. 9. 17.
‡ Heb. *Mine arrow,* ch. 6. 4. & 16. 13.
x ch. 15. 16.
y ch. 9. 22, 23, 30, 31. & 35. 3. Mal. 3. 14.
* Heb. *men of heart.*
z See ch. 8. 3. & 36. 23. Ps. 92. 15. Rom. 9. 14.
a Ps. 62. 12. Pr. 24. 12. Je. 17. 10. & 32. 19. Ez. 7. 27. & 33. 20. Mat. 16. 27. Ro. 2. 6. 1 Co. 3. 8. 2 Co. 5. 10. Ep. 6. 8. Col. 3. 25. 1 Pet. 1. 17. Rev. 2. 23. & 22. 12.
b See ch. 8. 3.
† Heb. *all of it.*
‡ Heb. *upon him.*
c Ps. 104. 29.
d Ge. 3. 19. Ec. 12. 7.
e 2 Sa. 23. 3.
* Heb. *bind.*
f Ex. 22. 28.

19 *How much less to Him* that [g]accepteth not the persons of princes,
Nor regardeth the rich more than the poor!
For [h]they all are the work of his hands.
20 In a moment shall they die,
And the people shall be troubled [i]at midnight, and pass away:
And †the mighty shall be taken away without hand.
21 For [j]his eyes are upon the ways of man,
And he seeth all his goings.
22 There [k]is no darkness, nor shadow of death,
Where the workers of iniquity may hide themselves.
23 For He will not lay upon man more than right;
That he should ‡enter into judgment with God.
24 He [l]shall break in pieces mighty men *without number,
And set others in their stead.
25 Therefore he knoweth their works,
And he overturneth them in the night,
So that they are †destroyed.
26 He striketh them as wicked men
‡In the open sight of others;
27 Because they turned back *from Him,
And would not consider any of his ways:
28 So that they [m]cause the cry of the poor to come unto Him,
And He [n]heareth the cry of the afflicted.
29 When [o]He giveth quietness—who then can make trouble?
And when He hideth his face—who then can behold Him?
Whether it be *done* against a nation, or against a man only:
30 That the hypocrite reign not,
Lest the people be ensnared.
31 "Surely it is meet to be said unto God,
'I [p]have borne chastisement, I will not offend any more:
32 That which I see not teach Thou me:
If I have done iniquity, I will do no more.'
33 Should it be† according to thy mind? He will recompense it,
Whether thou refuse, or whether thou choose; and not I:
Therefore speak what thou knowest.
34 Let men ‡of understanding tell me,
And let a wise man hearken unto me.
35 Job hath spoken without knowledge,
And his words were without wisdom.
36 *My desire is that Job may be tried unto the end,
Because of his answers for wicked men.
37 For he addeth rebellion unto his sin,
He clappeth his hands among us,
And multiplieth his words against God."

g De. 10. 17. 2 Ch. 19. 7. Ac. 10. 34. Ro. 2. 11. Ga. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pe. 1. 17.
h See ch. 31. 15.
i Ex. 12. 29, 30.
† Heb. *they shall take away the mighty.*
j 2 Ch. 16. 9. Ps. 34. 15. Ze. 4. 10. 1 Pe. 3. 12. see ch. 14. 16.
k See ch. 26. 6. Da. 2. 22. Am. 9. 2, 3.
‡ Heb. *go.*
l Dan. 2. 21.
* Heb. *without searching out.*
† Heb. *crushed.*
‡ Heb. *In the place of beholders.*
* Heb. *from after him.* 1 Sa. 15. 11. Ps. 28. 5. Is. 5. 12.
m ch. 35. 9. Jam. 5. 4.
n Ex. 22. 23.
o Ro. 8. 31.
p Dan. 9. 7, 14.
† Heb. Should it be *from with thee.*
‡ Heb. *of heart.*
* Or, *My father, let Job be tried.*

JOB XXXV.

1 ELIHU spake moreover, and said:—
2 "Thinkest thou this to be right, that [q]thou saidst,
'My righteousness is more than God's?'
3 For thou saidst, 'What advantage will it be unto thee?'
And, 'What profit shall I have, †if I be cleansed from my sin?'
4 "‡I will answer thee, and thy companions with thee.
5 Look [r]unto the heavens, and see;
And behold the clouds which are higher than thou.
6 If thou sinnest, what doest thou [s]against Him?
Or if thy transgressions be multiplied, what doest thou unto Him?
7 If [t]thou be righteous, what givest thou Him?
Or what receiveth He of thy hand?

q ch. 21. 15. & 34. 9.
† Or, *by it more than by my sin.*
‡ Heb. *I will return to thee words.*
r ch. 22. 12.
s Pr. 8. 36. Je. 7. 19.
t ch. 22. 2, 3. Ps. 16. 2. Pr. 9. 12. Ro. 11. 35.

8 Thy wickedness may hurt a man as thou art;
And thy righteousness may profit the son of man.
9 By [u]reason of the multitude of oppressions they make the oppressed to cry:
They cry out by reason of the arm of the mighty.
10 But none [v]saith, 'Where is God my Maker,
Who [w]giveth songs in the night;
11 Who [x]teacheth us more than the beasts of the earth,
And maketh us wiser than the fowls of heaven?'
12 There [y]they cry, but none giveth answer,
Because of the pride of evil men.
13 Surely God will not hear vanity,
Neither will the Almighty regard it.
14 "Although [z]thou sayest thou shalt not see Him,
Yet judgment is before Him;
Therefore [a]trust thou in Him.
15 But now, because it is not so, *He hath visited in his anger;
Yet †he knoweth it not in great extremity:
16 Therefore doth Job open his mouth in vain;
He multiplieth words without knowledge."

1 Elihu also proceeded, and said:— Job xxxvi.
2 "Suffer me a little, and I will show thee
‡That I have yet to speak on God's behalf.
3 I will fetch my knowledge from afar,
And will ascribe righteousness to my Maker.
4 For truly my words shall not be false:
He that is perfect in knowledge is with thee.
5 "Behold God is mighty, and [b]despiseth not any:
He [c]is mighty in strength and *wisdom.
6 He preserveth not the life of the wicked:
But giveth right to the †poor.
7 He [d]withdraweth not his eyes from the righteous.
But [e]with kings are they on the throne;
Yea, he doth establish them for ever, and they are exalted.
8 And [f]if they be bound in fetters,
And be holden in cords of affliction;
9 Then he showeth them their work,
And their transgressions that they have exceeded.
10 He [g]openeth also their ear to discipline,
And commandeth that they return from iniquity.
11 If they obey and serve him,
They shall [h]spend their days in prosperity,
And their years in pleasures.
12 But if they obey not,
‡They shall perish by the sword,
And they shall die without knowledge.
13 "But the hypocrites in heart [i]heap up wrath:
They cry not when He bindeth them.
14 *They die in youth,
And their life is among the †unclean.
15 He delivereth the ‡poor in his affliction,
And openeth their ears in oppression.
16 Even so would He have removed thee out of the strait
Into [j]a broad place, where there is no straitness;
And *that which should be set on thy table should be full of fatness.
17 But thou hast fulfilled the judgment of the wicked:
†Judgment and justice take hold on thee.

u Ex. 2. 23. ch. 34. 28.
v Is. 51. 13.
w Ps. 32. 7. & 42. 8. & 77. 6. & 149.5. Ac. 16.25.
x Ps. 94. 12.
y See ch. 27. 9. Pr. 15. 29.
z ch. 9. 11.
a Ps. 37. 5, 6.
* That is, *God.* Ps. 89. 32.
† That is, *Job.*

‡ Heb. *That there are yet words for God.*
b See ch. 34. 19.
c ch. 9. 4. & 12. 13, 16. & 37. 16, 23. Ps. 99. 4.
* Heb. *heart.*
† Or, *afflicted.*
d Ps. 33. 18. & 34. 15. 1 Pe. 3. 12.
e Ps. 113. 8.
f Ps. 107. 10.
g ch. 33. 16, 23.
h ch. 21. 13. Is. 1. 19, 20.
‡ Heb. *They shall pass away by the sword.*
i Ro. 2. 5.
* Heb. *Their soul dieth.* ch. 15. 32. & 22. 16.
† Or, *sodomites.* De. 23. 17.
‡ Or, *afflicted.*
j Ps. 18. 19. & 31. 8. & 118. 5.
* Heb. *the rest of thy table.* Ps. 23. 5. & 36. 8.
† Or, *judgment and justice should uphold thee.*

18 Because there is wrath, beware lest He take thee away with his [stroke :
Then, [k]a great ransom cannot ‡deliver thee.
19 Will [l]He esteem thy riches?
No! not gold, nor all the forces of strength.
20 Desire not the night,
When people are cut off in their place.
21 Take heed, [m]regard not iniquity:
For [n]this hast thou chosen rather than affliction.
22 "Behold! God exalteth by his power:
Who [o]teacheth like him?
23 Who [p]hath enjoined him his way?
Or [q]who can say, 'Thou hast wrought iniquity?'
24 Remember that thou [r]magnify his work,
Which men behold.
25 Every man may see it;
Man may behold it afar off.
26 Behold! God is great, and [s]we know him not,
Neither [t]can the number of his years be searched out.
27 For he [u]maketh small the drops of water:
They pour down rain according to the vapor thereof:
28 Which [v]the clouds do drop
And distil upon man abundantly.
29 Also can any [w]understand the spreadings of the clouds,
Or the noise of his tabernacle?
30 Behold! he spreadeth his light upon it,
And covereth *the bottom of the sea.
31 For [x]by them judgeth he the people;
He [y]giveth meat in abundance.
32 With [z]clouds he covereth the light;
And commandeth it not to shine by the cloud that cometh betwixt.
33 The [a]noise thereof showeth concerning it,
The cattle also concerning †the vapor.

Job xxxvii.

1 At this also my heart trembleth,
And is moved out of his place.
2 ‡Hear attentively the noise of his voice,
And the sound that goeth out of his mouth.
3 He directeth it under the whole heaven,
And his *lightning unto the †ends of the earth.
4 After it [b]a voice roareth:
He thundereth with the voice of his excellency;
And he will not stay them when his voice is heard.
5 God thundereth marvellously with his voice;
Great [c]things doeth he, which we cannot comprehend.
6 For [d]he saith to the snow, 'Be thou on the earth;'
‡Likewise to the small rain, and to the great rain of his strength.
7 He sealeth up the hand of every man;
That [e]all men may know his work.
8 Then the beasts [f]go into dens,
And remain in their places.
9 *Out of the south cometh the whirlwind:
And cold out of the †north.
10 By [g]the breath of God frost is given:
And the breadth of the waters is straitened.
11 Also by watering he wearieth the thick cloud:
He scattereth ‡his bright cloud:
12 And it is turned round about by his counsels:
That they may [h]do whatsoever He commandeth them

[k] Tim. 2. 5. 6.
‡ Heb. *turn thee aside.*
[l] Ps. 49. 6, 7. & 52. 7. & 62. 10. Pr. 10. 2. & 11. 4. Ez. 7. 19. Zep. 1. 18. Eccl. 5. 8. Ma. 10. 24. Lu. 12. 19, 20. 1 Tim. 6. 17.
[m] Ps. 66. 18.
[n] See He. 11. 25.
[o] See Mat. v. vi. and vii.
[p] ch. 34. 13.
[q] See ch. 34. 10.
[r] Ps. 92. 5. Rev. 15. 3.
[s] 1 Cor. 13. 12.
[t] Ps. 90. 2. & 102. 24, 27. He. 1. 12.
[u] Ps. 147. 8.
[v] Pr. 3. 20.
[w] ch. 26. 14.
* Heb. *the roots.*
[x] See ch. 37. 13.
[y] See Ge. 1. 29.
[z] Ps. 147. 8.
[a] 1 Ki. 18. 41, 45.
† Heb. *that which goeth up.*
‡ Heb. *Hear in hearing.*
* Heb. *light.*
† Heb. *wings of the earth*, so ch. 38. 13.
[b] Ps. 29. 3. & 68. 33.
[c] ch. 5. 9. See Ge. 1. 1, &c. Re. 15. 3.
[d] Ps. 147. 16, 17.
‡ Heb. *And to the shower of rain, and to the showers of rain of his strength.*
[e] Ps. 109. 27.
[f] Ps. 104. 22.
* Heb. *Out of the chamber.*
† Heb. *scattering* winds.
[g] ch. 38. 29, 30. Ps. 147. 17, 18.
‡ Heb. *the cloud of his light.*
[h] Ps. 148. 8.

Upon the face of the world in the earth.
13 He [i]causeth it to come, whether for *correction,
Or for his land, or for mercy.
14 "Hearken unto this, O Job!
Stand still, and [j]consider the wondrous works of God.
15 Dost thou know when God disposed them,
And caused the light of his cloud to shine?
16 Dost thou know the balancings of the clouds,
The wondrous works of [k]him which is perfect in knowledge?
17 How thy garments are warm,
When he quieteth the earth by the south wind?
18 Hast thou with him [l]spread out the sky,
Which is strong, and as a molten looking-glass?
19 Teach us what we shall say unto him;
For we cannot order our speech by reason of darkness.
20 Shall it be told him that I speak?
If a man speak, surely he shall be swallowed up.
21 "And now men see not the bright light which is in the clouds:
But the wind passeth, and cleanseth them.
22 †Fair weather cometh out of the north:
With God is terrible majesty.
23 Touching the Almighty, [m]we cannot find him out:
He [n]is excellent in power, and in judgment,
And in plenty of justice—he will not afflict.
24 Men do therefore [o]fear him:
He respecteth not any that are [p]wise of heart."

[i] Ge. 7. 11, &c. 1 Sa. 12. 18, 19. 2 Sa. 21. 10. 1 Ki. 18. 45. Ezra 10. 9. ch. 36. 31. & 38. 26, 27.
* Heb. *a rod.*
[j] Ps. 111. 2.
[k] See ch. 36. 4, 5.
[l] See Gen. 1. 1, 6.
† Heb. *Gold.*
[m] 1 Tim. 6. 16.
[n] See ch. 36. 5.
[o] Matt. 10. 28.
[p] Matt. 11. 25. 1 Cor. 1. 26.

Section XXII.—*God appeareth to Job and his Friends.*

Job xxxviii. *to* xl. 1, 2.

SECT. XXII.

God challengeth Job to answer. 4 *God, by his mighty works, convinceth Job of ignorance,* 31 *and of imbecility.* — Chap. xxxix. 1 *Of the wild goats and hinds.* 5 *Of the wild ass.* 9 *The unicorn.* 13 *The peacock, stork, and ostrich.* 19 *The horse.* 26 *The hawk.* 27 *The eagle.*

1 Then the Lord answered Job [a]out of the whirlwind, and said:—
2 "Who [b]is this that darkeneth counsel
By [c]words without knowledge?
3 Gird [d]up now thy loins like a man;
For I will demand of thee, and *answer thou me.
4 "Where [e]wast thou when I laid the foundations of the earth?
Declare, †if thou hast understanding.
5 Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
6 Whereupon are the ‡foundations thereof *fastened?
Or who laid the corner-stone thereof;
7 When [f]the morning stars sang together,
And all [g]the sons of God shouted for joy?
8 "Or [h]who shut up the sea with doors,
When it brake forth, as if it had issued out of the womb?
9 When I made the cloud the garment thereof,
And thick darkness a swaddling-band for it,
10 And †brake up for it my decreed place,
And set bars and doors,
11 And said, 'Hitherto shalt thou come, but no further:
And here shall ‡thy proud waves be stayed?'
12 "Hast thou [i]commanded the morning since thy days;
And caused the dayspring to know his place;
13 That it might take hold of the *ends of the earth,
That [j]the wicked might be shaken out of it?
14 It is turned as clay to the seal;

[a] Ge. 3. 8. So Ex. 19. 16–19. 1 Ki. 19. 11. Ez. 1. 4. Na. 1. 3.
[b] ch. 42. 3.
[c] 1 Tim. 1. 7.
[d] ch. 40. 7.
* Heb. *make me know.*
[e] See Ge. 1. 1.
† Heb. *if thou knowest understanding.*
‡ Heb. *sockets.*
* Heb. *made to sink.*
[f] Gen. 1. 16.
[g] ch. 1. 6.
[h] See Ge. 1. 1, 9.
† Or, *established my decree upon it.* ch. 26. 10.
‡ Heb. *the pride of thy waves.* Ps. 65. 7. & 89. 9. & 93. 4. & 107. 29. Mat. 8. 26.
[i] Ps. 74. 16. & 148. 5.
* Heb. *wings*, so ch. 37. 3.
[j] See ch. 18. 17.

And they stand as a garment.
15 And from the wicked their [k]light is withholden,
And [l]the high arm shall be broken.
16 "Hast thou [m]entered into the springs of the sea?
Or hast thou walked in the search of the depth?
17 Have [n]the gates of death been opened unto thee?
Or hast thou seen the doors of the shadow of death?
18 Hast thou perceived the breadth of the earth?
Declare if thou knowest it all?
19 "Where is the way where light dwelleth?
And as for darkness, where is the place thereof,
20 That thou shouldest take it †to the bound thereof,
And that thou shouldest know the paths to the house thereof?
21 Knowest thou it, because thou wast then born?
Or because the number of thy days is great?
22 "Hast thou entered into [o]the treasures of the snow?
Or hast thou seen the treasures of the hail,
23 Which [p]I have reserved against the time of trouble,
Against the day of battle and war?
24 "By what way is the light parted,
Which scattereth the east wind upon the earth?
25 Who [q]hath divided a watercourse for the overflowing of waters,
Or a way for the lightning of thunder;
26 To cause it to rain on the earth, where no man is;
On the wilderness, wherein there is no man;
27 To [r]satisfy the desolate and waste ground;
And to cause the bud of the tender herb to spring forth?
28 "Hath [s]the rain a father?
Or who hath begotten the drops of dew?
29 Out of whose womb came the ice?
And the [t]hoary frost of heaven, who hath gendered it?
30 The waters are hid as *with* a stone,
And the face of the deep ‡is frozen.
31 "Canst thou bind the sweet influences of *Pleiades,
Or loose the bands of †Orion?
32 Canst thou bring forth ‡Mazzaroth in his season?
Or canst thou *guide Arcturus with his sons?
33 Knowest thou [u]the ordinances of heaven?
Canst thou set the dominion thereof in the earth?
34 Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
35 Canst thou send lightnings, that they may go,
And say unto thee, '†Here we are?'
36 Who [v]hath put wisdom in the inward parts?
Or who hath given understanding to the heart?
37 Who can number the clouds in wisdom?
Or ‡who can stay the bottles of heaven,
38 *When the dust †groweth into hardness,
And the clods cleave fast together?
39 "Wilt [w]thou hunt the prey for the lion?
Or fill ‡the appetite of the young lions,
40 When they couch in their dens,
And abide in the covert to lie in wait?
41 Who [x]provideth for the raven his food?
When his young ones cry unto God,
They wander for lack of meat.

JOB XXXIX.

1 Knowest thou the time when the wild goats of the ROCK bring forth?

[k] ch. 18. 5.
[l] Ps. 10. 15.
[m] Ps. 77. 19.
[n] Ps. 9. 13.
† Or, *at.*
[o] Ps. 135. 7.
[p] Exod. 9. 18. Jos. 10. 11. Is. 30. 30. Ez. 13. 11, 13. Rev. 16. 21.
[q] ch. 28. 26.
[r] Ps. 107. 35.
[s] Je. 14. 22. Ps. 147. 8.
[t] Ps. 147. 16.
‡ Heb. *is taken.* ch. 37. 10.
* Or, *the seven stars.* Heb. *Chimah.* ch. 9. 9. Am. 5. 8.
† Heb. *Cesil.*
‡ Or, *the twelve signs.*
* Heb. *guide them.*
[u] Jer. 31. 35.
† Heb. *Behold us.*
[v] See ch. 32. 8. Ps. 51. 6.
‡ Heb. *who can cause to lie down.*
* Or, *When the dust is turned into mire.*
† Heb. *is poured.*
[w] Ps. 104. 21. & 145. 15.
‡ Heb. *the life.*
[x] See Ge. 1. 29, 30.

JOB XXXIX.

y Ps. 29. 9.

Or canst thou mark when [y]the hinds do calve?
[2] Canst thou number the months that they fulfil?
Or knowest thou the time when they bring forth?
[3] They bow themselves, they bring forth their young ones,
They cast out their sorrows.
[4] Their young ones are in good liking, they grow up with corn;
They go forth, and return not unto them.
[5] “ Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?

z ch. 24. 5. Je. 2. 24.
* Heb. *salt places.*

[6] Whose [z]house I have made the wilderness,
And the *barren land his dwellings.
[7] He scorneth the multitude of the city,
Neither regardeth he the crying †of the driver.

† Heb. *of the exactor.*

[8] The range of the mountains is his pasture,
And he searcheth after every green thing.

a Nu. 23. 22. De. 33. 17.

[9] “ Will [a]the unicorn be willing to serve thee,
Or abide by thy crib?
[10] Canst thou bind the unicorn with his band in the furrow?
Or will he harrow the valleys after thee?
[11] Wilt thou trust him, because his strength is great?
Or wilt thou leave thy labor to him?
[12] Wilt thou believe him, that he will bring home thy seed,
And gather it into thy barn?
[13] “ Gavest thou the goodly wings unto the peacocks?
Or ‡wings and feathers unto the ostrich?

‡ Or, *the feathers of the stork and ostrich.*

[14] Which leaveth her eggs in the earth,
And warmeth them in dust,
[15] And forgetteth that the foot may crush them,
Or that the wild beast may break them.

b Lam. 4. 3.

[16] She is [b]hardened against her young ones, as though they were not hers:
Her labor is in vain without fear;
[17] Because God hath deprived her of wisdom,
Neither hath he [c]imparted to her understanding.

c ch. 35. 11.

[18] What time she lifteth up herself on high,
She scorneth the horse and his rider.
[19] “ Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
[20] Canst thou make him afraid as a grasshopper?
The glory of his nostrils *is terrible.

* Heb. *terrors.*
† Or, *His feet dig.*
d Je. 8. 6.
‡ Heb. *the armor.*

[21] †He paweth in the valley, and rejoiceth in his strength:
He [d]goeth on to meet ‡the armed men.
[22] He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword,
[23] The quiver rattleth against him,
The glittering spear and the shield.
[24] He swalloweth the ground with fierceness and rage:
Neither believeth he that it is the sound of the trumpet.
[25] He saith among the trumpets, ‘Ha! ha!’
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
[26] “ Doth the hawk fly by thy wisdom,
And stretch her wings toward the South?

* Heb. *by thy mouth.*
e Jer. 49. 16. Obad. 4.

[27] Doth the eagle mount up *at thy command,
And [e]make her nest on high?
[28] She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
[29] From thence she seeketh the prey,

And her eyes behold afar off.
30 Her young ones also suck up blood:
f Mat. 24. 28.
And [f]where the slain are, there is she."

Job xl.
1 Moreover the LORD answered Job, and said:—
g ch. 33. 13.
2 "Shall he that [g]contendeth with the Almighty instruct Him?
He that reproveth God, let him answer it."

SECTION XXIII.—*Self-Abasement of Job.*

JOB xl. 3–5.

SECT. XXIII.

3 THEN Job answered the LORD, and said:—
a Ezra 9. 6. ch. 42. 6. Ps. 51. 4.
4 "Behold, [a]I am vile!—what shall I answer thee?
b ch. 29. 9. Ps. 39. 9.
I [b]will lay my hand upon my mouth,
5 Once have I spoken—but I will not answer:
Yea, twice—but I will proceed no further."

SECTION XXIV.—*Address of God to Job concluded.*

JOB xl. 6, *to the end, and chap.* xli.

SECT. XXIV.

God stirreth Job up to show his righteousness, power, and wisdom. 15 *Of the behemoth.* —Chap. xli. *Of God's great power in the leviathan.*

a See Ge. 3. 8. ch. 38. 1.
6 THEN [a]answered the LORD unto Job out of the whirlwind, and [said:—
b ch. 38. 3.
7 "Gird [b]up thy loins now like a man:
c ch. 42. 4.
I [c]will demand of thee, and declare thou unto me.
d Ps. 51. 4. Rom. 3. 4.
8 Wilt [d]thou also disannul my judgment?
Wilt thou condemn me, that thou mayest be righteous?
9 Hast thou an arm like God?
e ch. 37. 4. Ps. 29. 3, 4.
Or canst thou thunder with [e]a voice like him?
f Ps. 93. 1. & 104. 1.
10 Deck [f]thyself now with majesty and excellency;
And array thyself with glory and beauty.
11 Cast abroad the rage of thy wrath:
And behold every one that is proud, and abase him.
g Is. 2. 12. Dan. 4. 37.
12 Look on every one that is [g]proud, and bring him low;
And tread down the wicked in their place.
13 Hide them in the dust together;
And bind their faces in secret.
14 Then will I also confess unto thee
That thine own right hand can save thee.
* Or, *the elephant*, as some think. [Others are of opinion that the *hippopotamus*, or *river-horse*, is here meant.—*Ed.*]
15 "Behold now *behemoth, which I made with thee;
He eateth grass as an ox.
16 Lo now, his strength is in his loins,
And his force is in the navel of his belly.
† Or, *He setteth up.*
17 †He moveth his tail like a cedar:
The sinews of his stones are wrapped together.
18 His bones are as strong pieces of brass;
His bones are like bars of iron.
19 He is the chief of the ways of God:
He that made him can make his sword to approach unto him.
h Ps. 104. 14.
20 Surely the mountains [h]bring him forth food,
Where all the beasts of the field play.
21 He lieth under the shady trees,
In the covert of the reed, and fens.
22 The shady trees cover him with their shadow;
The willows of the brook compass him about.
‡ Heb. *oppresseth.*
23 Behold, he ‡drinketh up a river, and hasteth not:
He trusteth that he can draw up Jordan into his mouth.
* Or, *Will any take him in his sight, or bore his nose with a gin?* ch. 41. 1, 2.
24 *He taketh it with his eyes:
His nose pierceth through snares.

[1] "Canst thou draw out †leviathan with a hook?
Or his tongue with a cord which thou ‡lettest down?
[2] Canst thou [i]put a hook into his nose?
Or bore his jaw through with a thorn?
[3] Will he make many supplications unto thee?
Will he speak soft *words* unto thee?
[4] Will he make a covenant with thee?
Wilt thou take him for a servant for ever?
[5] Wilt thou play with him as *with* a bird?
Or wilt thou bind him for thy maidens?
[6] Shall thy companions make a banquet of him?
Shall they part him among the merchants?
[7] Canst thou fill his skin with barbed irons?
Or his head with fish spears?
[8] Lay thy hand upon him—remember the battle, do no more.
[9] Behold! the hope of him is in vain:
Shall not one be cast down even at the sight of him?
[10] None is so fierce that dare stir him up:
Who then is able to stand before me?
[11] Who [j]hath prevented me, that I should repay *him?*
Whatsoever [k]is under the whole heaven is mine.
[12] I will not conceal his parts, nor his power,
Nor his comely proportion.
[13] Who can discover the face of his garment?
Or who can come to him *with his double bridle?
[14] Who can open the doors of his face?
His teeth are terrible round about.
[15] His †scales are his pride,
Shut up together as with a close seal.
[16] One is so near to another,
That no air can come between them.
[17] They are joined one to another,
They stick together, that they cannot be sundered.
[18] By his neesings a light doth shine,
And his eyes are like the eyelids of the morning.
[19] Out of his mouth go burning lamps,
And sparks of fire leap out.
[20] Out of his nostrils goeth smoke,
As out of a seething pot or caldron.
[21] His breath kindleth coals,
And a flame goeth out of his mouth.
[22] In his neck remaineth strength,
And ‡sorrow is turned into joy before him.
[23] The *flakes of his flesh are joined together:
They are firm in themselves; they cannot be moved.
[24] His heart is as firm as a stone;
Yea, as hard as a piece of the nether millstone.
[25] When he raiseth up himself, the mighty are afraid:
By reason of breakings they purify themselves.
[26] The sword of him that layeth at him cannot hold:
The spear, the dart, nor the †habergeon.
[27] He esteemeth iron as straw,
And brass as rotten wood.
[28] The arrow cannot make him flee:
Slingstones are turned with him into stubble.
[29] Darts are counted as stubble:
He laugheth at the shaking of a spear.

† That is, *a whale*, or, *a whirlpool*. Ps. 104. 26. Is. 27. 1. [The Leviathan here described is, in the opinion of Bochart, the *crocodile*. The description suits no other amphibious animal at present known.—*Ed.*]

‡ Heb. *drownest*.

i Is. 37. 29.

j Rom. 11. 35. Mat. 16. 27.

k See Gen. 1. 1.

* Or, *within*.

† Heb. *strong pieces of shields*.

‡ Heb. *sorrow rejoiceth*.

* Heb. *fallings*.

† Or, *breastplate*.

[30] Sharp ‡stones are under him:
He spreadeth sharp-pointed things upon the mire.
[31] He maketh the deep to boil like a pot:
He maketh the sea like a pot of ointment.
[32] He maketh a path to shine after him;
One would think the deep to be hoary.
[33] Upon the earth there is not his like,
*Who is made without fear.
[34] He beholdeth all high things:
He is a king over all the children of pride."

* Heb. *pieces of potsherd.*
† Or, *Who behave themselves without fear.*

SECT. XXV.

SECTION XXV.—*Entire Submission of Job.*

JOB xlii. 1–6.

[1] THEN Job answered the LORD and said:—
[2] "I know that Thou [a]canst do every thing,
And that *no thought can be withholden from Thee.
[3] Who [b]is he that hideth counsel without knowledge?
Therefore have I uttered that I understood not;
Things [c]too wonderful for me, which I knew not.
[4] Hear, I beseech Thee, and I will speak:
I [d]will demand of Thee, and declare Thou unto me.
[5] I have heard of Thee by the hearing of the ear:
But now mine eye seeth Thee.
[6] Wherefore I [e]abhor myself,
And [f]repent in dust and ashes."

a Ge. 18. 14. Mat. 19. 26. Ma. 10. 27. & 14. 36. Lu. 18. 27.
* Or, *no thought of thine can be hindered.*
b ch. 38. 2.
c Ps. 40. 5. & 131. 1. & 139. 6.
d ch. 38. 3. & 40. 7.
e See ch. 40. 4.
f Ja. 4. 10.

SECT. XXVI.

SECTION XXVI.—*Restoration of Job's Prosperity.*

JOB xlii. 7, *to the end.*

God, preferring Job's cause, maketh his friends submit themselves, and accepteth him. 10 *He magnifieth and blesseth Job.* 16 *Job's age and death.*

[7] AND it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me *the thing that is* right, as my servant Job hath. [8] Therefore take unto you now [a]seven bullocks and seven rams, and [b]go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall [c]pray for you; for *him will I accept: lest I deal with you after your folly, in that ye have not spoken of me *the thing which is* right, like my servant Job."

[9] So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted †Job.

[10] And [d]the LORD turned the captivity of Job, when he prayed for his friends; also the LORD ‡gave Job twice as much as he had before. [11] Then came there unto him [e]all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him; every man also gave him a piece of money, and every one an earring of gold.

[12] So the LORD [f]blessed the latter end of Job more than his beginning; for he had [g]fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. [13] He [h]had also seven sons and three daughters. [14] And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. [15] And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren. [16] After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations. [17] So Job died, *being* [i]old and full of days.

a Nu. 23. 1.
b Mat. 5. 24.
c Ge. 20. 17. Ja. 5. 15, 16. 1 John 5. 16.
* Heb. *his face,* or, *person.* 1 Sa. 25. 35. Mal. 1. 8.
† Heb. *the face of Job.*
d Ps. 14. 7. & 126. 1.
‡ Heb. *added all that had been to Job unto the double.* Is. 40. 2.
e See ch. 19. 13.
f See Gen. 1. 22. ch. 8. 7. Ja. 5. 11.
g See ch. 1. 3.
h ch. 1. 2.
i ch. 5. 26. Pr. 3. 16.

SECT. I.

A. M. 2008.
B. C. 1996.
Hales, 2153.
Haran.

a Ge. 15. 2. & 16. 1, 2. & 18. 11, 12.
b Ne. 9. 7. Ac. 7. 4.
c Ge. 10. 19.
d Ge. 15. 7. Ne. 9. 7. Is. 41. 2. Ac. 7. 3. He. 11. 8.
e Ge. 13. 16. & 15. 5. & 17. 5, 6, 16, 20. & 18. 18. & 21. 13. & 22. 17, 18. & 24. 7. & 26. 4. & 28. 3, 14. & 32. 12. & 35. 11. & 46. 3. & 48. 4. Ex. 1. 7. & 32. 10, 13. Nu. 14. 12. & 23. 10. De. 1. 10. & 10. 22. & 26. 5. & 28. 62. 2 Sa. 7. 9. 1 Ki. 3. 8, 9. & 4. 20. 1 Ch. 21. 5. & 27. 23. Is. 48. 19. Je. 33. 22. Ro. 4. 16-18. He. 11. 12. Re. 7. 9.
f Ge. 21. 22. & 24. 35.

B. C. 1921.
g Ge. 28. 4. Gal. 3. 14.
h Ge. 27. 29. Ex. 23. 22. Nu. 24. 9.
i Ge. 18. 18. & 22. 18. & 26. 4. & 28. 14. Ac. 3. 25, 26. Ro. 4. 16. Ga. 3. 8, 16, 29. Eph. 1. 3. Re. 7. 9.

B. C. 1936.
j Ge. 14. 14.
k Ge. 13. 15, 18. & 15. 18. & 17. 8. & 24. 7. & 26. 3. & 28. 4, 13. & 35. 12. & 48. 4. Ex. 32. 13. & 33. 1. Nu. 32. 11. & 34. 2, 12, &c. De. 1. 8. & 6. 10. & 26. 2, 3. & 30. 20. & 34. 4. 2 Ch. 20. 7. Ne. 9. 7, 8. Ps. 105. 9-12. Ac. 7. 5.

PART III.

THE LIFE OF ABRAHAM.(5)

Section I.—*From the Birth of Abram till his Return from Egypt.*

Gen. xi. 27, *to the end, chap.* xii. *and* xiii. 1.

The generations of Terah the father of Abram. 31 *Terah goeth from Ur to Haran.*—Chap. xii. 1 *God calleth Abram, and blesseth him with a promise of Christ.* 4 *He departeth with Lot from Haran.* 6 *He journeyeth through Canaan,* 7 *which is promised him in a vision.* 10 *He is driven by famine into Egypt.* 11 *Fear maketh him feign his wife to be his sister.* 14 *Pharaoh, having taken her from him, by plagues is compelled to restore her.*—Chap. xiii. 1 *Abram and Lot return out of Egypt.*

[27] NOW these are the generations of Terah. Terah begat Abram,
Nahor, and Haran; and Haran begat Lot. [28] And Haran died before
his father Terah in the land of his nativity, in Ur of the Chaldees.
[29] And Abram and Nahor took them wives: the name of Abram's
wife was Sarai; and the name of Nahor's wife, Milcah, the daughter
of Haran, the father of Milcah, and the father of Iscah. [30] But Sarai
[a]was barren; she had no child. [31] And Terah took Abram his son,
and Lot the son of Haran his son's son, and Sarai his daughter-in-law,
his son Abram's wife; and they went forth with them from [b]Ur of the
Chaldees, to go into [c]the land of Canaan; and they came unto Haran,
and dwelt there. [32] And the days of Terah were two hundred and five
years: and Terah died in Haran.

Gen. xii.

[1] Now the Lord [d]had[f] said unto Abram, "Get thee out
of thy country, and from thy kindred, and from thy father's
house, unto a land that I will show thee; [2] and [e]I will make of thee
a great nation, [f]and I will bless thee, and make thy name great; [g]and
thou shalt be a blessing: [3] and [h]I will bless them that bless thee, and
curse him that curseth thee; [i]and in thee shall all families of the earth
be blessed."

[4] So Abram departed, as the Lord had spoken unto him; and Lot
went with him: and Abram was seventy and five years old when he
departed out of Haran. [5] And Abram took Sarai his wife, and Lot his
brother's son, and all their substance that they had gathered, and [j]the
souls that they had gotten in Haran; and they went forth to go into
the land of Canaan; and into the land of Canaan they came.

[6] And Abram passed through the land unto the place of Sichem,
unto the plain of Moreh. And the Canaanite was then in the land.
[7] And the Lord appeared unto Abram, and said, "Unto [k]thy seed will

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(5) With the Life of Abraham the Mosaic history may be said to commence; all that precedes being introductory to it. Though the knowledge of the One True God was not entirely banished from the world, yet it seems to have been so generally united with idolatrous corruptions, that God selected one family from the rest of mankind, to preserve uninterruptedly, by a course of laws and institutions, purity of religion, and belief in the Messiah. For this purpose the family of Abraham was chosen. His father's house was infected with the prevalent idolatry; but God, the Angel Jehovah (Acts vii. 2, &c.), appeared to Abraham, and commanded him to leave his country, and kindred, to seek another home. Abraham at this time dwelt at Ur, in Chaldea; and, in obedience to the divine will, he proceeded immediately to Haran in Mesopotamia, where his father Terah died. After the death of his father, the Angel Jehovah again appeared to him, and assured him that in his seed "all the families of the earth should be blessed." He then commanded him to leave Haran, and to wander over the earth as he should be directed by future revelations.

If we consult the map of the countries through which Abraham passed; and consider at the same time the probable amount of the population of the earth at this period; we shall find that Abraham, in complying with the divine command, preached the true religion to the great majority of mankind. And how impressive must have been the spectacle he presented to the world! A rich and powerful prince, attended with a large retinue of servants and retainers, traverses the earth, not for the purposes of war and conquest, as so many various tribes were then doing; but to preach the recovery of man from the effects of the Fall. So great was the check given to idolatry by this dispensation of Providence, that the effect of his preaching remained in some families till the age of Moses. And so universally was the fame of this great man extended, and so abundant is the evidence for the truth of this part of the narration of Moses, that the ancient Persians, the Hindoos, the Jews, the Lacedemonians, and the Arabians, have at various times united in celebrating his name, and declaring that their religion in its purity was the religion of Abraham.—Hales' *Analysis*, vol. ii. p. 124.—Vide Heidegger, *Exerc.* 3. vol. ii. De Abrahamo; Bp. Cumberland's *Origines Gent.* p. 434, &c.; Calmet, art. Abraham; Bayle's *Dict.;* Witsius, *Ægypt.* lib. 3. cap. 12. § 6. &c.; Law's *Theory of Religion*, p. 65 *Revelation examined with Candor*, vol. ii. p. 216.

I give this land." And there builded he an altar unto the LORD, who appeared unto him.

[8] And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east; and there he builded an altar unto the LORD, and called upon the name of the LORD. [9] And Abram journeyed, [*]going on still toward the South.

[*] Heb. *in going and journeying.* Ge. 13. 3.

A. M. 2084.
B. C. 1920.
[l] Ge. 26. 1.
[m] Ps. 105. 13.

[10] And there was [l]a famine in the land; and Abram [m]went down into Egypt to sojourn there, for the famine was grievous in the land. [11] And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, "Behold now, I know that thou art a fair woman to look upon; [12] therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they [n]will kill me, but they will save thee alive. [13] Say, [o]I pray thee, thou art my sister; that it may be well with me for thy sake, and my soul shall live because of thee."

[n] Ge. 20. 11. & 26. 7.
[o] Ge. 20. 5, 13. See Ge. 26. 7.

[14] And it came to pass, that, when Abram was come into Egypt, the Egyptians [p]beheld the woman that she was very fair. [15] The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. [16] And he entreated Abram well for her sake; and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. [17] And the LORD [q]plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. [18] And Pharaoh called Abram, and said, "What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? [19] Why saidst thou, 'She is my sister?' so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way." [20] And Pharaoh commanded his men concerning him; and they sent him away, and his wife, and all that he had.

[p] Matt. 5. 28.
[q] Ge. 20. 18. 1 Ch. 16. 21. Ps. 105. 14. He. 13. 4.

[1] And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South.

SECT. II.

A. M. 2107.
B. C. 1897.
HALES, 2077.
Probably B. C. ab. 1918.
Gerar.

SECTION II.—*Abraham at Gerar.*

(6)GEN. XX. *and* xiii. 2–4.

Abraham sojourneth at Gerar, 2 *denieth his wife, and loseth her.* 3 *Abimelech is reproved for her in a dream* 9 *He rebuketh Abraham,* 14 *restoreth Sarah,* 16 *and reproveth her.* 17 *He is healed by Abraham's prayer.*

[1] AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. [2] And Abraham said of Sarah his wife, "She [a]is my sister;" and Abimelech king of Gerar sent, and took Sarah. [3] But God came to Abimelech in a dream by night, and said to him, "Behold! thou art but a dead man, for the woman which thou hast taken; for she is

[a] See Ge. 12. 13.

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(6) This arrangement of [*]chapter xx. is made on the authority of Bishop Horsley, (*Biblical Criticisms*, vol. i. p. 69). Abraham's removal to Gerar, he observes, certainly took place before his ninety-ninth year, and prior to the birth of Isaac: for when he was ninety-nine, Sarah was an old woman; whereas she was in beauty, and an object of desire, when he first arrived in Abimelech's country. The appearance of the Angel Jehovah too, at the oak of Mamre (an event confirmed by the singular fact, that this oak was an object of veneration, and pilgrimage, in the time of Constantine), he believes to have been different from the appearance mentioned in the seventeenth chapter. The bishop, however, has omitted to observe, in confirmation of the arrangement he proposes, that it was not probable so long a space of time, from the eighty-sixth year of Abraham's age, when Ishmael was born (Gen. xvi. 16.), till his ninety-ninth year (Gen. xvii. 1.), should elapse, without the occurrence of any remarkable events; and that the many wonderful circumstances related in chapters xviii., xix., and xx., should all take place in his ninety-ninth year, immediately preceding the birth of Isaac. Neither is it probable, that the distance from Mamre, to the plain of Sodom, and from thence past Mamre again, through the whole of the country to Gerar, could have been traversed in one year.—Vide the map of the Holy Land.

[* In the third London edition of this work this chapter is inserted before the 17th, i. e. between the account of Lot and his daughters and the Renewal of the Covenant; and Mr. Townsend gives his reasons in the above Note; but, by a mistake, has referred it to the 17th chapter. In the 4th edition he has departed from this order, without assigning any reason for so doing, which inclines me to the belief that the transposition is an accidental error of the Printer. The circumstances related in the 13th to the 19th chapters, almost prove that Abraham could *not* have been at Gerar between the promise of a son and the birth of Isaac; at the least there being only a year, as is evident, intervening between the two events, Sarah could *not* have been at the court of Abimelech without her pregnancy being discovered. See Rosenmüller, *Scholia in Vetus Test.* in Genesin, chap. xx. p. 347, 3d edition, Leipsic, 1821; in which the opinions of many eminent critics are cited in support of the above arrangement. *Ed.*]

*a man's wife." [4] But Abimelech had not come near her: and he said, "Lord, wilt thou slay also a righteous nation? [5] Said he not unto me, 'She is my sister?' and she, even she herself, said, 'He is my brother:' in the †integrity of my heart and innocency of my hands have I done this." [6] And God said unto him in a dream, "Yea, I know that thou didst this in the integrity of thy heart; for [b]I also withheld thee from sinning against me: therefore suffered I thee not to touch her. [7] Now therefore restore the man his wife; [c]for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, [d]know thou, that thou shalt surely die, thou, and all that are thine." [8] Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears; and the men were sore afraid. [9] Then Abimelech called Abraham, and said unto him, "What hast thou done unto us? and what have I offended thee, [e]that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done." [10] And Abimelech said unto Abraham, "What sawest thou, that thou hast done this thing?" [11] And Abraham said, "Because I thought, [f]Surely the fear of God is not in this place; and [g]they will slay me for my wife's sake. [12] And yet indeed [h]she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. [13] And it came to pass, when God caused me to wander from my father's house, that I said unto her, 'This is thy kindness which thou shalt show unto me; at every place whither we shall come, [i]say of me, He is my brother.'"

* Heb. *married to a husband.*
† Or, *simplicity*, or, *sincerity*. 2 Ki. 20. 3. 2 Co. 1. 12.
b Ge. 31. 7. & 35. 5. Ex. 34. 24. 1 Sa. 25. 26, 34.
c 1 Sa. 7. 5. 2 Ki. 5. 11. Job 42. 8. Ja. 5. 14, 15. 1 John 5. 16.
d Nu. 16. 32, 33.
e Ge. 26. 10. Ex. 32. 21. Jos. 7. 25.
f Ge. 42. 18. Ps. 36. 1. Pr. 16. 6.
g Ge. 12. 12. & 26. 7.
h See Ge. 11. 29.
i Ge. 12. 13.

[14] And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. [15] And Abimelech said, "Behold! my land is before thee; dwell ‡where it pleaseth thee." [16] And unto Sarah he said, "Behold! I have given thy brother a thousand [a]pieces of silver: Behold! [b]he is to thee a covering of the eyes, unto all that are with thee, and with all other:" thus she was reproved.

[17] So Abraham [j]prayed unto God; and God healed Abimelech, and his wife, and his maidservants, and they bare children. [18] For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

‡ Heb. *as* is *good in thine eyes.*
a Probably *shekels*, in value about 60 cents. The gift was therefore $600.—*Ed.*
h *Or*, it, i. e. the money.—*Ed.*
j Job 42. 9, 10. Ja. 5. 15, 16

Gen. xiii. 2–4.

[2] And [k]Abram was very rich in cattle, in silver, and in gold. [3] And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Bethel and Hai; [4] unto the place of the altar, which he had made there at the first: and there Abram [l]called on the name of the Lord.

k Ge. 24. 35. Ps. 112. 2, 3. Pr. 10. 22. Mat. 6. 33.
l Ps. 116. 17.

SECT. III.

A. M. 2086.
B. C. 1918.
Hales, 2077.
Canaan.

Section III.—*Separation of Abram and Lot.*

Gen. xiii. 5–13.

Abram and Lot disagree and they part. 10 *Lot goeth to wicked Sodom.*

[5] And Lot also, which went with Abram, had flocks, and herds, and tents. [6] And [a]the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together. [7] And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land. [8] And Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be *brethren. [9] Is [b]not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." [10] And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord [c]destroyed Sodom and Gomorrah, *even* [d]as the

a Ge. 36. 7.
* Heb. *men brethren*: see Ge 11. 27–31. Ex. 2. 13. Ac. 7. 26. Ps. 133. 1. He. 13. 1
b Ge. 20. 15. & 34. 10. Ro. 12. 18.
c Ge. 19. 24, 25.
d See Ge. 2. 10.

garden of the LORD, like the land of Egypt, as thou comest unto Zoar. [11] Then Lot chose him all the plain of Jordan, and Lot journeyed east; and they separated themselves the one from the other. [12] Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. [13] But the men of Sodom [e]were wicked, and sinners [f]before the LORD exceedingly.

e Ge. 18. 20. Ez. 16. 49. 2 Pe. 2. 7, 8.
f Ge. 6. 11. & see ch. 10. 9.

SECT. IV.

A. M. 2091.
B. C. 1913.
HALES, 2078.
Canaan.

SECTION IV.—*Renewal of the Promise.*

GEN. xiii. 14, *to the end.*

God reneweth the promise to Abram. 18 *He removeth to Hebron, and there buildeth an altar.*

[14] AND the LORD said unto Abram, after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, [a]northward, and southward, and eastward, and westward; [15] for all the land which thou seest, [b]to thee will I give it, and to thy seed for ever. [16] And [c]I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. [17] Arise, walk through the land in the length of it and in the breadth of it; [d]for I will give it unto thee." [18] Then Abram removed his tent, and came and [e]dwelt in the *plain of Mamre, [f]which is in Hebron, and built there an altar unto the LORD.

a Ge. 28. 14.
b See Ge. 12. 7.
c See Ge. 12. 2.
d See Ge. 12. 7.
e Ge. 14. 13.
* Heb. *plains.*
f Ge. 35. 27. & 37. 14.

SECT. V.

A. M. 2092.
B. C. 1912.
HALES, 2070.
Vale of Siddim.

SECTION V.—*War with the five Kings—The Blessing of Melchizedek.*

GEN. xiv.

The battle of four kings against five. 11 *Lot is taken prisoner. Abram rescueth him. Melchizedek blesseth Abram.* 20 *Abram giveth him tithe.* 22 *The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.*

[1] AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; [2] that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of [a]Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. [3] All these were joined together in the vale of Siddim, which is the salt sea. [4] Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. [5] And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote [b]the Rephaims in Ashteroth Karnaim, and [c]the Zuzims in Ham, and the Emims in *Shaveh Kiriathaim, [6] and [d]the Horites in their Mount Seir, unto †El-paran, which is by the wilderness. [7] And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt [e]in Hazezon-tamar. [8] And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they joined battle with them in the vale of Siddim; [9] with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. [10] And the vale of Siddim was full of [f]slimepits; and the kings of Sodom and Gomorrah fled and fell there; and they that remained fled [g]to the mountain. [11] And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. [12] And they took Lot, Abram's brother's son, [h]who dwelt in Sodom, and his goods, and departed.

[13] And there came one that had escaped, and told Abram the Hebrew; for [i]he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram. [14] And when Abram heard that his brother was taken captive, he ‡armed his *trained servants, born in his own house, three hundred and eighteen, and pursued them [j]unto Dan. [15] And he divided himself against them, he and his servants, by night, and [k]smote them, and pursued them unto Hobah, which is on the left hand of Damascus. [16] And he brought back all the goods, and also brought again his brother Lot, and his goods, and

a De. 29. 23. Ho. 11. 8.
b Ge. 15. 20. De. 3. 11. Jos. 12. 4. & 13. 12.
c De. 2. 10, 11, 20.
* Or, *the plain of Kiriathaim.*
d De. 2. 12, 22.
† Or, *the plain of Paran*, Ge. 21. 21. Nu. 12. 16. & 13. 3.
e 2 Chr. 20. 2.
f i. e. bitumen.—*Ed.* Ge. 11. 3.
g Ge. 19. 17, 30.
h Ge. 13. 12.
i Ge. 13. 18.
‡ Or, *led forth.*
* Or, *instructed.* Ge. 15. 3. & 17. 12, 27. Ec. 2. 7.
j De. 34. 1. Ju. 18. 29.
k Is. 41. 2, 3.

the women also, and the people. [17] And the king of Sodom [l]went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

l Ju. 11. 34. 1 Sa. 18. 6. 2 Sa. 6. 16. He. 7. 1.

[18] And Melchizedek, king of Salem, brought forth bread and wine: [m]and he was the priest of the Most High God. [19] And he blessed him, and said,—

"Blessed [n]be Abram of the Most High God,
Possessor [o]of heaven and earth!
[20] And [p]blessed be the Most High God,
Which hath delivered thine enemies into thy hand!"

And [q]he gave him tithes of all. [21] And the king of Sodom said unto Abram, "Give me the †persons, and take the goods to thyself." [22] And Abram said to the king of Sodom, "I [r]have lift up my hand unto the Lord, the Most High God, [s]the possessor of heaven and earth, [23] that [t]I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: [24] save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion."

m Ps. 110. 4. Zec. 6. 13. Ac. 16. 17. He. 3. 1. & 5. 6. & 6. 20. & 7. 17, 21.
n See Ge. 12. 2.
o See Ge. 1. 1.
p See Ge. 24. 27.
q Heb. 7. 4.
† Heb. *souls.*
r Ex. 6. 8. Da. 12. 7. Rev. 10. 5, 6.
s See Ge. 1. 1.
t So Est. 9. 15, 16.

SECT. VI.

A. M. 2093.
B. C. 1911.
Hales, 2069.
Canaan.

Section VI.—*The Covenant of God with Abram.*

Gen. xv.

God encourageth Abram. 2 Abram complaineth for want of an heir. 4 God promiseth him a son, and a multiplying of his seed. 6 Abram is justified by faith. 7 Canaan is promised again, and confirmed by a sign, 12 and a vision.

[1] After these things the word of the Lord came unto Abram in [a]a vision, saying, "Fear [b]not, Abram: [c]I am thy shield, *and* thy exceeding great reward." [2] And Abram said, "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" [3] And Abram said, "Behold! to me thou hast given no seed: and, lo! one born in my house is mine heir." [4] And, behold! the word of the Lord came unto him, saying, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." [5] And He brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them:" and He said unto him, "So [d]shall thy seed be." [6] And he believed in the Lord; and He counted it to him for righteousness.

a Ge. 46. 2. Nu. 12. 6. Job 33. 14–17. Ez. 1. 1. Da. 8. 2. & 10. 1. Ho. 12. 10. Lu. 1. 11, 22. Ac. 10. 11, 17. & 22. 17, 18.
b Da. 10. 12. Lu. 1. 13.
c Ps. 3. 3. & 5. 12. & 33. 20. & 84. 11. & 91. 4. & 115. 9. & 119. 114. Pr. 2. 7. & 30. 5.
d See Ge. 12. 2.

[7] And he said unto him, "I am the Lord that brought thee out of Ur of the Chaldees, [e]to give thee this land to inherit it. [8] And he said, "Lord God, whereby shall I know that I shall inherit it?" [9] And he said unto him, "Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon." [10] And he took unto him all these, and [f]divided them in the midst, and laid each piece one against another: but [g]the birds divided he not. [11] And when the fowls came down upon the carcasses, Abram drove them away. [12] And when the sun was going down, a deep sleep fell upon Abram; and, lo! a horror of great darkness fell upon him. [13] And He said unto Abram, "Know of a surety [h]that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and [i]they shall afflict them four hundred years; [14] and also that nation whom they shall serve, [j]will I judge: and afterward [k]shall they come out with great substance. [15] And thou shalt go to thy fathers in peace; [l]thou shalt be buried in a good old age. [16] But [m]in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." [17] And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a *burning lamp that passed between those pieces! [18] In the same day

e See Ge. 12. 7.
f Jer. 34. 18, 19.
g Lev. 1. 17.
h Ex. 12. 40. Acts 7. 6.
i Ex. 1. 11.
j Ex. 6. 6. De. 6. 22.
k Ex. 12. 35. Ps. 105. 37.
l Ge. 25. 7, 8
m Ex. 12. 40
* Heb. *lamp of fire.*

the LORD made a covenant with Abram, saying, "Unto [n]thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: [19] the Kenites, and the Kenizzites, and the Kadmonites, [20] and the Hittites, and the Perizzites, and the Rephaims, [21] and the Amorites, and the Canaanites, and Girgashites, and the Jebusites."

n See Ge. 12. 7.

SECT. VII.

A. M. 2094.
B. C. 1910.
T. 1911.
HALES, 2067.
Canaan.

SECTION VII.—*Birth of Ishmael.*

GEN. xvi.

Sarai, being barren, giveth Hagar to Abram. 4 Hagar, being afflicted for despising her mistress, runneth away. 7 An angel sendeth her back to submit herself, 11 and telleth her of her child. 15 Ishmael is born.

[1] Now Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. [2] And Sarai said unto Abram, "Behold now, the LORD hath restrained me from bearing. [a]I pray thee, go in unto my maid; it may be that I may *obtain children by her." And Abram hearkened to the voice of Sarai. [3] And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. [4] And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes. [5] And Sarai said unto Abram, "My wrong be upon thee! I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: [b]the LORD judge between me and thee!" [6] But Abram said unto Sarai, "Behold! [c]thy maid is in thy hand; do to her †as it pleaseth thee." And when Sarai ‡dealt hardly with her, she fled from her face. [7] And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. [8] And he said, "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?" And she said, "I flee from the face of my mistress Sarai." [9] And the angel of the LORD said unto her, "Return to thy mistress, and [d]submit thyself under her hands." [10] And the angel of the LORD said unto her, "I [e]will multiply thy seed exceedingly, that it shall not be numbered for multitude." [11] And the angel of the LORD said unto her, "Behold! thou art with child, and shalt bear a son, and shalt call his name *Ishmael; because the LORD hath heard thy affliction. [12] And [f]he will be a wild man; his hand will be against every man, and every man's hand against him; [g]and he shall dwell in the presence of all his brethren." [13] And she called the name of the LORD that spake unto her, "Thou God seest me;" for she said, "Have I also here looked after him that seeth me?" [14] Wherefore the well was called †Beer-lahai-roi; behold, it is between Kadesh and Bered.

[15] And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. [16] And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

a See Ge. 30. 3, 9.
* Heb. *be builded by her.*
b Ge. 31. 53. Ju. 11. 27. 1 Sa. 24. 12, 15. Job 5. 8.
c Prov. 15. 1. 1 Pet. 3. 7.
† Heb. that which is *good in thine eyes.*
‡ Heb. *afflicted her.*
d Tit. 2. 9. 1 Pet. 2. 18.
e Ge. 17. 20. & 21. 18. & 25. 12.
* That is, *God shall hear.*
f Ge. 21. 20.
g Ge. 25. 18.
† That is, *the well of him that liveth and seeth me.*

SECT. VIII.

A. M. 2107.
B. C. 1897.
T. 1898.
HALES, 2054.
Canaan.

SECTION VIII.—*Renewal of the Covenant—Institution of Circumcision—Promise of a Son.*

GEN. xvii.

God reneweth the covenant. 5 Abram's name is changed in token of a greater blessing. 10 Circumcision is instituted. 15 Sarai's name is changed, and she is blessed. 17 Isaac is promised. 23 Abraham and Ishmael are circumcised.

[1] AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, "I [a]am the Almighty God; walk before me, and be thou *perfect. [2] And I will make my covenant between me and thee, and [b]will multiply thee exceedingly." [3] And Abram fell on his face: and God talked with him, saying, [4] "As for me, behold, my covenant is with thee, and thou shalt be a father of †many nations. [5] Neither shall thy name any more be called Abram, but thy name shall be ‡Abraham; for a father of many nations have I made

a Gen. 1. 1. & 35. 11. & 48. 3, 4. Ex. 6. 3. De. 10. 17.
* Or, *upright*, or, *sincere.*
b See Ge. 12. 2.
† Heb. *multitude of nations.*
‡ That is, *Father of a great multitude.*

thee. [6] And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. [7] And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. [8] And [c]I will give unto thee, and to thy seed after thee, the land *wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and [d]I will be their God." [9] And God said unto Abraham, "Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. [10] This is my covenant, which ye shall keep, between me and you and thy seed after thee—Every man child among you shall be circumcised. [11] And ye shall circumcise the flesh of your foreskin; and it shall be [e]a token of the covenant betwixt me and you. [12] And †he that is eight days old [f]shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. [13] He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. [14] And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul [g]shall be cut off from his people; he hath broken my covenant."

[15] And God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but ‡Sarah shall her name be. [16] And I will bless her, [h]and give thee a son also of her: yea, I will bless her, and *she shall be a mother [i]of nations; kings of people shall be of her." [17] Then Abraham fell upon his face, [j]and laughed, and said in his heart, "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" [18] And Abraham said unto God, "O that Ishmael might live before thee!" [19] And God said, "Sarah thy wife [k]shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. [20] And as for Ishmael, I have heard thee. Behold! I have blessed him, and will make him fruitful, and [l]will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. [21] But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." [22] And He left off talking with him, and God went up from Abraham.

[23] And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. [24] And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. [25] And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. [26] In the selfsame day was Abraham circumcised, and Ishmael his son. [27] And [m]all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

c See Ge. 12. 7.
* Heb. *of thy sojournings.*
d Ex. 6. 7. & 19. 5, 6. & 20. 2. & 25. 8. & 29. 45, 46. & 33. 13, 16. Le. 20. 24, 26. & 25. 38. & 26. 1-12. De. 4. 20. & 5. 6. & 7. 6. & 14. 2, 21. & 26. 18, 19. & 28. 9. & 32. 8, 9. & 33. 2-4. 2 Sa. 7. 23. 1 Ki. 6. 13. & 8. 53. Ps. 81. 10. & 135. 4. & 147. 20. Is. 41. 8. & 43. 1. & 62. 12. Je. 2. 3. & 7. 23. & 10. 16. & 11. 4. & 30. 22. Ez. 11. 20. & 36. 28. Am. 3. 2. Mal. 3. 17. 2 Co. 6. 16. Tit. 2. 14. He. 3. 6. 1 Pe. 2. 5, 9. Re. 1. 6. & 5. 10. & 20. 6. & 21. 3, 7.
e Acts 7. 8. Ro. 4. 11.
† Heb. *a son of eight days.*
f Lev. 12. 3. Lu. 1. 59. & 2. 21.
g Ex. 4. 24.
‡ That is, *Princess.*
h Ge. 21. 2.
* Heb. *she shall become nations.*
i See Ge. 12. 2.
j Ge. 18. 12. & 21. 6.
k Ge. 21. 2.
l Ge. 16. 10. & 25. 12, 16.
m Ge. 18. 19.

SECT. IX.

A. M. 2107.
B. C. 1897.
HALES, 2054.

Plains of Mamre.

SECTION IX.—*Second Promise of a Son.*

GEN. xviii. 1–15.

Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise.

[1] AND the LORD appeared unto [a]him in the plains of Mamre: and he sat in the tent door in the heat of the day; [2] and [a]he lift up his eyes and looked, and, lo! three men stood by him. And when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, [3] and said, "My Lord, if now I have found

a i. e. Abraham. —*Ed.*
a Ge. 19. 1, &c. Heb. 13. 2. 1 Pe. 4. 9.

favor in thy sight, pass not away, I pray thee, from thy servant: [4] let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; [5] and [b]I will fetch a morsel of bread, and *comfort ye your hearts; after that ye shall pass on: for therefore †are ye come to your servant." And they said, "So do, as thou hast said." [6] And Abraham hastened into the tent unto Sarah, and said, "‡Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." [7] And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. [8] And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

b Ju. 6. 18. & 13. 15.
* Heb. *stay*. Ju. 19. 5.
† Heb. *you have passed*.
‡ Heb. *Hasten*.

[9] And they said unto him, "Where is Sarah thy wife?" And he said, "Behold! in the tent." [10] And He said, "I [c]will certainly return unto thee according to the time of life; and, lo! [d]Sarah thy wife shall have a son." And Sarah heard it in the tent door, which was behind him. [11] Now [e]Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. [12] Therefore Sarah [f]laughed within herself, saying, "After [g]I am waxed old shall I have pleasure, my lord being old also?" [13] And the LORD said unto Abraham, "Wherefore did Sarah laugh, saying, 'Shall I of a surety bear a child, which am old?' [14] Is [h]any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." [15] Then Sarah denied, saying, "I laughed not;" for she was afraid. And he said, "Nay; but thou didst laugh."

c 2 Ki. 4. 16.
d See Ge. 17. 19, 21. & 21. 2.
e Ge. 17. 17.
f Ge. 17. 17.
g Lu. 1. 18.
h Je. 32. 17. Ze. 8. 6. Matt. 3. 9. & 19. 26. Ma. 10. 27. Lu. 1. 37. & 18. 27. Ro. 4. 21.

SECT. X.

A. M. 2107.
B. C. 1897.
HALES, 2054.
On the road to Sodom.

SECTION X.—*Condemnation and Destruction of Sodom.*

GEN. xviii. 16, *to the end, and* xix. 1–29.

The destruction of Sodom is revealed to Abraham. 23 He maketh intercession for the men thereof. — Chap. xix. 1 *Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife becomes a pillar of salt.*

[16] AND the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. [17] And the LORD said, "Shall [a]I hide from Abraham that thing which I do; [18] seeing that Abraham shall surely [b]become a great and mighty nation, and [c]all the nations of the earth shall be blessed in him? [19] For I know him, [d]that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him." [20] And the LORD said, "Because [e]the cry of Sodom and Gomorrah is great, and because their sin is very grievous, [21] I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." [22] And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

a See Ge. 6. 13.
b See Ge. 12. 2.
c See Ge. 12. 3.
d De. 4. 9, 10. & 6. 7. & 11. 19. Ps. 78. 5, 6. Ep. 6. 4.
e See Ge. 4. 10.

[23] And Abraham drew near, and said, "Wilt [f]thou also destroy the righteous with the wicked? [24] Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? [25] That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: [g]shall not the Judge of all the earth do right?" [26] And the LORD said, "If [h]I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." [27] And Abraham answered and said, "Behold [i]now, I have taken upon me to speak unto the LORD, which am but [j]dust and ashes! [28] Peradventure there shall lack five of the fifty righ-

f See Ge. 6. 6, 7.
g See Job 8. 3. Ps. 58. 11. & 67. 4. & 94. 2. & 96. 10, 13. & 98. 9.
h Job 8. 20. Ps. 106. 23, 30. Je. 5. 1. Ez. 13. 5. & 22. 30.
i Lu. 18. 1.
j See Ge. 3. 19.

teous: wilt thou destroy all the city for lack of five?" And he said "If I find there forty and five, I will not destroy it." [29] And he spake unto him yet again, and said, "Peradventure there shall be forty found there." And he said, "I will not do it for forty's sake." [30] And he said unto him, "Oh let not the Lord be angry, and I will speak! Peradventure there shall thirty be found there." And he said, "I will not do it, if I find thirty there." [31] And he said, "Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there." And he said, "I will not destroy it for twenty's sake." [32] And he said, "Oh [k]let not the Lord be angry, and I will speak yet but this once! Peradventure ten shall be found there." And he said, "I [l]will not destroy it for ten's sake." [33] And the Lord went his way, as soon as he had left communing with Abraham; and Abraham returned unto his place.

Sodom.

Gen. xix. 1–29.

[1] And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and [m]Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground. [2] And he said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." And they said, "Nay; but we will abide in the street all night." [3] And [n]he pressed upon them greatly; and they turned in unto him, and entered into his house; [o]and he made them a feast, and did bake unleavened bread, and they did eat.

[4] But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter. [5] And [p]they called unto Lot, and said unto him, "Where are the men which came in to thee this night? bring them out unto us, that [q]we may know them." [6] And Lot went out at the door unto them, and shut the door after him, [7] and said, "I pray you, brethren, do not so wickedly. [8] Behold [r]now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; [s]for therefore came they under the shadow of my roof." [9] And they said, "Stand back!" And they said again, "This one *fellow* came in to sojourn, [t]and he will needs be a judge: now will we deal worse with thee than with them." And they pressed sore upon the man *even* Lot, and came near to break the door. [10] But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. [11] And [u]they smote the men that were at the door of the house with blindness, both small and great; so that they wearied themselves to find the door.

[12] And the men said unto Lot, "Hast thou here any besides? Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, [v]bring them out of this place: [13] for we will destroy this place, because the [w]cry of them is waxen great before the face of the Lord; and [x]the Lord hath sent us to destroy it." [14] And Lot went out, and spake unto his sons-in-law, [y]which married his daughters, and said, "Up! [z]get you out of this place! for the Lord will destroy this city." [a]But he seemed as one that mocked unto his sons-in-law.

[15] And when the morning arose, then the angels hastened Lot, saying, "Arise! [b]take thy wife, and thy two daughters, which *are here; lest thou be consumed in the †iniquity of the city." [16] And [c]while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, (the [d]Lord being merciful unto him;) [e]and they brought him forth, and set him without the city.

[17] And it came to pass, when they had brought them forth abroad,

[k] Ju. 6. 39.
[l] See Ja. 5. 16.
[m] See Ge. 18. 2, &c.
[n] See Lu. 24. 29.
[o] Ge. 18. 8.
[p] Is. 3. 9.
[q] Ge. 4. 1. Ju. 19. 22. & 20. 5. Ho. 9. 9. Ro. 1. 24–27. Jude 7.
[r] See Ju. 19. 24.
[s] See Ge. 18. 5.
[t] Ex. 2. 14.
[u] See 2 Ki. 6. 18. Wis. 19. 17. Ac. 13. 11.
[v] Ge. 7. 1. 2 Pe. 2. 7, 9.
[w] Ge. 18. 20.
[x] 1 Ch. 21. 15.
[y] Or, which were betrothed unto: see Mat. 1. 18. —*Ed.*
[z] Nu. 16. 21, 45.
[a] Ex. 9. 21. Lu. 17. 28. & 24. 11.
[b] Nu. 16. 24, 26. Rev. 18. 4.
* Heb. *are found.*
† Or, *punishment.*
[c] Wis. 10. 6.
[d] Ro. 9. 15, 16.
[e] Ps. 34. 22.

that he said, "Escape [f]for thy life! look not behind thee, [g]neither stay thou in all the plain; escape to the mountain, lest thou be consumed!" [18] And Lot said unto them, "Oh, not so, my Lord! [19] Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die; [20] behold now, this city is near to flee unto, and it is a little one; oh, let me escape thither, (is it not a little one?) and my soul shall live." [21] And he said unto him, "See! [h]I have accepted ‡thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. [22] Haste thee! escape thither! for I cannot do any thing till thou be come thither." Therefore the name of the city was called *Zoar.

[23] The sun was †risen upon the earth when Lot entered into Zoar. [24] Then [i]the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; [25] and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

[26] But his wife looked back from behind him, [j]and she became a pillar of salt.

[27] And Abraham gat up early in the morning to the place where he stood before the LORD. [28] And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo! the smoke of the country went up as the smoke of a furnace!

[29] And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

[f] 1 Ki. 19. 3.
[g] Ge. 14. 10. Mat. 24. 16–18.
[h] Job 42. 8, 9. Ps. 145. 19.
‡ Heb. *thy face.*
* That is, *little.* Ge. 13. 10. & 14. 2.
† Heb. *gone forth.*
[i] De. 29. 23. Job 18. 15. Ps. 11. 6. & 107. 34. Is. 1. 9. & 13. 19. Je. 20. 16. & 49. 18. & 50. 40. La. 4. 6. Ez. 16. 49, 50. & 38. 22. Ho. 11. 8. Am. 4. 11. Mat. 11. 23, 24. Lu. 17. 28, 29. 2 Pe. 2. 6. Jude 7.
[j] Wis. 10. 7. Lu. 17. 32.

SECT. XI.

A. M. ab. 2107.
B. C. ab. 1897.
HALES, 2054.
Mountain near Zoar.

SECTION XI.—*Lot and his two Daughters.*

GEN. xix. 30, *to the end.*

Lot dwelleth in a cave. The incestuous original of Moab and Ammon.

[30] AND Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. [31] And the firstborn said unto the younger, "Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth; [32] come, let us make our father drink wine, and we will lie with him, that we [a]may preserve seed of our father." [33] And they made their father drink wine that night; and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. [34] And it came to pass on the morrow, that the firstborn said unto the younger, "Behold, I lay yesternight with my father; let us make him drink wine this night also, and go thou in, and lie with him, that we may preserve seed of our father." [35] And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. [36] Thus were both the daughters of Lot with child by their father. [37] And the firstborn bare a son, and called his name [b]Moab: the same is the father of the Moabites unto this day. [38] And the younger, she also bare a son, and called his name [c]Ben-ammi: the same is the father of the children of Ammon unto this day.

[a] Dr. A. Clark is of opinion that this expedient was adopted by Lot's daughters, merely *to preserve the family*: it is evident, that they thought that all flesh was destroyed (ver. 31.), which was a very reasonable opinion, seeing that the destruction of the world by the deluge was yet of very recent date.—*Ed.*
[b] i. e. of my father.—*Ed.* De. 2. 9.
[c] i. e. the son of my people.—*Ed.* De. 2. 19.

SECT. XII.

A. M. 2107.
B. C. 1897.
T. 1896.
HALES, 2053.
Probably in the Plains of Mamre.

SECTION XII.—*The Birth of Isaac.*

GEN. xxi. 1–8.

Isaac is born. 4 He is circumcised. 6 Sarah's joy.

[1] AND the LORD [a]visited Sarah as he had said, and the LORD did unto Sarah [b]as he had spoken. [2] For Sarah [c]conceived, and bare

[a] 1 Sa. 2. 21.
[b] See Ge. 17. 16, 19.
[c] Ac. 7. 8. Gal. 4. 22. He. 11. 11.

Abraham a son in his old age, at the set time of which God had spoken to him. [3] And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. [4] And Abraham circumcised his son Isaac being eight days old, as God had commanded him. [5] And Abraham was an hundred years old, when his son Isaac was born unto him.

[6] And Sarah said, "God [d]hath made me to laugh, so that all that hear [e]will laugh with me." [7] And she said, "Who would have said unto Abraham, that Sarah should have given children suck? [f]for I have born him a son in his old age." [8] And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

d Ge. 17. 17. Ps. 126. 2.
e Lu. 1. 58.
f Ge. 18. 11, 12.

Section XIII.—*Casting out of Hagar and Ishmael.*

Gen. xxi. 9–21.

SECT. XIII.
A. M. 2102.
B. C. 1892.
Hales, 2053.
Probably, Gerar.

Hagar and Ishmael are cast forth. 15 *Hagar in distress.* 17 *The angel comforteth her.*

[9] And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. [10] Wherefore she said unto Abraham, "Cast [a]out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, *even* with Isaac." [11] And [b]the thing was very grievous in Abraham's sight because of his son.

a Gal. 4. 30. See Ge. 25. 6. & 36. 6, 7.
b Ge. 17. 18.

[12] And God said unto Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for [c]in Isaac shall thy seed be called. [13] And also of the [d]son of the bondwoman will I make a nation, because he is thy seed." [14] And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. [15] And the water was spent in the bottle, and she cast the child under one of the shrubs. [16] And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, "Let me not see the death of the child." And she sat over against him, and lift up her voice, and wept. [17] And [e]God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. [18] Arise, lift up the lad, and hold him in thy hand; for I will make him a great nation." [19] And [f]God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. [20] And [g]God was with the lad; and he grew, and dwelt in the wilderness, [h]and became an archer. [21] And he dwelt in the wilderness of Paran: and his mother [i]took him a wife out of the land of Egypt.

c Ro. 9. 7, 8. He 11. 18.
d See Ge. 16. 10. & 17. 20.
e Ex. 3. 7.
f Nu. 22. 31. See 2 Ki. 6. 17, 18, 20. Lu. 24. 16, 31.
g Ge. 28. 15. & 39. 2, 3, 21.
h Ge. 16. 12.
i Ge. 24. 4.

Section XIV.—*Abraham's Covenant with Abimelech.*

Gen. xxi. 22, *to the end.*

SECT. XIV.
A. M. 2113.
B. C. 1891.
Hales, 2053.
Gerar.

[22] And it came to pass at that time, that [a]Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, "God [b]is with thee in all that thou doest: [23] now therefore [c]swear unto me here by God, *that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned." [24] And Abraham said, "I will swear." [25] And Abraham reproved Abimelech because of a well of water, which Abimelech's servants [d]had violently taken away. [26] And Abimelech said, "I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to-day." [27] And Abraham took sheep and oxen, and

a Ge. 20. 2. & 26. 26.
b Ge. 12. 2, 3.
c Jos. 2. 12. 1 Sa. 24. 21.
* Heb. *if thou shalt lie unto me.*
d See Ge. 26. 15, 18, 20–22.

e Ge. 26. 31.
f Ge. 33. 8.
g Ge. 31. 48, 52.
† That is, *The well of the oath.* Ge. 26. 33.
‡ Or, *tree.*
h Ge. 4. 26.
i De. 33. 27. Is. 40. 28. Ro. 16. 26. 1 Tim. 1. 17.

gave them unto Abimelech; and both of them [e]made a covenant. [28] And Abraham set seven ewe lambs of the flock by themselves. [29] And Abimelech said unto Abraham, "What [f]mean these seven ewe lambs which thou hast set by themselves?" [30] And he said, "For these seven ewe lambs shalt thou take of my hand, that [g]they may be a witness unto me, that I have digged this well." [31] Wherefore he called that place †Beer-sheba; because there they sware both of them. [32] Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

[33] And Abraham planted a ‡grove in Beer-sheba, and [h]called there on the name of the LORD, [i]the everlasting God. [34] And Abraham sojourned in the Philistines' land many days.

SECT. XV.

A. M. 2132.
B. C. 1872.
T. 1871.
HALES, 2028.
Moriah.

SECTION XV.—*The Temptation of Abraham.*(7)

GEN. xxii. 1–19.

Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 11 The angel stayeth him. 13 Isaac is exchanged with a ram. 14 The place is called Jehovah-jireh. 15 Abraham is blessed again.

a He. 11.17. 1 Co. 10. 13. Ja. 1. 12. 1 Pe. 1. 7.
* Heb. *Behold me.* ver. 7.
b He. 11. 17.
c 2 Ch. 3. 1 Mat. 27. 33. 35.

[1] AND it came to pass after these things that [a]God did tempt Abraham, and said unto him, "Abraham;" and he said, "*Behold, here I am." [2] And He said, "Take now thy son, [b]thine only son Isaac, whom thou lovest, and get thee [c]into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

d John 19. 17.
† Heb. *Behold me* ver. 1.
‡ Or, *kid.*

[3] And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. [4] Then on the third day Abraham lifted up his eyes, and saw the place afar off. [5] And Abraham said unto his young men, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." [6] And Abraham took the wood of the burnt offering, and [d]laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. [7] And Isaac spake unto Abraham his father, and said, "My father!" And he said, "†Here am I, my son." And he said, "Behold the fire and the wood: but where is the ‡lamb for a burnt offering?" [8] And Abraham said, "My son, God will provide himself a lamb for a burnt offering;" so they went both of them together. [9] And they came to the place which God had told him of; and

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(7) It was not by means of prophecy alone that the Almighty directed the attention of mankind to the future Messiah; the types of the Old Testament were rendered subservient to the same wise and useful purpose. A type has been well defined, to be "a prefigurative action or occurrence, in which one event, person, or circumstance is intended to represent another similar to it in certain respects, but future and distant."—"To constitute one thing the type of another," remarks the learned Bishop Marsh, "something more is wanted than mere resemblance. The former must not only resemble the latter, but it must have been designed so to resemble it, in its original institution."—"And there is no other rule by which we can distinguish a real from a pretended type, than that of Scripture itself." For these reasons I have not insisted on the resemblances between the Messiah and many of the eminent characters in the Old Testament. Though it is both a pleasant and profitable employment to discover allusions to the Son of God in every page of Scripture, we are by no means justified in asserting that one person or event, is undoubtedly the type of another; unless, as in the instances of Adam, Abel, Noah, the passover, and other chief institutions of the Levitical Law, we can show from Scripture, that the resemblance was originally designed, and was not merely a coincidence. The sacrifice of Isaac by his father was so evidently typical of the sacrifice of Christ, that there can be no doubt of the design which was to be answered by this otherwise mysterious event. On the very spot where Christ was afterwards crucified, Abraham is commanded to slay his son. It is needless to recapitulate the coincidences between the sacrifice of Isaac and of Christ: they are to be found in every commentary. That the meaning of all the circumstances of this mystical sacrifice of his son was revealed to Abraham, that he learnt from them that the promised Messiah should in like manner bear the wood of the cross, and die for mankind, and that Abraham, in obeying the divine command, rejoiced to see the day of Christ, and he then saw it and was glad, is well argued by Bishop Warburton. Vide Bp. Van Mildert's *Bampton Lectures*, page 237; Bp. Marsh's *Lectures*, part 4, page 113 to 115; Warburton's *Div. Legat.* v. 6. s. 5; M'Ewen *On the Types.*

Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and [e]laid him on the altar upon the wood. [10] And Abraham stretched forth his hand, and took the knife to slay his son. [11] And the angel of the LORD called unto him out of heaven, and said, "Abraham! Abraham!" and he said, "Here am I." [12] And he said, "Lay [f]not thy hand upon the lad, neither do thou any thing unto him; for [g]now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." [13] And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. [14] And Abraham called the name of that place *Jehovah-jireh: as it is said to this day, "In the mount of the LORD it shall be seen."

e He. 11. 17. Ja. 2. 21.
f 1 Sa. 15. 22. Mic. 6. 7, 8.
g Ge. 26. 5. Ja. 2. 22.
* That is, *The LORD will see*, or, *provide*.

[15] And the angel of the LORD called unto Abraham out of heaven the second time, [16] and said, "By [h]myself have I sworn," saith the LORD, "for because thou hast done this thing, and hast not withheld thy son, thine only son: [17] that in [i]blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea †shore; and thy seed shall possess the gate of his enemies; [18] and in thy seed shall all the nations of the earth be blessed; [j]because thou hast obeyed my voice." [19] So Abraham returned unto his young men, and they rose up and went together to [k]Beer-sheba; and Abraham dwelt at Beer-sheba.

h Ps. 105. 9. Eccl. 44. 21. Lu. 1. 73. He. 6. 13, 14.
i See Ge. 12. 2, 3. & 24. 60.
† Heb. *tip*.
j Ge. 26. 5.
k Ge. 21. 31.

SECT. XVI.
A. M. 2144.
B. C. 1860.
T. 1859.
HALES, 2016.
Kirjath-arba.

SECTION XVI.—*Death and Burial of Sarah.*

GEN. xxiii.

The age and death of Sarah. 3 *The purchase of Machpelah,* 19 *where Sarah was buried.*

[1] AND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. [2] And Sarah died in [a]Kirjath-arba; the same is [b]Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

[3] And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, [4] "I [c]am a stranger and a sojourner with you: [d]give me a possession of a burying place with you, that I may bury my dead out of my sight."

[5] And the children of Heth answered Abraham, saying unto him, [6] "Hear us, my lord! thou art *a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."

a Jos. 14. 15. Ju. 1. 10.
b Ge. 13. 18.
c Ge. 17. 8. 1 Ch. 29. 15. Ps. 105. 12. He. 11. 9, 13.
d Ac. 7. 5.
* Heb. *a prince of God*. Ge. 13. 2. & 14. 14. & 24. 35.

[7] And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth. [8] And he communed with them, saying, "If it be your mind that I should bury my dead out of my sight: hear me, and entreat for me to Ephron the son of Zohar, [9] that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for †as much money as it is worth he shall give it me for a possession of a burying place amongst you."

† Heb. *full money*.

[10] And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the ‡audience of the children of Heth, *even* of all that [e]went in at the gate of his city, saying, [11] "Nay, [f]my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead."

‡ Heb. *ears*.
e Ge. 34. 20, 24. Ru. 4. 4.
f See 2 Sa. 24. 21–24.

[12] And Abraham bowed down himself before the people of the land. [13] And he spake unto Ephron in the audience of the people of the land, saying, "But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there."

[14] And Ephron answered Abraham, saying unto him, [15] "My lord,

hearken unto me: the land is worth four hundred [g]shekels of silver; what is that betwixt me and thee? bury therefore thy dead."

[16] And Abraham hearkened unto Ephron; and Abraham [h]weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. [17] And [i]the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure [18] unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

[19] And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. [20] And the field and the cave that is therein [j]were made sure unto Abraham for a possession of a burying place by the sons of Heth.

[g] Ex. 30. 15. Ez. 45. 12. i. e. about $240.–*Ed.*
[h] Je. 32. 9.
[i] Ge. 25. 9. & 49. 30–32. & 50. 13. Ac. 7. 16.
[j] See Ru. 4. 7–10. Je. 32. 10, 11.

SECTION XVII.—*Family of Rebekah.*

GEN. xxii. 20, *to the end.*

SECT. XVII.

[20] AND it came to pass after these things, that it was told Abraham, saying, "Behold, [a]Milcah, she hath also born children unto thy brother Nahor; [21] Huz[b] his firstborn, and Buz his brother, and Kemuel the father [c]of Aram, [22] and Chesed, and Hazo, and Pildash, and Jidlaph, and [d]Bethuel. [23] And Bethuel begat [e]Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. [24] And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

[a] Ge. 11. 29.
[b] Job 1. 1.
[c] Job 32. 2.
[d] Ge. 24. 15.
[e] Called, Ro. 9. 10, *Rebecca.*

SECTION XVIII.—*Marriage of Isaac and Rebekah.*

GEN. xxiv.

SECT. XVIII.

A. M. 2147.
B. C. 1857.
T. 1856.
HALES, 2013.
Canaan.

Abraham sweareth his servant. 10 *The servant's journey.* 12 *His prayer.* 14 *His sign.* 15 *Rebekah meeteth him,* 18 *fulfilleth his sign,* 22 *receiveth jewels,* 23 *showeth her kindred,* 25 *and inviteth him home.* 26 *The servant blesseth God.* 29 *Laban entertaineth him.* 34 *The servant showeth his message.* 50 *Laban and Bethuel approve it.* 58 *Rebekah consenteth to go.* 62 *Isaac meeteth her.*

[1] AND Abraham was old, and *well stricken in age: and the LORD [a]had blessed Abraham in all things. [2] And Abraham said [b]unto his eldest servant of his house, that ruled over all that he had, "Put, [c]I pray thee, thy hand under my thigh; [3] and I will make thee [d]swear by the LORD, the God of heaven, and the God of the earth, that [e]thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: [4] but thou shalt go [f]unto my country, and to my kindred, and take a wife unto my son Isaac."

[5] And the servant said unto him, "Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?"

[6] And Abraham said unto him, "Beware that thou bring not my son thither again. [7] The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, 'Unto [g]thy seed will I give this land;' [h]he shall send his angel before thee, and thou shalt take a wife unto my son from thence. [8] And if the woman will not be willing to follow thee, then [i]thou shalt be clear from this my oath: only bring not my son thither again." [9] And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

[10] And the servant took ten camels of the camels of his master, and departed; (†for all the goods of his master were in his hand:) and he arose, and went to Mesopotamia, unto [j]the city of Nahor. [11] And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time ‡that women go out to draw water. [12] And he said, "O [k]LORD God of my master Abraham! I pray thee,

* Heb. *gone into days.*
[a] See Ge. 13. 2.
[b] Ge. 15. 2. & 39. 4–6.
[c] Ge. 47. 29.
[d] Ge. 14. 22. De. 6. 13. Jos. 2. 12.
[e] Ge. 26. 35.
[f] Ge. 12. 1.
[g] See Ge. 12. 7.
[h] Ex. 23. 20, 23. & 33. 2. He. 1. 14.
[i] Jos. 2. 17, 20.
† Or, *and.*
[j] Ge. 27. 43.
‡ Heb. *that women which draw* water *go forth.* Ex. 2. 16. 1 Sa. 9. 11.
[k] Ge. 26. 24. & 28. 13. & 32. 9. Ex. 3. 6, 15.

[l]send me good speed this day, and show kindness unto my master Abraham. [13] Behold, I stand *here* by the well of water; and [m]the daughters of the men of the city come out to draw water; [14] and let it come to pass, that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink;' and she shall say, 'Drink, and I will give thy camels drink also:' let the same be she that thou hast appointed for thy servant Isaac; and [n]thereby shall I know that thou hast showed kindness unto my master."

[15] And it came to pass, before he had done speaking, that, behold! Rebekah came out, who was born to Bethuel, son of [o]Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. [16] And the damsel was [*]very fair to look upon, a virgin, neither had any man known her; and she went down to the well, and filled her pitcher, and came up. [17] And the servant ran to meet her, and said, "Let me, I pray thee, drink a little water of thy pitcher." [18] And [p]she said, "Drink, my lord;" and she hasted, and let down her pitcher upon her hand, and gave him drink. [19] And when she had done giving him drink, she said, "I will draw water for thy camels also, until they have done drinking." [20] And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. [21] And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. [22] And it came to pass, as the camels had done drinking, that the man took a golden [†]earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; [23] and said, "Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?" [24] And she said unto him, "I [q]am the daughter of Bethuel the son of Milcah, which she bare unto Nahor." [25] She said moreover unto him, "We have both straw and provender enough, and room to lodge in." [26] And the man [r]bowed down his head, and worshipped the LORD. [27] And he [s]said, "Blessed be the LORD God of my master Abraham, who hath not left destitute my master of [t]his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren." [28] And the damsel ran, and told *them of* her mother's house these things.

[29] And Rebekah had a brother, and his name was [u]Laban: and Laban ran out unto the man, unto the well. [30] And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the man unto me;" that he came unto the man; and, behold, he stood by the camels at the well. [31] And he said, "Come in, [v]thou blessed of the LORD! wherefore standest thou without? for I have prepared the house, and room for the camels."

[32] And the man came into the house: and he ungirded his camels, and [w]gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. [33] And there was set meat before him to eat: but he said, "I [x]will not eat, until I have told mine errand." And he said, "Speak on."

[34] And he said, "I am Abraham's servant. [35] And the LORD [y]hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. [36] And Sarah my master's wife [z]bare a son to my master when she was old: and [a]unto him hath he given all that he hath. [37] And my master made me swear, saying, 'Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell; [38] but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.' [39] And I said unto my master,

[l] Ne. 1. 11. Ps. 37. 5.

[m] Ge. 29. 9. Ex. 2. 16.

[n] See Ju. 6. 17, 37. 1 Sa. 6. 9. & 14. 8. & 20. 7.

[o] Ge. 11. 29. & 22. 23.

[*] Heb. *good of countenance.* Ge. 26. 7.

[p] 1 Pe. 3. 8. & 4. 9.

[†] Or, *jewel for the forehead.* Is. 3. 19–21. Ez. 16. 11, 12. These renderings are no doubt erroneous. The word is translated by Symmachus, *a nosering*, i. e. *a jewel for the nose*, which is a very common ornament for women all over the East: and that this is the true meaning of the word is evident from ver. 47.—*Ed.*

[q] Ge. 22. 23.

[r] Ex. 4. 31.

[s] Ge. 14. 20 Ex. 18. 10. Ru. 4. 14. 1 Sa. 25. 32, 39. 2 Sa. 18. 28. Lu. 1. 68.

[t] Ge. 32. 10. Ps. 98. 3.

[u] Ge. 29. 5.

[v] Ge. 26. 29. Ju. 17. 2. Ru. 3. 10. Ps. 115. 15.

[w] Ge. 43. 24. Ju. 19. 21.

[x] Job 23. 12. John 4. 34. Eph. 6. 5–7.

[y] See Ge. 12. 2. & 23. 6.

[z] Ge. 21. 2.

[a] Ge. 21. 10. & 25. 5.

'Peradventure the woman will not follow me.' [40] And he said unto me, 'The Lord, [b]before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: [41] then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.' [42] And I came this day unto the well, and said, 'O Lord God of my master Abraham! if now thou do prosper my way which I go; [43] behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, 'Give me, I pray thee, a little water of thy pitcher to drink;' [44] and she say to me, 'Both drink thou, and I will also draw for thy camels:' let the same be the woman whom the Lord hath appointed out for my master's son. [45] And before I had done [c]speaking in my heart, behold! Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water; and I said unto her, 'Let me drink, I pray thee.' [46] And she made haste, and let down her pitcher from her shoulder, and said, 'Drink, and I will give thy camels drink also;' so I drank, and she made the camels drink also. [47] And I asked her, and said, 'Whose daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him;' and I [d]put the earring upon her face, and the bracelets upon her hands. [48] And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take [e]my master's brother's daughter unto his son. [49] And now if ye will [f]deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left." [50] Then Laban and Bethuel answered and said, "The [g]thing proceedeth from the Lord; we cannot [h]speak unto thee bad or good. [51] Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken."

[52] And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. [53] And the servant brought forth ‡jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother [i]precious things. [54] And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, "Send me away unto my master." [55] And her brother and her mother said, "Let the damsel abide with us *a few days, at the least ten; after that she shall go." [56] And he said unto them, "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master." [57] And they said, "We will call the damsel, and inquire at her mouth." [58] And they called Rebekah, and said unto her, "Wilt thou go with this man?" And she said, "I will go." [59] And they sent away Rebekah their sister, and [j]her nurse, and Abraham's servant, and his men. [60] And they blessed Rebekah, and said unto her, "Thou art our sister, be thou [k]the mother of thousands of millions, and [l]let thy seed possess the gate of those which hate them."

[61] And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. [62] And Isaac came from the way of the [m]well Lahai-roi; for he dwelt in the south country. [63] And Isaac went out †to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming. [64] And Rebekah lifted up her eyes, and when she saw Isaac, [n]she lighted off the camel; [65] for she had said unto the servant, "What man is this that walketh in the field to

b Ge. 17. 1.
c 1 Sa. 1. 13.
d See ver. 22.
e Ge. 22. 23.
f Ge. 47. 29. Jos. 2. 14.
g Ps. 118. 23. Mat. 21. 42. Ma. 12. 11.
a Ge. 31. 24.
‡ Heb. *vessels.* Ex. 3. 22. & 11. 2. & 12. 35.
i 2 Ch. 21. 3. Ezra 1. 6.
* Or, *a full year,* or, *ten months.* Ju. 14. 8.
j Ge. 35. 8.
k Ge. 17. 16.
l Ge. 22. 17.
m Ge. 16. 14. & 25. 11.
† Or, *to pray.* Jos. 1. 8. Ps. 1. 2. & 77. 12. & 119. 15. & 143. 5.
n Jos. 15. 18.

meet us?" And the servant had said, "It is my master;" therefore she took a veil, and covered herself. [66] And the servant told Isaac all things that he had done. [67] And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac [o]was comforted after his mother's death.

o Ge. 38. 12.

Section XIX.—*Marriage of Abraham with Keturah.*

Gen. xxv. 1–6.

SECT. XIX.
A. M. ab. 2151 to 2180.
B. C. ab. 1853 to 1824.
Hales, 2012 to 1972.
Canaan.

[1] Then again Abraham took a wife, and her name was Keturah. [2] And [a]she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. [3] And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. [4] And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

[5] And [b]Abraham gave all that he had unto Isaac. [6] But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and [c]sent them away from Isaac his son, while he yet lived, eastward, unto [d]the east country.

a 1 Ch. 1. 32.
b Ge. 24. 36.
c Ge. 21. 14.
d Ju. 6. 3.

Section XX.—*Birth of Esau and Jacob.*

Gen. xxv. 19–28.

Isaac prayeth for Rebekah, being barren. 22 The children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference.

SECT. XX.
A. M. 2231.
B. C. 1857.
T. 1836.
Hales, 1993.
Canaan.

[19] And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: [20] and Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian. [21] And Isaac entreated the Lord for his wife, because she was barren; [a]and the Lord was entreated of him, and [b]Rebekah his wife conceived. [22] And the children struggled together within her; and she said, "If it be so, why am I thus?" [c]and she went to inquire of the Lord. [23] And the Lord said unto her, "Two [d]nations are in thy womb, and two manner of people shall be separated from thy bowels; [e]and the one people shall be stronger than the other people; and [f]the elder shall serve the younger."

[24] And when her days to be delivered were fulfilled, behold, there were twins in her womb. [25] And the first came out red, [g]all over like a hairy garment; and they called his name Esau. [26] And after that came his brother out, and [h]his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. [27] And the boys grew: and Esau was [i]a cunning hunter, a man of the field; and Jacob was [j]a plain man, dwelling in tents. [28] And Isaac loved Esau, because *he did eat of his venison; but Rebekah loved Jacob.

a 1 Ch. 5. 20. 2 Ch. 33. 13. Ezra 8. 23.
b Ro. 9. 10, Rebecca.
c 1 Sa. 9. 9. & 10. 22.
d Ge. 17. 16. & 24. 60.
e 2 Sa. 8. 14.
f Ge. 27. 29. Mal. 1. 3. Ro. 9. 12.
g Ge. 27. 11, 16, 23.
h Ho. 12. 3.
i Ge. 27. 3, 5.
j Job 1. 1, 8. & 2. 3. Ps. 37. 37.
* Heb. *venison* was *in his mouth*. Ge. 27. 6, 19, 25, 31.

Section XXI.—*Death of Abraham.*

Gen. xxv. 7–10.

SECT. XXI.
A. M. 2182.
B. C. 1822.
T. 1821.
Hales, 1978.
Mamre.

[7] And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. [8] Then Abraham gave up the ghost, and [a]died in a good old age, an old man, and full of years; and [b]was gathered to his people. [9] And [c]his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; [10] the [d]field which Abraham purchased of the sons of Heth: [e]there was Abraham buried, and Sarah his wife.

a Ge. 15. 15.
b Ge. 35. 29. & 49. 33.
c Ge. 50. 13.
d Ge. 23. 16.
e Ge. 49. 31.

PART IV.

FROM THE DEATH OF ABRAHAM, TO THE SELLING OF JOSEPH BY HIS BRETHREN.

SECT. I.

A. M. ab. 2200.
B. C. ab. 1804.

Lahai-roi.

a Ge. 16. 14. & 24. 62.
b Ge. 12. 10.
* Heb. *with that red*, with that *red* pottage.
† That is, *red*.
‡ Heb. *going to die*.
c He. 12. 16.
d Ec. 8. 15. Is. 22. 13. 1 Co. 15. 32.

SECTION I.—*Esau sells his Birthright.*

GEN. XXV. 11., XXVI. *part of ver.* 1, *and* XXV. 29, *to the end.*

[11] AND it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by [a]the well Lahai-roi.

[1] And there was a famine in the land, beside [b]the first famine that was in the days of Abraham.

[29] And Jacob sod pottage: and Esau came from the field, and he was faint: [30] and Esau said to Jacob, "Feed me, I pray thee, *with that same red pottage; for I am faint:" therefore was his name called †Edom. [31] And Jacob said, "Sell me this day thy birthright." [32] And Esau said, "Behold, I am ‡at the point to die: and what profit shall this birthright do to me?" [33] And Jacob said, "Swear to me this day;" and he sware unto him; and [c]he sold his birthright unto Jacob. [34] Then Jacob gave Esau bread and pottage of lentiles; and [d]he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.(8)

SECT. II.

A. M. ab. 2200.
B. C. 1804.

Gerar.

a Ge. 20. 2.
b Ge. 12. 1. & 20. 1. Ps. 39. 12. He. 11. 9.
c Ge. 28. 15.
d See Ge. 12. 7.
e Ge. 22. 16, 18.
f Ge. 12. 13. & 20. 2, 13.
g Pr. 29. 25.
h Ge. 20. 9.
i Ps. 105. 15.

SECTION II.—*Covenant of Isaac with Abimelech at Gerar.*

GEN. XXVI. *latter part of ver.* 1, *to the end.*

Isaac goes to Gerar. 2 God instructeth and blesseth him. 7 He is reproved by Abimelech for denying his wife. 12 He groweth rich. 18 He diggeth Ezek, Sitnah, and Rehoboth. 26 Abimelech maketh a covenant with him at Beer-sheba. 34 Esau's wives.

[1] AND Isaac went unto [a]Abimelech king of the Philistines unto Gerar. [2] And the LORD appeared unto him, and said, "Go not down into Egypt; dwell in [b]the land which I shall tell thee of: [3] sojourn in this land, and [c]I will be with thee, and will bless thee; [d]for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. [4] And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; [5] because [e]that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

[6] And Isaac dwelt in Gerar. [7] And the men of the place asked him of his wife; and [f]he said, "She is my sister:" for [g]he feared to say, She is my wife; "Lest," *said he*, "the men of the place should kill me for Rebekah; because she was fair to look upon. [8] And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. [9] And Abimelech called Isaac, and said, "Behold, of a surety she is thy wife: and how saidst thou, 'She is my sister?'" And Isaac said unto him, "Because I said, 'Lest, I die for her.'" [10] And Abimelech said, "What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and [h]thou shouldest have brought guiltiness upon us." [11] And Abimelech charged all his people, saying, "He that [i]toucheth this man or his wife shall surely be put to death."

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(8) The same famine which compelled Isaac to go to Gerar (Gen. xxvi. 1.), caused Esau to sell his birthright. Some powerful reason seems to be necessary to account for this absurd and wicked exchange of the privileges of the birthright for a mess of lentile pottage, the commonest food of the country. Esau was the eldest son of a prince or emir; and the situation of the country must have been deplorable, when such a man on his return from hunting could not find in his father's tent sufficient food to appease the cravings of hunger. Esau, for this mess of pottage, yielding to the temptation of the moment, renounced, both for himself and his descendants, all the privileges of primogeniture, and the covenant which God made with Abraham, that from him the Messiah should descend.—Lightfoot, Stackhouse.

* Heb. *found.*
j Ge. 21. 1, 35. Job 42. 12. Mat. 13. 8.
† Heb. *went going.* Ps. 112. 3. Pr. 10. 22.
‡ Or, *husbandry.*
k Ge. 37. 11. Ec. 4. 4.
l Ge. 21. 30.
m Ex. 1. 9.

[12] Then Isaac sowed in that land, and *received in the same year [j]an hundredfold: and the LORD blessed him. [13] And the man waxed great, and †went forward, and grew until he became very great; [14] for he had possession of flocks, and possession of herds, and great store of ‡servants: and the Philistines [k]envied him. [15] For all [l]the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. [16] And Abimelech said unto Isaac, "Go from us; [m]for thou art much mightier than we."

n Ge. 21. 31.
* Heb. *living.*
o Ge. 21. 25.
† That is, *Contention.*
‡ That is, *Hatred.*
* That is, *Room.*
p See Ge. 12. 2.
q See Ge. 15. 1.
r See Ge. 12. 2.
s Ps. 116. 17.

[17] And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. [18] And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: [n]and he called their names after the names by which his father had called them. [19] And Isaac's servants digged in the valley, and found there a well of *springing water. [20] And the herdmen of Gerar [o]did strive with Isaac's herdmen, saying, "The water is ours:" and he called the name of the well †Esek; because they strove with him. [21] And they digged another well, and strove for that also: and he called the name of it ‡Sitnah. [22] And he removed from thence, and digged another well; and for that they strove not: and he called the name of it *Rehoboth; and he said, "For now the LORD hath made room for us, and [p]we shall be fruitful in the land." [23] And he went up from thence to Beer-sheba. [24] And the LORD appeared unto him the same night,(9) and said, "I [q]am the God of Abraham thy father: [r]fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." [25] And he builded an altar there, and [s]called upon the name of the LORD, and pitched his tent there; and there Isaac's servants digged a well.

t Ge. 21. 22.
u Ju. 11. 7.
† Heb. *Seeing we saw.* Ge. 21. 22, 23.
‡ Heb. *if thou shalt, &c.*
v See Ge. 12. 2, 3.
w Ge. 19. 3.
x Ge. 21. 31.
* That is, *an oath.*
† That is, *the well of the oath.* Ge. 21. 31.

[26] Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and [t]Phichol the chief captain of his army. [27] And Isaac said unto them, "Wherefore come ye to me, [u]seeing ye hate me, and have sent me away from you?" [28] And they said, "†We saw certainly that the LORD was with thee: and we said, 'Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; [29] ‡that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: [v]thou art now the blessed of the LORD." [30] And [w]he made them a feast, and they did eat and drink. [31] And they rose up betimes in the morning, and [x]sware one to another: and Isaac sent them away, and they departed from him in peace. [32] And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, "We have found water." [33] And he called it *Shebah; therefore the name of the city is †Beer-sheba unto this day.

y Ge. 36. 2.
‡ Heb. *bitterness of spirit.* Ge. 27. 46. & 28. 1, 8.

[34] And [y]Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: [35] which were ‡a grief of mind unto Isaac and to Rebekah.

SECT. III.
A. M. 2231.
B. C. 1773.
HALES, 1930.
Havilah.
a 1 Sa. 15. 7.

SECTION III.—*Death of Ishmael—His Family.*

GEN. XXV. 12-18.

[17] AND these are the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost and died, and was gathered unto his people; [18] (and [a]they dwelt from Havilah unto Shur,

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(9) A constant intercourse was maintained between the Patriarch, and the Angel Jehovah, the protecting God of his family, so far as it was necessary either to revive the remembrance of the promise, or to encourage his dependence upon God.

that is before Egypt, as thou goest toward Assyria;) and he *died in the presence of all his brethren.

* Heb. *fell*. Ge. 16. 12.

[12] Now these are the generations of Ishmael, Abraham's son, [b]whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. [13] And [c]these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, [14] and Mishma, and Dumah, and Massa, [15] †Hadar, and Tema, Jetur, Naphish, and Kedemah. [16] These are the sons of Ishmael, and these are their names, by their towns, and by their castles; [d]twelve princes according to their nations.

b Ge. 16. 15.
c 1 Ch. 1. 29.
† Or, *Hadad*, 1 Ch. 1. 30.
d Ge. 17. 20.

Section IV.—*Jacob, by stratagem, obtains his Father's Blessing.*

Gen. xxvii. 1–45.

SECT. IV.
A. M. 2244.
B. C. 1760.
Hales, 1916.
Canaan.

Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 15 Jacob, under the person of Esau, obtaineth it. 30 Esau bringeth venison. 34 Esau complaineth, and by importunity obtaineth a blessing. 41 He threateneth Jacob. 42 Rebekah disappointeth it.

[1] And it came to pass, that when Isaac was old, and [a]his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, "My son!" and he said unto him, "Behold, here am I." [2] And he said, "Behold now, I am old, [b]I know not the day of my death; [3] now [c]therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and *take me some venison; [4] and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul [d]may bless thee before I die." [5] And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

a Ge. 48. 10. 1 Sa. 3. 2.
b Pr. 27. 1. Ja. 4. 14.
c Ge. 25. 27, 28.
* Heb. *hunt*.
d Ge. 48. 9, 15. & 49. 28. De. 33. 1.

[6] And Rebekah spake unto Jacob her son, saying, "Behold, I heard thy father speak unto Esau thy brother, saying, [7] 'Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.' [8] Now therefore, my son, obey my voice according to that which I command thee. [9] Go now to the flock, and fetch me from thence two good kids of the goats, and I will make them savoury meat for thy father, such as he loveth; [10] and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

[11] And Jacob said to Rebekah his mother, "Behold, [e]Esau my brother is a hairy man, and I am a smooth man: [12] my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring [f]a curse upon me, and not a blessing." [13] And his mother said unto him, "Upon [g]me be thy curse, my son: only obey my voice, and go fetch me them." [14] And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

e Ge. 25. 25.
f Ge. 9. 25.
g Ge. 43. 9. 1 Sa. 25. 24. 2 Sa. 14. 9. Mat. 27. 25.

[15] And Rebekah took †goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son; [16] and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck; [17] and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. [18] And he came unto his father, and said, "My father!" And he said, "Here am I; who art thou, my son?" [19] And Jacob said unto his father, "I am Esau thy firstborn; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me." [20] And Isaac said unto his son, "How is it that thou hast found it so quickly, my son?" And he said, "Because the Lord thy God brought it ‡to me." [21] And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not." [22] And Jacob went near unto Isaac his father; and he felt him, and said, "The voice is Jacob's voice, but the hands

† Heb. *desirable*. ver. 27.
‡ Heb. *before me*.

are the hands of Esau." [23] And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he blessed him. [24] And he said, "Art thou my very son Esau?" And he said, "I am." [25] And he said, "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee." And he brought it near to him, and he did eat; and he brought him wine, and he drank. [26] And his father Isaac said unto him, "Come near now, and kiss me, my son." [27] And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,—

"See! [h]the smell of my son is as the smell of a field
Which the Lord hath blessed:
[28] Therefore [i]God give thee of the dew of heaven,
And the fatness of the earth,
And plenty of corn and wine:
[29] Let [j]people serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And [k]let thy mother's sons bow down to thee:
Cursed [l]be every one that curseth thee,
And blessed be he that blesseth thee!"

[30] And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. [31] And he also had made savoury meat, and brought it unto his father, and said unto his father, "Let my father arise, and eat of his son's venison, that thy soul may bless me." [32] And Isaac his father said unto him, "Who art thou?" And he said, "I am thy son, thy firstborn Esau." [33] And Isaac *trembled very exceedingly, and said, "Who? where is he that hath †taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, [m]*and* he shall be blessed." [34] And when Esau heard the words of his father, [n]he cried with a great and exceeding bitter cry, and said unto his father, "Bless me, *even* me also, O my father!" [35] And he said, "Thy brother came with subtilty, and hath taken away thy blessing." [36] And he said, "Is not he rightly named ‡Jacob? for he hath supplanted me these two times; [o]he took away my birthright, and, behold, now he hath taken away my blessing." And he said, "Hast thou not reserved a blessing for me?" [37] And Isaac answered and said unto Esau, "Behold, [p]I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I *sustained him: and what shall I do now unto thee, my son?" [38] And Esau said unto his father, "Hast thou but one blessing, my father? bless me, *even* me also, O my father!" And Esau lifted up his voice, [q]and wept. [39] And Isaac his father answered and said unto him,—

"Behold! thy dwelling shall be †the fatness of the earth,
And of the dew of heaven from above;
[40] And by thy sword shalt thou live,
And [r]shalt serve thy brother;
And [s]it shall come to pass when thou shalt have the dominion,
That thou shalt break his yoke from off thy neck."

[41] And Esau [t]hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, "The [u]days of mourning for my father are at hand, then will I slay my brother Jacob." [42] And these words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, "Behold, thy brother Esau, as touching thee, doth [v]comfort himself, purposing to kill thee. [43] Now therefore, my son, obey my voice,

[h] Ho. 14. 6.
[i] Ge. 45. 18. De. 33. 13, 28. He. 11. 20.
[j] Ge. 9. 25. & 25. 23.
[k] Ge. 49. 8.
[l] See Ge. 12. 3.
* Heb. *trembled with a great trembling greatly.*
† Heb. *hunted.*
[m] Ge. 28. 3, 4. Ro. 11. 29.
[n] He. 12. 17.
‡ That is, *a Supplanter.* Ge. 25. 26.
[o] Ge. 25. 33.
[p] Fulfilled, 2 Sa. 8. 14.
* Or, *supported.*
[q] He. 12. 17.
† Or, *of the fatness.* He. 11. 20.
[r] Ge. 25. 23. Ob. 18–20. 2 Sa. 8. 14.
[s] 2 Ki. 8. 20.
[t] Ge. 37. 4, 8.
[u] Ge. 50. 3, 4, 10. Ob. 10.
[v] Ps. 64. 5.

[w] Ge. 11. 31.

and arise, flee thou to Laban my brother [w]to Haran, [44] and tarry with him a few days, until thy brother's fury turn away, [45] (until thy brother's anger turn away from thee, and he forget that which thou hast done to him;) then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?"

SECT. V.

A. M. 2244.
B. C. 1760.
Hales, 1916.
Padan-aram.

Section V.—*Journey of Jacob to Padan-aram.*

Gen. xxvii. 46, *chap.* xxviii., *and* xxix. 1–14.

Isaac blesseth Jacob, and sendeth him to Padan-aram. 6 *Esau marrieth Mahalath the daughter of Ishmael.* 10 *The vision of Jacob's ladder.* 18 *The stone of Bethel.* 20 *Jacob's vow.*—Chap. xxix. 1 *Jacob cometh to the well of Haran.* 9 *Jacob taketh acquaintance of Rachel.* 13 *Laban entertaineth him.*

[a] Ge. 26. 35.
[b] Ge. 24. 3.

[46] And Rebekah said to Isaac, "I [a]am weary of my life because of the daughters of Heth; [b]if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

[c] Ge. 27. 28.
[d] Ge. 24. 3.
[e] Ge. 25. 20. Ho. 12. 12.
[f] Ge. 22. 23.
[g] Ge. 24. 29.
[h] Ge. 17. 1, 6.
* Heb. *an assembly of people.*
[i] See Ge. 12. 2.
† Heb. *of thy sojournings.* Ge. 17. 8.

Gen. xxviii.

[1] And Isaac called Jacob, and [c]blessed him, and charged him, and said unto him, "Thou [d]shalt not take a wife of the daughters of Canaan. [2] Arise, [e]go to Padan-aram, to the house of [f]Bethuel thy mother's father; and take thee a wife from thence of the daughters of [g]Laban thy mother's brother. [3] And [h]God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be *a multitude of people; [4] and give thee [i]the blessings of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land †wherein thou art a stranger, which God gave unto Abraham." [5] And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

‡ Heb. were *evil in the eyes, &c.* Ge. 24. 3. & 26. 35.
[j] Ge. 36. 3, she is called *Bashemath.*

[6] When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, "Thou shalt not take a wife of the daughters of Canaan;" [7] and that Jacob obeyed his father and his mother, and was gone to Padan-aram; [8] and Esau seeing that the daughters of Canaan ‡pleased not Isaac his father; [9] then went Esau unto Ishmael, and took unto the wives which he had, [j]Mahalath the daughter of Ishmael Abraham's son, [k]the sister of Nebajoth, to be his wife.

[k] Ge. 25. 13.
[l] Ho. 12. 12.
[m] Called, Ac. 7. 2, *Charran.*
[n] Ge. 15. 1.
[o] John 1. 51. He. 1. 14.
[p] Ge. 35. 1. & 48. 3.
[q] Ge. 26. 24.
[r] See Ge. 12. 7.
[s] See Ge. 12. 2.
* Heb. *break forth.*
[t] See Ge. 12. 3.
[u] Ge. 26. 24. & 31. 3. & 48. 16. Ps. 121. 5, 7, 8.
[v] De. 31. 6. Jos. 1. 5. 1 Ki. 8. 57. He. 13. 5.

[10] And Jacob [l]went out from Beer-sheba, and went toward [m]Haran. [11] And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. [12] And [n]he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: [o]and behold the angels of God ascending and descending on it. [13] And, [p]behold! the Lord stood above it, and said, "I [q]am the Lord God of Abraham thy father, and the God of Isaac; [r]the land whereon thou liest, to thee will I give it, and to thy seed, [14] and [s]thy seed shall be as the dust of the earth, and thou shalt *spread abroad to the west, and to the east, and to the north, and to the south; [t]and in thee and in thy seed shall all the families of the earth be blessed. [15] And, behold, [u]I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; [v]for I will not leave thee, until I have done that which I have spoken to thee of."

[w] Ex. 3. 5. Jos. 5. 15.
[x] Ge. 31. 13, 45. & 35. 14. Le. 8. 10–12. Nu. 7. 1.
† That is, *the house of God.* Ju. 1. 23, 26. Ho. 4. 15.
[y] Ge. 31. 13. Ju. 11. 30. 2 Sa. 15. 8. 1 Tim. 6. 8.

[16] And Jacob awaked out of his sleep, and he said, "Surely [w]the Lord is in this place; and I knew it not." [17] And he was afraid, and said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven!" [18] And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and [x]set it up for a pillar, and poured oil upon the top of it. [19] And he called the name of that place †Beth-el: but the name of that city was called Luz at the first. [20] And [y]Jacob vowed a vow, saying, "If God will be

with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, [21] so [z]that I come again to my father's house in peace, [a]then shall the Lord be my God; [22] and this stone, which I have set for a pillar, [b]shall be God's house; [c]and of all that thou shalt give me I will surely give the tenth unto thee."

z Ju. 11. 31. 2 Sa. 19. 24, 30.
a De. 26. 17. 2 Sa. 15. 8. 2 Ki. 5. 17.
b Ge. 35. 7, 14.
c Le. 27. 30.

Gen. xxix. 1–14.

[1] Then Jacob ‡went on his journey, and came into the land of the *people of the East. [2] And he looked, and behold a well in the field, and, lo! there were three flocks of sheep lying by it; for out of that well they watered the flocks, and a great stone was upon the well's mouth. [3] And thither were all the flocks gathered; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. [4] And Jacob said unto them, "My brethren, whence be ye?" And they said, "Of Haran are we." [5] And he said unto them, "Know ye Laban the son of Nahor?" And they said, "We know him." [6] And he said unto them, "†Is he well?" And they said, "He is well; and, behold, Rachel his daughter cometh with the sheep." [7] And he said, "Lo, ‡it is yet high day, neither is it time that the cattle should be gathered together; water ye the sheep, and go and feed them." [8] And they said, "We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep."

‡ Heb. *lift up his feet.* Nu. 23. 7. Ho. 12. 12.
* Heb. *children.*
† Heb. Is there *peace to him?* Ge. 43. 27.
‡ Heb. *yet the day is great.*

[9] And while he yet spake with them, [d]Rachel came with her father's sheep; for she kept them. [10] And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and [e]rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. [11] And Jacob [f]kissed Rachel, and lifted up his voice, and wept. [12] And Jacob told Rachel that he was [g]her father's brother, and that he was Rebekah's son; [h]and she ran and told her father. [13] And it came to pass, when Laban heard the *tidings of Jacob his sister's son, that [i]he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. [14] And Laban said to him, "Surely [j]thou art my bone and my flesh." And he abode with him †the space of a month.

d Ex. 2. 16.
e Ex. 2. 17.
f Ge. 33. 4. & 45. 14, 15.
g Ge. 13. 8. & 14. 14, 16.
h Ge. 24. 28.
* Heb. *hearing.*
i Ge. 24. 29.
j Ge. 2. 23. Ju. 9. 2. 2 Sa. 5. 1. & 19. 12, 13.
† Heb. *a month of days.*

Section VI.—*Residence of Jacob with Laban—Jacob's Family.*

Gen. xxix. 15, *to the end, and chap.* xxx.

Jacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marrieth also Rachel, and serveth for her seven years more. 32 Leah beareth Reuben, 33 Simeon, 34 Levi, 35 and Judah. —Chap. xxx. 1 *Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he became rich.*

SECT. VI.
A. M. 2251.
B. C. 1753.
T. 1752.
Hales, 1916.
Haran.

[15] And Laban said unto Jacob, "Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?" [16] And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. [17] Leah was [a]tender-eyed; but Rachel was beautiful and well-favored. [18] And Jacob loved Rachel; and said, "I [a]will serve thee seven years for Rachel thy younger daughter." [19] And Laban said, "It is better that I give her to thee, than that I should give her to another man: abide with me." [20] And Jacob [b]served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

a *Or*, sore-eyed, *or*, weak-eyed. —*Ed.*
a Ge. 31. 41. 2 Sa. 3. 14.
b Ho. 12. 12.

[21] And Jacob said unto Laban, "Give me my wife, for my days are fulfilled, that I may [c]go in unto her." [22] And Laban gathered together all the men of the place, and [d]made a feast. [23] And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. [24] And Laban gave unto his daughter Leah

c Ju. 15. 1.
d Ju. 14. 10. John 2. 1, 2.

Zilpah his maid for a handmaid. [25] And it came to pass, that in the morning, behold it was Leah! and he said to Laban, "What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?" [26] And Laban said, "It must not be so done in our ‡country, to give the younger before the firstborn. [27] Fulfil [e]her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years." [28] And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also. [29] And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. [30] And he went in also unto Rachel, and he [f]loved also Rachel more than Leah, and served with him [g]yet seven other years.

[31] And when the LORD [h]saw that Leah was hated, he opened her womb; but Rachel was barren. [32] And Leah conceived, and bare a son, and she called his name *Reuben: for she said, "Surely the LORD hath [i]looked upon my affliction, now therefore my husband will love me." [33] And she conceived again, and bare a son; and said, "Because the LORD hath heard that I was hated, he hath therefore given me this son also;" and she called his name †Simeon. [34] And she conceived again, and bare a son; and said, "Now this time will my husband be joined unto me, because I have born him three sons;" therefore was his name called ‡Levi. [35] And she conceived again, and bare a son: and she said, "Now will I praise the LORD;" therefore she called his name *Judah; and †left bearing."

GEN. XXX.

[1] And when Rachel saw that she bare Jacob no children, Rachel [j]envied her sister; and said unto Jacob, "Give me children, or else I die." [2] And Jacob's anger was kindled against Rachel; and he said, "Am [k]I in God's stead, who hath withheld from thee the fruit of the womb?" [3] And she said, "Behold my maid Bilhah, go in unto her; [l]and she shall bear upon my knees, that I may also ‡have children by her." [4] And she gave him Bilhah her handmaid [m]to wife; and Jacob went in unto her. [5] And Bilhah conceived, and bare Jacob a son. [6] And Rachel said, "God [n]hath judged me, and hath also heard my voice, and hath given me a son; therefore called she his name *Dan." [7] And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son. [8] And Rachel said, "With †great wrestlings have I wrestled with my sister, and I have prevailed;" and she called his name ‡Naphtali.

[9] When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. [10] And Zilpah, Leah's maid, bare Jacob a son. [11] And Leah said, "A troop cometh;" and she called his name *Gad. [12] And Zilpah, Leah's maid, bare Jacob a second son. [13] And Leah said, "†Happy am I, for the daughters [o]will call me blessed;" and she called his name ‡Asher.

[14] And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, "Give me, I pray thee, of thy son's mandrakes." [15] And she said unto her, "Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also?" And Rachel said, "Therefore he shall lie with thee to-night for thy son's mandrakes." [16] And Jacob came out of the field in the evening, and Leah went out to meet him, and said, "Thou must come in unto me; for surely I have hired thee with my son's mandrakes." And he lay with her that night. [17] And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. [18] And Leah said, "God hath given me my hire, because I have given my maiden to my husband:" and she called his name *Issachar. [19] And Leah conceived again, and bare Jacob the sixth son. [20] And Leah said, "God hath endued me with a good dowry; now will my husband dwell with me,

‡ Heb. *place.*
e Ju. 14. 12.
f De. 21. 15.
g Ge. 31. 41. Ho. 12. 12.
h Ps. 127. 3.
* That is, *see a son.*
B. C. 1752. T. 1758.
B. C. ab. 1751. T. 1757.
i Ex. 3. 7. & 4. 31. De. 26. 7. Ps. 25. 18. & 106. 44.
B. C. ab. 1750. T. 1756.
† That is, *hearing*
B. C. ab. 1749. T. 1755.
‡ That is, *joined.* See Nu. 18. 2, 4.
* That is, *praise.* Mat. 1. 2.
† Heb. *stood from bearing.*
j Job 5. 2. 1 Co. 3. 3. Ja. 4. 5.
k Ge. 16. 2. 1 Sa. 1. 5.
l Ge. 50. 23. Job 3. 12.
B. C. ab. 1748. T. 1754.
‡ Heb. *be built by her.*
m Ge. 35. 22.
B. C. ab. 1747. T. 1753.
n Ps. 35. 24. & 43. 1. La. 3. 59.
* That is, *judging.*
B. C. ab. 1749. T. 1752.
B. C. ab. 1748. T. 1752.
† Heb. *wrestlings of God.* Ge. 23. 6.
‡ That is, *my wrestling.* Called, Mat. 4. 13, *Nephthalim.*
* That is, *a troop,* or, *company.* Is. 65. 11.
† Heb. *In my happiness.*
o Pr. 31. 28. Lu. 1. 48.
‡ That is, *happy.*
B. C. ab. 1747. T. 1750.
* That is, *a hire.*
B. C. 1746. T. 1749.

† That is, *dwelling*. Called, Mat. 4. 13, *Zabulon.*

because I have born him six sons:" and she called his name †Zebulun. [21] And afterwards she bare a daughter, and called her name ‡Dinah.

B. C. 1745. T. 1748.
B. C. 1743. T. 1745.
‡ That is, *judgment.*

[22] And God remembered Rachel, and God hearkened to her, and opened her womb. [23] And she conceived, and bare a son; and said, "God hath taken away my [p]reproach." [24] And she called his name *Joseph; and said, "The Lord shall add to me another son."

[p] 1 Sa. 1. 6. Is. 4. 1. Lu. 1. 25.
* That is, *adding*, Ge. 35. 17.
[q] Ge. 24. 54, 56.
[r] Ge. 18. 33. & 31. 55.

[25] And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, "Send [q]me away, that I may go [r]unto mine own place, and to my country. [26] Give me my wives and my children, for whom I have served thee, and let me go; for thou knowest my service which I have done thee."

[s] Ge. 26. 24. & 39. 3, 5.

[27] And Laban said unto him, "I pray thee, if I have found favor in thine eyes, tarry; for [s]I have learned by experience that the Lord hath blessed me for thy sake." [28] And he said, "Appoint me thy wages, and I will give it."

[t] Ge. 31. 6, 38-41. Mat. 24. 45. Tit. 2. 10.
† Heb. *broken forth*, ver. 43.
‡ Heb. *at my foot.*
[u] 1 Tim. 5. 8.

[29] And he said unto him, "Thou [t]knowest how I have served thee, and how thy cattle was with me. [30] For it was little which thou hadst before I came, and it is now †increased unto a multitude; and the Lord hath blessed thee ‡since my coming; and now when shall [u]I provide for mine own house also?" [31] And he said, "What shall I give thee?"

[v] Ge. 31. 8.
[w] Ps. 37. 6.
* Heb. *to-morrow*, Ex. 13. 14.

And Jacob said, "Thou shalt not give me any thing; if thou wilt do this thing for me, I will again feed and keep thy flock. [32] I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and [v]of such shall be my hire. [33] So shall [w]my righteousness answer for me *in time to come, when it shall come for my hire before thy face; every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me."

[34] And Laban said, "Behold, I would it might be according to thy word."

[35] And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. [36] And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

[x] See Ge. 31. 9-12.
[y] Ge. 13. 2. & 24. 35. & 26. 13, 14.

[37] And [x]Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods. [38] And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. [39] And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. [40] And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. [41] And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. [42] But when the cattle were feeble, he put them not in; so the feebler were Laban's, and the stronger Jacob's. [43] And the man [y]increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

SECT. VII.
A. M. 2265.
B. C. 1739.
HALES, 1902.
Padan-aram.

SECTION VII.—*Jacob leaves Laban—Their Covenant.*

GEN. xxxi.

Jacob upon displeasure departeth secretly. 19 *Rachel stealeth her father's images.* 22 *Laban pursueth after him,* 26 *and complaineth of the wrong.* 34 *Rachel's policy to hide the images.* 36 *Jacob's complaint of Laban.* 43 *The covenant of Laban and Jacob at Galeed.*

[1] AND he heard the words of Laban's sons, saying, "Jacob hath taken away all that was our father's; [a]and of that which was our father's hath he gotten all this glory." [2] And Jacob beheld [b]the countenance of Laban, and, behold, it was not toward him as *before.

[3] And the LORD said unto Jacob, "Return [c]unto the land of thy fathers, and to thy kindred; and I will be with thee." [4] And Jacob sent and called Rachel and Leah to the field unto his flock, [5] and said unto them, "I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. [6] And [d]ye know that with all my power I have served your father. [7] And [e]your father hath deceived me, and changed my wages ten times; [f]but God suffered him not to hurt me. [8] If he said thus, [g]The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. [9] Thus God hath taken away the cattle of your father, and given them to me. [10] And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the †rams which leaped upon the cattle were ringstraked, speckled, and grisled. [11] And [h]the Angel of God spake unto me in a dream, saying, 'Jacob:' and I said, 'Here am I.' [12] And he said, 'Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled; for [i]I have seen all that Laban doeth unto thee. [13] I am the God of Beth-el, [j]where thou anointedst the pillar, and where thou vowedst a vow unto me; now [k]arise, get thee out from this land, and return unto the land of thy kindred."

[14] And Rachel and Leah answered and said unto him, "Is [l]there yet any portion or inheritance for us in our father's house? [15] Are we not counted of him strangers? for [m]he hath sold us, and hath quite devoured also our money. [16] For all the riches which God hath taken from our father, that is ours, and our children's; now then, whatsoever God hath said unto thee, do."

[17] Then Jacob rose up, and set his sons and his wives upon camels; [18] and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. [19] And Laban went to shear his sheep; and Rachel had stolen the ‡images that were her father's. [20] And Jacob stole away *unawares to Laban the Syrian, in that he told him not that he fled. [21] So he fled with all that he had; and he rose up, and passed over the river, and [n]set his face toward the Mount Gilead.

[22] And it was told Laban on the third day that Jacob was fled. [23] And he took [o]his brethren with him, and pursued after him seven days' journey; and they overtook him in the Mount Gilead. [24] And God [p]came to Laban the Syrian in a dream by night, and said unto him, "Take heed that thou [q]speak not to Jacob †either good or bad."

[25] Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount; and Laban with his brethren pitched in the Mount of Gilead. [26] And Laban said to Jacob, "What hast thou done, that thou hast stolen away unawares to me, and [r]carried away my daughters as captives taken with the sword? [27] Wherefore didst thou flee away secretly, and ‡steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and

[a] Ps. 49. 16.
[b] Ge. 4. 5. De. 28. 54.
* Heb. *yesterday and the day before*, 1 Sa. 19. 7.
[c] Ge. 28. 15, 20, 21. & 32. 9.
[d] Ge. 30. 29.
[e] Nu. 14. 22. Ne. 4. 12. Job 19. 3. Ze. 8. 23.
[f] Ge. 20. 6. Ps. 105. 14.
[g] Ge. 30. 32.
† Or, *he goats.*
[h] Ge. 48. 16.
[i] Ex. 3. 7.
[j] Ge. 28. 18–20.
[k] Ge. 32. 9.
[l] Ge. 2. 24.
[m] Ge. 29. 15, 27.
‡ Heb. *teraphim.* Ge. 35. 2. Ju. 17. 5. 1 Sa. 19. 13. Hos. 3. 4.
* Heb. *the heart of Laban.*
[n] Ge. 46. 28. 2 Ki. 12. 17. Lu. 9. 51, 53.
[o] Ge. 13. 8.
[p] See Ge. 15. 1. Mat. 1. 20.
[q] Ge. 24. 50.
† Heb. *from good to bad.*
[r] 1 Sa. 30. 2.
‡ Heb. *hast stolen me.*

with harp? [28] And hast not suffered me [s]to kiss my sons and my daughters? [t]Thou hast now done foolishly in so doing. [29] It is in the power of my hand to do you hurt: but the [u]God of your father spake unto me yesternight, saying, 'Take thou heed that thou speak not to Jacob either good or bad.' [30] And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou [v]stolen my gods?"

[31] And Jacob answered and said to Laban, "Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. [32] With whomsoever thou findest thy gods, [w]let him not live: before our brethren discern thou what is thine with me, and take it to thee." For Jacob knew not that Rachel had stolen them.

[33] And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. [34] Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban *searched all the tent, but found them not. [35] And she said to her father, "Let it not displease my lord that [x]I cannot rise up before thee; for the custom of women is upon me." And he searched, but found not the images.

[36] And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, "What is my trespass? what is my sin, that thou hast so hotly pursued after me? [37] Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. [38] This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. [39] That [y]which was torn of beasts I brought not unto thee; I bare the loss of it; [z]of my hand didst thou require it, whether stolen by day, or stolen by night. [40] Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. [41] Thus have I been twenty years in thy house; [a]I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. [42] Except [b]the God of my father, the God of Abraham, and the [c]Fear of Isaac, had been with me, surely thou hadst sent me away now empty. [d]God hath seen my affliction and the labor of my hands, and [e]rebuked thee yesternight."

[43] And Laban answered and said unto Jacob, "These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? [44] Now therefore come thou, [f]let us make a covenant, I and thou; [g]and let it be for a witness between me and thee."

[45] And Jacob [h]took a stone, and set it up for a pillar. [46] And Jacob said unto his brethren, "Gather stones;" and they took stones and made a heap, and they did eat there upon the heap. [47] And Laban called it †Jegar-sahadutha; but Jacob called it ‡Galeed.

[48] And Laban said, "This [i]heap is a witness between me and thee this day." Therefore was the name of it called Galeed; [49] and *Mizpah; for he said, "The LORD watch between me and thee, when we are absent one from another. [50] If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee." [51] And Laban said to Jacob, "Behold this heap, and behold this pillar, which I have cast betwixt me and thee; [52] this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not

[s] Ru. 1. 9, 14. 1 Ki. 19. 20. Ac. 20. 37.
[t] 1 Sa. 13. 13. 2 Ch. 16. 9.
[u] Ge. 28. 13.
[v] Ju. 18. 24.
[w] See Ge. 44. 9.
* Heb. *felt.*
[x] Ex. 20. 12. Le. 19. 32.
[y] Ex. 22. 10, &c.
[z] Ex. 22. 12.
[a] Ge. 29. 27, 28.
[b] Ps. 124. 1, 2.
[c] Is. 8. 13.
[d] Ge. 29. 32. Ex. 3. 7.
[e] 1 Ch. 12. 17. Jude 9.
[f] Ge. 26. 28.
[g] See Jos. 24. 27.
[h] See Ge. 28. 18.
† That is, *the heap of witness.* Chald.
‡ That is, *the heap of witness.* Heb.
[i] See Jos. 24. 27.
* That is, *a beacon,* or, *watch-tower.* Ju. 11. 29. 1 Sa. 7. 5.

j Ge. 16. 5.
k Ge. 21. 23.
† Or, *killed beasts.*
l Ge. 28. 1.
m Ge. 18. 33. & 30. 25.

pass over this heap and this pillar unto me, for harm. [53] The God of Abraham, and the God of Nahor, the God of their father, [j]judge betwixt us." And Jacob [k]sware by the Fear of his father Isaac. [54] Then Jacob †offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount. [55] And early in the morning Laban rose up, and kissed his sons and his daughters, and [l]blessed them; and Laban departed, and [m]returned unto his place.

SECTION VIII.—*Journey of Jacob to Succoth, after his Covenant with Laban.*

GEN. xxxii. *and* xxxiii. 1–17.

SECT. VIII.
A. M. 2265.
B. C. 1739.
T. 1738.
HALES, 1902.

Jacob's vision at Mahanaim. 3 *His message to Esau.* 6 *He is afraid of Esau's coming.* 9 *He prayeth for deliverance.* 13 *He sendeth a present to Esau.* 24 *He wrestleth with an Angel at Peniel, where he is called Israel.* 31 *He halteth.* — Chap. xxxiii. 1 *The kindness of Jacob and Esau at their meeting.* 17 *Jacob cometh to Succoth.*

a Ps. 91. 11. He. 1. 14.
b Jos. 5. 14. Ps. 103. 21. & 148. 2. Lu. 2. 13.
* That is, *two hosts*, or, *camps.*
† Heb. *field.* Ge. 36. 6–8. De. 2. 5. Jos. 24. 4.
c Pr. 15. 1.

[1] AND Jacob went on his way, and [a]the angels of God met him. [2] And when Jacob saw them, he said, "This is God's [b]host;" and he called the name of that place *Mahanaim.

[3] And Jacob sent messengers before him to Esau his brother unto the land of Seir, the †country of Edom. [4] And he commanded them, saying, "Thus [c]shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now; [5] and I have oxen, and asses, flocks, and menservants, and womenservants; and I have sent to tell my lord, that I may find grace in thy sight." [6] And the messengers returned to Jacob, saying, "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him." [7] Then Jacob was greatly afraid and distressed; and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands, [8] and said, "If Esau come to the one company, and smite it, then the other company which is left shall escape."

d Ps. 50. 15.
e Ge. 31. 3, 13.
‡ Heb. *I am less than all, &c.*
f Ge. 24. 27.
g Job. 8. 7.
h Ps. 59. 1, 2.
* Heb. *upon*, Ho. 10. 14.
i Ge. 28. 13–15.

[9] And [d]Jacob said, "O God of my father Abraham, and God of my father Isaac, the LORD which [e]saidst unto me, 'Return unto thy country, and to thy kindred, and I will deal well with thee;' [10] ‡I am not worthy of the least of all [f]the mercies, and of all the truth, which thou hast showed unto thy servant; for with [g]my staff I passed over this Jordan, and now I am become two bands. [11] Deliver [h]me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother *with the children. [12] And [i]thou saidst, 'I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'"

j Ge. 43. 11. Pr. 18. 16.
k Pr. 21. 14.
† Heb. *my face.* Job 42. 8, 9.

[13] And he lodged there that same night; and took of that which came to his hand [j]a present for Esau his brother; [14] two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, [15] thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. [16] And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, "Pass over before me, and put a space betwixt drove and drove. [17] And he commanded the foremost, saying, "When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? [18] Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us." [19] And so commanded he the second, and the third, and all that followed the droves, saying, "On this manner shall ye speak unto Esau, when ye find him. [20] And say ye moreover, Behold, thy servant Jacob is behind us. For," he said, "I will [k]appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept †of me." [21] So went

the present over before him: and himself lodged that night in the company. [22] And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, [l]and passed over the ford Jabbok. [23] And he took them, and ‡sent them over the brook, and sent over that he had.

[l] De. 3. 16.
‡ Heb. *caused to pass.*

[24] And Jacob was left alone; and there [m]wrestled a Man with him until the *breaking of the day. [25] And when He saw that He prevailed not against him, he touched the hollow of his thigh; and [n]the hollow of Jacob's thigh was out of joint, as he wrestled with him. [26] And [o]He said, "Let me go, for the day breaketh." And he said, "I [p]will not let thee go, except thou bless me." [27] And He said unto him, "What is thy name?" And he said, "Jacob." [28] And He [q]said, "Thy name shall be called no more Jacob, but †Israel: for as a prince hast thou [r]power with God and with men, and hast prevailed." [29] And Jacob asked him, and said, "Tell me, I pray thee, thy name." And he said, "Wherefore [s]is it that thou dost ask after my name?" And He blessed him there. [30] And Jacob called the name of the place ‡Peniel: "For [t]I have seen God face to face, and my life is preserved!"

[m] Ho. 12. 3, 4. Ep. 6. 12.
* Heb. *ascending of the morning.*
[n] See Mat. 26. 41. 2 Co. 12. 7.
[o] See Lu. 24. 28.
[p] Ho. 12. 4.
[q] Ge. 35. 10. 2 Ki. 17. 34.
† That is, *a prince of God.*
[r] Ge. 25. 31. & 27. 33. Ho. 12. 3, 4.
[s] Ju. 13. 18.
‡ That is, *the face of God.*
[t] Ge. 16. 13. See Ex. 24. 10, 11. & 33. 20. De. 5. 24. Ju. 6. 22. & 13. 22. Is. 6. 5.

[31] And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. [32] Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because He touched the hollow of Jacob's thigh in the sinew that shrank.

GEN. xxxiii. 1-17.

[1] And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men! And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. [2] And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. [3] And he passed over before them, and [u]bowed himself to the ground seven times, until he came near to his brother. [4] And Esau ran to meet him, and embraced him, [v]and fell on his neck, and kissed him; and they wept. [5] And he lifted up his eyes, and saw the women and the children; and said, "Who are those *with thee?" And he said, "The children [w]which God hath graciously given thy servant." [6] Then the handmaidens came near, they and their children, and they bowed themselves. [7] And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves. [8] And he said, "†What meanest thou by all this drove which I met?" And he said, "These are to find grace in the sight of my lord." [9] And Esau said, "I have enough, my brother; ‡keep that thou hast unto thyself." [10] And Jacob said, "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore [x]I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. [11] Take, I pray thee, [y]my blessing that is brought to thee; because God hath dealt graciously with me, and because I have *enough." [z]And he urged him, and he took it. [12] And he said, "Let us take our journey, and let us go, and I will go before thee." [13] And he said unto him, "My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. [14] Let my lord, I pray thee, pass over before his servant: and I will lead on softly, †according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir." [15] And Esau said, "Let me now ‡leave with thee some of the folk that are with me." And he said, "*What needeth it? [a]let me find grace in the sight of my lord."

[u] Ge. 18. 2. & 42. 6. & 43. 26.
[v] Ge. 45. 14, 15.
* Heb. *to thee.*
[w] Ge. 48. 9. Ps. 127. 3. Is. 8. 18.
† Heb. *What is all this band to thee?*
‡ Heb. *be that to thee that is thine.*
[x] Ge. 43. 3. 2 Sa. 3. 13. & 14. 24, 28, 32. Mat. 18. 10.
[y] Ju. 1. 15. 1 Sa. 25. 27. & 30. 26. 2 Ki. 5. 15.
* Heb. *all things.* Phil. 4. 18.
[z] 2 Ki. 5. 23.
† Heb. *according to the foot of the work, &c. and according to the foot of the children.*
‡ Heb. *set,* or, *place.*
* Heb. *Wherefore is this?*
[a] Ge. 34. 11. & 47. 25. Ru. 2. 13.

[16] So Esau returned that day on his way unto Seir. [17] And Jacob

b Jos. 13. 27. Ju. 8. 5. Ps. 60. 6.
† That is, *booths*.

journeyed to [b]Succoth, and built him a house, and made booths for his cattle; therefore the name of the place is called †Succoth.

SECT. IX.

A. M. 2268.
B. C. 1736.

Section IX.—*Transactions at Shalem, or Shechem.*

Gen. xxxiii. 18, *to the end, chap.* xxxviii. 1–5, *and chap.* xxxiv.

Jacob arrives at Shalem. 19 *He buyeth a field, and buildeth an altar called El-elohe-Israel.*—Chap. xxxviii. 1 *Judah begetteth Er, Onan, and Shelah.*—Chap. xxxiv. 1 *Dinah is ravished by Shechem.* 4 *He sueth to marry her.* 13 *The sons of Jacob offer the condition of circumcision to the Shechemites.* 20 *Hamor and Shechem persuade them to accept it.* 25 *The sons of Jacob upon that advantage slay them,* 27 *and spoil their city.* 30 *Jacob reproveth Simeon and Levi.*

a John 3. 23.
* Called, Ac. 7. 16, *Sychem.* Jos. 24. 1. Ju. 9. 1.
b Jos. 24. 32. John 4. 5.
† Called, Acts 7. 16, *Emmor.*
‡ Or, *lambs.*
* That is, *God the God of Israel.* Ge. 35. 7.

[18] And Jacob came to [a]Shalem a city of *Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. [19] And [b]he bought a parcel of a field, where he had spread his tent, at the hand of the children of †Hamor, Shechem's father, for an hundred ‡pieces of money. [20] And he erected there an altar, and called it *El-elohe-Israel.

Gen. xxxviii. 1-5.

c Ge. 19. 3. 2 Ki. 4. 8.
d 1 Ch. 2. 3.
e Ge. 46. 12. Nu. 26. 19.
A. M. 2269.
B. C. 1735.
A. M. 2270.
B. C. 1734.

[1] And it came to pass at that time, that Judah went down from his brethren, and [c]turned in to a certain Adullamite, whose name was Hirah. [2] And Judah saw there a daughter of a certain Canaanite, whose name was [d]Shuah; and he took her, and went in unto her. [3] And she conceived, and bare a son; and he called his name [e]Er. [4] And she conceived again, and bare a son; and she called his name Onan. [5] And she yet again conceived, and bare a son; and called his name †Shelah: and he was at Chezib, when she bare him.

Gen. xxxiv.

A. M. 2272.
B. C. 1732.
f Ge. 30. 21.
g Tit. 2. 5.
h Ge. 6. 2. Ju. 14. 1.
i Ge. 20. 2.
† Heb. *humbled her*, De. 22. 29.
‡ Heb. *to the heart of the damsel:* see Is. 40. 2. Ho. 2. 14.
j Ju. 14. 2.
k 1 Sa. 10. 27. 2 Sa. 13. 22.

[1] And [f]Dinah the daughter of Leah, which she bare unto Jacob, [g]went out to see the daughters of the land. [2] And when Shechem the son of Hamor the Hivite, prince of the country, [h]saw her, he [i]took her, and lay with her, and †defiled her. [3] And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake ‡kindly unto the damsel. [4] And Shechem [j]spake unto his father Hamor, saying, "Get me this damsel to wife." [5] And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field; and Jacob [k]held his peace until they were come.

l Ge. 49. 7. 2 Sa. 13. 21.
m Jos. 7. 15. Ju. 20. 6.
n De. 23. 17. 2 Sa. 13. 12.
o Ge. 13. 9. & 20. 15. & 42. 34. & 47. 27.
p Ex. 22. 16, 17. 1 Sa. 18. 25.

[6] And Hamor the father of Shechem went out unto Jacob to commune with him. [7] And the sons of Jacob came out of the field when they heard it; and the men were grieved, and they [l]were very wroth, because he [m]had wrought folly in Israel in lying with Jacob's daughter; [n]which thing ought not to be done. [8] And Hamor communed with them, saying, "The soul of my son Shechem longeth for your daughter; I pray you give her him to wife. [9] And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. [10] And ye shall dwell with us; and [o]the land shall be before you; dwell and trade ye therein, and get you possessions therein." [11] And Shechem said unto her father, and unto her brethren, "Let me find grace in your eyes, and what ye shall say unto me I will give. [12] Ask me never so much [p]dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife."

q See 2 Sa. 13. 24, &c.
r Jos. 5. 9.

[13] And the sons of Jacob answered Shechem and Hamor his father [q]deceitfully, and said, (because he had defiled Dinah their sister;) [14] and they said unto them, "We cannot do this thing, to give our sister to one that is uncircumcised; for [r]that were a reproach unto us. [15] But in this will we consent unto you; if ye will be as we be, that every male of you be circumcised; [16] then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. [17] But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone."

[18] And their words pleased Hamor, and Shechem, Hamor's son. [19] And

s 1 Ch. 4. 9.

the young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was [s]more honorable than all the house of his father.

t Ge. 23. 10.

[20] And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, [21] "These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. [22] Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. [23] Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us." [24] And unto Hamor and unto Shechem his son hearkened all that [t]went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

u Ge. 49. 5, 6, 7.
* Heb. *mouth.*
v Ge. 49. 6. Ex. 5. 21. Jos. 7. 25. 1 Sa. 13. 4.
w De. 4. 27. Ps. 105. 12.

[25] And it came to pass on the third day, when they were sore, that two of the sons of Jacob, [u]Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. [26] And they slew Hamor and Shechem his son with the *edge of the sword, and took Dinah out of Shechem's house, and went out. [27] The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. [28] They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field. [29] And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. [30] And Jacob said to Simeon and Levi, "Ye [v]have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; [w]and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house." [31] And they said, "Should he deal with our sister as with a harlot?"

Section X.—*Events between the Flight of Jacob from Shechem till his Return to his Father.*

SECT. X.

A. M. 2275.
B. C. 1729.

Gen. xxxv. 1–27.

God sendeth Jacob to Beth-el. 2 He purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron.

a Ge. 28. 19.
b Ge. 28. 13.
c See Ge. 18. 19.
d Ge. 31. 19, 34. Ex. 19. 10. Jos. 24. 2, 23. 1 Sa. 7. 3.
e Ge. 28. 20. & 31. 3, 42. & 32. 7, 24. Ps. 107. 6.
f Ho. 2. 13.
g Jos. 24. 26. Ju. 9. 6.
h Ex. 15. 16. & 23. 27. De. 2. 25. & 11. 25. Jos. 2. 9. & 5. 1. 1 Sa. 14. 15. 2 Ch. 14. 14. & 17. 10.

[1] And God said unto Jacob, "Arise, go up to [a]Beth-el, and dwell there; and make there an altar unto God, [b]that appeared unto thee when thou fleddest from the face of Esau thy brother." [2] Then Jacob said unto his [c]household, and to all that were with him, "Put away [d]the strange gods that are among you, and be clean, and change your garments. [3] And let us arise, and go up to Beth-el; and I will make there an altar unto God, [e]who answered me in the day of my distress, and was with me in the way which I went." [4] And they gave unto Jacob all the strange gods which were in their hand, and all their [f]earrings which were in their ears; and Jacob hid them under [g]the oak which was by Shechem. [5] And they journeyed; and [h]the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

i Ge. 28. 19, 22.
j Ec. 5. 4.
* That is, *The God of Beth-el.*
k Ge. 28. 13.
† That is, *the oak of weeping.*
l Ho. 12. 4.

[6] So Jacob came to [i]Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him. [7] And [j]he built there an altar, and called the place *El-beth-el; because there [k]God appeared unto him, when he fled from the face of his brother. [8] But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el under an oak; and the name of it was called †Allon-bachuth.

[9] And [l]God appeared unto Jacob again, when he came out of Pa-

m Ge. 17. 5.
n Ge. 32. 28.
o See Ge. 17. 1.
p See Ge. 12. 2.
q See Ge. 12. 7.
r Ge. 28. 18.
s Ge. 28. 19.

dan-aram, and blessed him. [10] And God said unto him, "Thy name is Jacob; [m]thy name shall not be called any more Jacob, but [n]Israel shall be thy name:" and he called his name Israel. [11] And God said unto him, "I [o]am God Almighty: be fruitful and multiply; [p]a nation and a company of nations shall be of thee, and kings shall come out of thy loins; [12] and [q]the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." [13] And God went up from him in the place where he talked with him. [14] And Jacob [r]set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon. [15] And Jacob called the name of the place where God spake with him, [s]Beth-el.

‡ Heb. *a little piece of ground,* 2 Ki. 5. 19.
* That is, *the son of my sorrow.*
† That is, *the son of the right hand.*
t Ge. 3. 16.
u Ru. 1. 2. & 4. 11. Mic. 5. 2. Mat. 2. 6.
v 1 Sa. 10. 2. 2 Sa. 18. 18.

[16] And they journeyed from Beth-el; and there was but ‡a little way to come to Ephrath, and Rachel travailed, and she had hard labor. [17] And it came to pass, when she was in hard labor, that the midwife said unto her, "Fear not; thou shalt have this son also." [18] And it came to pass, as her soul was in departing (for she died), that she called his name *Benoni; but his father called him †Benjamin. [19] And Rachel [t]died, and was buried in the way to [u]Ephrath, which is Bethlehem. [20] And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave [v]unto this day.

w Mic. 4. 8.
x Ge. 49. 4. 1 Ch. 5. 1. See 2 Sa. 16. 22. & 20. 3. 1 Co. 5. 1.

[21] And Israel journeyed, and spread his tent beyond the [w]tower of Edar. [22] And it came to pass, when Israel dwelt in that land, that Reuben went and [x]lay with Bilhah his father's concubine: and Israel heard it.

Now the sons of Jacob were twelve. [23] The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun. [24] The sons of Rachel; Joseph, and Benjamin. [25] And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali. [26] And the sons of Zilpah, Leah's handmaid; Gad, and Asher:—these are the sons of Jacob, which were born to him in Padan-aram.

y Ge. 13. 18. & 23. 2, 19.
z Jos. 14. 15.

[27] And Jacob came unto Isaac his father unto [y]Mamre, unto the [z]city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

SECT. XI.

A. M. ab. 2208.
B. C. ab. 1796.

SECTION XI.—*The Family of Esau.*

GEN. xxxvi.

Esau's three wives. 6 His removing to Mount Seir. 9 His sons. 15 The dukes which descended of his sons. 20 The sons and dukes of Seir. 24 Anah findeth mules. 31 The kings of Edom. 40 The dukes that descended of Esau.

a Ge 25. 30.
b Ge. 26. 34.
A. M. 2244.
B. C. 1760.
a *Or,* the son of Zibeon, see ver. 20.—*Ed.*
c Ge. 28. 9.
d 1 Ch. 1. 35.
A. M. ab. 2264.
B. C. ab. 1740.

[1] Now these are the generations of Esau, [a]who is Edom.

[2] Esau [b]took his wives of the daughters of Canaan; Adah, the daughter of Elon the Hittite, and Aholibamah, the daughter of Anah [a]the daughter of Zibeon the Hivite; [3] and [c]Bashemath, Ishmael's daughter, sister of Nebajoth. [4] And [d]Adah bare to Esau Eliphaz; and Bashemath bare Reuel; [5] and Aholibamah bare Jeush, and Jaalam, and Korah; these are the sons of Esau, which were born unto him in the land of Canaan.

A. M. 2264.
B. C. 1740.
* Heb. *souls.*
e Ge. 13. 6, 11.
f Ge. 17. 8. & 28. 4.
g See Ge. 32. 3.

[6] And Esau took his wives, and his sons, and his daughters, and all the *persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. [7] For [e]their riches were more than that they might dwell together; [f]and the land wherein they were strangers could not bear them because of their cattle. [8] Thus dwelt Esau in [g]Mount Seir: Esau is Edom.

† Heb. *Edom.*
h 1 Ch. 1. 35, &c.
‡ Or, *Zephi,* 1 Ch. 1. 36.

[9] And these are the generations of Esau the father of †the Edomites in Mount Seir. [10] These are the names of Esau's sons; [h]Eliphaz, the son of Adah the wife of Esau, Reuel, the son of Bashemath the wife of Esau. [11] And the sons of Eliphaz were Teman, Omar, ‡Zepho, and Gatam, and Kenaz. [12] And Timna was concubine to Eliphaz, Esau's

[i] Ex. 17. 8, 14. Nu. 24. 20. De. 25. 17. 1 Sa. 15. 2, 3, &c.

son; and she bare to Eliphaz, [i]Amalek: these were the sons of Adah, Esau's wife. [13] And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

b *Or*, the son of Zibeon, see ver. 20.—*Ed.*

[14] And these were the sons of Aholibamah, the daughter of Anah [b]the daughter of Zibeon Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

First aristocracy of Dukes, from A. M. ab. 2429 *to* 2471. B. C. ab. 1575 *to* 1533.

[15] These were dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, [16] duke Korah, duke Gatam, *and* duke Amalek: these are the dukes *that came* of Eliphaz in the land of Edom; these were the sons of Adah.

[17] And these are the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes *that came* of Reuel in the land of Edom; these are the sons of Bashemath, Esau's wife.

[18] And these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife. [19] These are the sons of Esau, who is Edom, and these are their dukes.

[j] Ge. 14. 6. De. 2. 12, 22. 1 Ch. 1. 38.

* Or, *Homam*, 1 Ch. 1. 39.

† Or, *Alian*, 1 Ch. 1. 40.

‡ Or, *Shephi*, 1 Ch. 1. 40.

[k] See Le. 19. 19.

* Or, *Amram*, 1 Ch. 1. 41.

† Or, *Jakan*, 1 Ch. 1. 42.

A. M. ab. 2093 *to* ab. 2429. B. C. ab. 1911 *to* ab. 1575.

[20] These [j]are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, [21] and Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. [22] And the children of Lotan were Hori and *Heman; and Lotan's sister was Timna. [23] And the children of Shobal were these; †Alvan, and Manahath, and Ebal, ‡Shepho, and Onam. [24] And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found [k]the mules in the wilderness, as he fed the asses of Zibeon his father. [25] And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. [26] And these are the children of Dishon; *Hemdan, and Eshban, and Ithran, and Cheran. [27] The children of Ezer are these; Bilhan, and Zaavan, and †Akan. [28] The children of Dishan are these; Uz, and Aran. [29] These are the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, [30] duke Dishon, duke Ezer, duke Dishan: these are the dukes *that came* of Hori, among their dukes in the land of Seir.

[l] 1 Ch. 1. 43.

A. M. ab. 2135 *to* 2387. B. C. ab. 1869 *to* 1617.

[31] And [l]these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. [32] And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. [33] And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

[34] And Jobab died, and Husham of the land of Temani reigned in his stead.

[35] And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

[36] And Hadad died, and Samlah of Masrekah reigned in his stead.

[37] And Samlah died, and Saul, of Rehoboth by the river, reigned in his stead.

[38] And Saul died, and Baal-hanan, the son of Achbor, reigned in his stead.

[m] 1 Ch. 1. 50. *Hadad Pai*: after his death was an aristocracy, Ex. 15. 15.

[39] And Baal-hanan the son of Achbor died, and [m]Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

A. M. ab. 2471 *to* 2513. B. C. ab. 1533 *to* 1491.

[n] 1 Ch. 1. 51.

‡ Or, *Aliah*.

* Heb. *Edom*.

[40] And these are the names of [n]the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke †Alvah, duke Jetheth, [41] duke Aholibamah, duke Elah, duke Pinon, [42] duke Kenaz, duke Teman, duke Mibzar, [43] duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of *the Edomites.

PART V.

HISTORY OF JOSEPH AND HIS FAMILY IN EGYPT.

SECT. I.

A. M. 2276.
B. C. 1728.
HALES, 1885.
Canaan.

SECTION I.—*Joseph sold into Egypt.*(10)

GEN. xxxvii. *and chap.* xxxix. 1–6.

Joseph is hated of his brethren. 5 *His two dreams.* 13 *Jacob sendeth him to visit his brethren.* 18 *His brethren conspire his death.* 21 *Reuben saveth him.* 26 *They sell him to the Ishmeelites.* 31 *His father, deceived by the bloody coat, mourneth for him.* 36 *He is sold to Potiphar in Egypt.* — Chap. xxxix. 1 *He is advanced in Potiphar's house.*

* Heb. *of his father's sojournings.* Ge. 17. 8. & 23. 4. & 28. 4. & 36. 7. He. 11. 9.

[1] AND Jacob dwelt in the land *wherein his father was a stranger, in the land of Canaan.

a 1 Sa. 2. 22-24.
b Ge. 44. 20.
† Or, *pieces.* Ju. 5. 30. 2 Sa. 13. 18.
c Ge. 27. 41. & 49. 23.

[2] Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father [a]their evil report. [3] Now Israel loved Joseph more than all his children, because he was [b]the son of his old age; and he made him a coat of many †colors. [4] And when his brethren saw that their father loved him more than all his brethren, they [c]hated him, and could not speak peaceably unto him.

d Ge. 42. 6, 9. & 43. 26. & 44. 14.

[5] And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. [6] And he said unto them, "Hear, I pray you, this dream which I have dreamed; [7] for, [d]behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf!" [8] And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.

e Ge. 46. 29.
f Ge. 27. 29.
g Ac. 7. 9.
h Da. 7. 28. Lu. 2. 19, 51.

[9] And he dreamed yet another dream, and told it his brethren, and said, "Behold, I have dreamed a dream more; and, behold! [e]the sun and the moon and the eleven stars made obeisance to me!" [10] And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and [f]thy brethren indeed come to bow down ourselves to thee to the earth?" [11] And [g]his brethren envied him; but his father [h]observed the saying.

A. M. ab. 2275.
B. C. ab. 1729.

‡ Heb. *see the peace of thy brethren, &c.* Ge. 29. 6.
i Ge. 35. 27.

[12] And his brethren went to feed their father's flock in Shechem. [13] And Israel said unto Joseph, "Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them." And he said to him, "Here am I." [14] And he said to him, "Go, I pray thee, ‡see whether it be well with thy brethren, and well with the flocks: and bring me word again." So he sent him out of the vale of [i]Hebron, and he came to Shechem.

j 2 Ki. 6. 13.
k 1 Sa. 19. 1. Ps. 31. 13. & 37. 12, 32. & 94. 21. Ma. 14. 11.

[15] And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, "What seekest thou?" [16] And he said, "I seek my brethren; tell me, I pray thee, where they feed their flocks." [17] And the man said, "They are departed hence; for I heard them say, 'Let us go to [j]Dothan.'" And Joseph went after his brethren, and found them in Dothan. [18] And when they saw him afar off, even before he came near unto them, [k]they conspired against him to slay him. [19] And they said one to another, "Behold,

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(10) In the history of Joseph and his brethren, a train of events apparently natural, and arising out of each other, is overruled to the accomplishment of the purposes, and prophecies of God; without any interference with, or control over, the free agency of man; and the history furnishes us with a complete specimen of the mode in which an All-wise Providence still governs the world. The ambition, the wars, the pride, and the restlessness of man, are still accomplishing the prophecies of the Almighty; and generations yet unborn will see that the transactions of the present, and of the few last centuries, are overruled to the fulfilment of the predictions of Revelation,—as plainly as we can ourselves trace the manner in which the wars of the Romans, and the subjugation of the world by those proud masters, prepared the way for the Prince of Peace.

this *dreamer cometh! [20] Come [l]now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams." [21] And Reuben heard it, and he delivered him out of their hands; and said, "Let us not kill him." [22] And Reuben said unto them, "Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him;" that he might rid him out of their hands, to deliver him to his father again.

[23] And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat (his coat of many †colors that was on him), [24] and they took him, and cast him into a pit; and the pit was empty, there was no water in it. [25] And [m]they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and [n]balm and myrrh, going to carry it down to Egypt. [26] And Judah said unto his brethren, "What profit is it if we slay our brother, and [o]conceal his blood? [27] Come, and let us sell him to the Ishmeelites, and [p]let not our hand be upon him; for he is [q]our brother and our flesh." And his brethren ‡were content. [28] Then there passed by [r]Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, [s]and sold Joseph to the Ishmeelites for [t]twenty pieces of silver; and they brought Joseph into Egypt.

[29] And Reuben returned unto the pit; and, behold, Joseph was not in the pit! and he [u]rent his clothes. [30] And he returned unto his brethren, and said, "The [v]child is not! and I, whither shall I go?" [31] And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; [32] and they sent the coat of many colors, and they brought it to their father; and said, "This have we found: know now whether it be thy son's coat or no." [33] And he knew it, and said, "It is my son's coat; an evil [w]beast hath devoured him; Joseph is without doubt rent in pieces." [34] And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. [35] And all his sons and all his daughters [x]rose up to comfort him; but he refused to be comforted; and he said, "For [y]I will go down into the grave unto my son mourning." Thus his father wept for him. [36] And the Midianites sold him into Egypt unto Potiphar, an *officer of Pharaoh's and †captain of the guard.

GEN. xxxix. 1–6.

[1] And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. [2] And [z]the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. [3] And his master saw that the LORD was with him, and that the LORD [a]made all that he did to prosper in his hand. [4] And Joseph [b]found grace in his sight, and he served him; and he made him [c]overseer over his house, and all *that* he had he put into his hand. [5] And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that [d]the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. [6] And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph [e]was *a* goodly *person*, and well-favored.

* Heb. *master of dreams.*
[l] Prov. 1. 11, 16. & 6. 17. & 27. 4.
† Or, *pieces.*
[m] Pr. 30. 20. Am. 6. 6.
[n] Je. 8. 22.
[o] Ge. 4. 10. Job 16. 18.
[p] 1 Sa. 18. 17.
[q] Ge. 29. 14. & 42. 21.
‡ Heb. *hearkened.*
[r] Ju. 6. 3.
[s] Ps. 105. 17. Wis. 10. 13. Ac. 7. 9.
[t] See Mat. 27. 9.
[u] 2 Sa. 3. 31. Job 1. 20.
[v] Ge. 42. 13, 36. Je. 31. 15.
[w] Ge. 44. 28.
[x] 2 Sa. 12. 17. Job 2. 11.
[y] Ge. 42. 38. & 44. 29, 31.
* Heb. *eunuch:* but the word doth signify not only *eunuchs*, but also *chamberlains, courtiers,* and *officers.* Est. 1. 10.
† Heb. *chief of the slaughtermen,* or, *executioners,* or, *chief marshal.*
[z] Ge. 21. 22. & 26. 24, 28. & 28. 15. 1 Sa. 16. 18. & 18. 14, 28. Ac. 7. 9.
[a] Ps. 1. 3.
[b] Ge. 18. 3. & 19. 19.
[c] Ge. 24. 2.
[d] Ge. 30. 27.
[e] 1 Sa. 16. 12.

SECT. II.

A. M. 2236.
B. C. 1718.

Canaan.

SECTION II.—*The Family of Judah.*

GEN. xxxviii. 6, *to the end.*

[6] AND Judah took a wife for Er his firstborn, whose name was Tamar. [7] And [f]Er, Judah's firstborn, was wicked in the sight of the

[f] Ge. 46. 12. Nu. 26. 19.

LORD; [b]and the LORD slew him. [8] And Judah said unto Onan, "Go in unto [c]thy brother's wife, and marry her, and raise up seed to thy brother." [9] And Onan knew that the seed should not be [d]his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. [10] And the thing which he did *displeased the LORD; wherefore he slew [e]him also. [11] Then said Judah to Tamar his daughter-in-law, "Remain [f]a widow at thy father's house, till Shelah my son be grown;" for he said, "Lest peradventure he die also, as his brethren *did*." And Tamar went and [g]dwelt in her father's house.

[12] And †in process of time the daughter of Shuah, Judah's wife, died; and Judah [h]was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. [13] And it was told Tamar, saying, "Behold, thy father-in-law goeth up [i]to Timnath to shear his sheep." [14] And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in ‡an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. [15] When Judah saw her, he thought her to be a harlot; because she had covered her face. [16] And he turned unto her by the way, and said, "Go to, I pray thee, let me come in unto thee;" (for he knew not that she was his daughter-in-law). And she said, "What wilt thou give me, that thou mayest come in unto me?" [17] And he said, "I will send thee *a kid from the flock." And she said, "Wilt thou give me a pledge, till thou send it?" [18] And he said, "What pledge shall I give thee?" And she said, "Thy signet, and thy bracelets, and thy staff that is in thy hand." And he gave it her, and came in unto her, and she conceived by him. [19] And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood. [20] And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand; but he found her not. [21] Then he asked the men of that place, saying, "Where is the harlot, that was †openly by the way side?" And they said, "There was no harlot in this place." [22] And he returned to Judah, and said, "I cannot find her; and also the men of the place said, that there was no harlot in this place." [23] And Judah said, "Let her take it to her, lest we ‡be shamed; behold, I sent this kid, and thou hast not found her!"

[24] And it came to pass about three months after, that it was told Judah, saying, "Tamar thy daughter-in-law [j]hath played the harlot; and also, behold, she is with child by whoredom." And Judah said, "Bring her forth, and [k]let her be burnt." [25] When she was brought forth, she sent to her father-in-law, saying, "By the man, whose these are, am I with child:" and she said, "Discern, [l]I pray thee, whose are these, the signet, and bracelets, and staff." [26] And Judah acknowledged them, and said, "She [m]hath been more righteous than I; because that I gave her not to Shelah my son." [n]And he knew her again no more. [27] And it came to pass in the time of her travail, that, behold, twins were in her womb. [28] And it came to pass, when she travailed, that the one put out his hand; and the midwife took and bound upon his hand a scarlet thread, saying, "This came out first." [29] And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, "*How hast thou broken forth? this breach be upon thee;" therefore his name was called †Pharez. [30] And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah.

b 1 Ch. 2. 3.
c De. 25. 5. Mat. 22. 24.
d De. 25. 6.
* Heb. *was evil in the eyes of the LORD.*
e Ge. 46. 12. Nu. 26. 19.
f Ru. 1. 13.
g Le. 22. 13.
† Heb. *the days were multiplied.*
h 2 Sa. 13. 39.
i Jos. 15. 10, 57. Ju. 14. 1.
‡ Heb. *the door of eyes*, or, *of Enajim.* Pr. 7. 12.
* Heb. *a kid of the goats.* Ez. 16. 33.
† Or, *in Enajim.*
‡ Heb. *become a contempt.*
j Ju. 19. 2.
k Le. 21. 9. De. 22. 21.
l Ge. 37. 32, 33.
m 1 Sa. 24. 17.
n Job 34. 31, 32.
* Or, *Wherefore hast thou made this breach against thee?*
† That is, *a breach.* Ge. 46. 12. Nu. 26. 20. 1 Ch. 2. 4. Mat. 1. 3.

Section III.—*Imprisonment of Joseph—He interprets the Dreams of his Fellow-prisoners.*

Gen. xxxix. 7, *to the end, and chap.* xl.

SECT. III.

A. M. 2286.
B. C. 1718.

Joseph resisteth his mistress's temptation. 13 *He is falsely accused.* 20 *He is cast into prison.* 21 *God is with him there.* — Chap. xl. *The butler and baker of Pharaoh in prison.* 4 *Joseph hath charge of them.* 5 *He interpreteth their dreams.* 20 *They come to pass according to his interpretation.* 23 *The ingratitude of the butler.*

Egypt.

[a] 2 Sa. 13. 11.
[b] Pr. 6. 29, 32.
[c] Ge. 20. 6. Le. 6. 2. 2 Sa. 12. 13. Ps. 51. 4.
[d] Pr. 7. 13, &c.
* Heb. *great.*
[e] Ex. 23. 1. Ps. 120. 3.
[f] Pr. 6. 34, 35.
[g] Ps. 105. 18. 1 Pe. 2. 19.

[7] And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, "Lie [a]with me." [8] But he refused, and said unto his master's wife, "Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; [9] there is none greater in this house than I; neither hath he kept any thing back from me but thee, because thou art his wife: [b]how then can I do this great wickedness, [c]and sin against God?" [10] And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. [11] And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. [12] And [d]she caught him by his garment, saying, "Lie with me;" and he left his garment in her hand, and fled, and got him out. [13] And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, [14] that she called unto the men of her house, and spake unto them, saying, "See! he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a *loud voice. [15] And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out." [16] And she laid up his garment by her, until his lord came home. [17] And she [e]spake unto him according to these words, saying, "The Hebrew servant, which thou hast brought unto us, came in unto me to mock me. [18] And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out." [19] And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, "After this manner did thy servant to me," that his [f]wrath was kindled. [20] And Joseph's master took him, and [g]put him into the prison, a place where the king's prisoners were bound; and he was there in the prison.

† Heb. *extended kindness unto him.*
[h] Ex. 3. 21. & 11. 3. & 12. 36. Ps. 106. 46. Pr. 16. 7. Da. 1. 9. Ac. 7. 9, 10.

[21] But the Lord was with Joseph,(11) and †showed him mercy, and [h]gave him favor in the sight of the keeper of the prison. [22] And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. [23] The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

A. M. 2287.
B. C. 1717.
[i] Ne. 1. 11.
[j] Pr. 16. 14.

Gen. xl.

[1] And it came to pass after these things, that [i]the butler of the king of Egypt and his baker had offended their lord the king of Egypt. [2] And Pharaoh [j]was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. [3] And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. [4] And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

[5] And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the

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(11) It will be observed that Joseph obtains the blessing by his virtue, which his elder brothers, Judah and Reuben, lost by the opposite vice. Reuben and Judah were deprived of the blessing by their incontinence; Simeon and Levi by their cruelty. Joseph therefore became the head of the family as the elder son of Rachel. Such was the manner in which moral lessons were enforced upon the Jews.—Vide Lightfoot in loc.

butler and the baker of the king of Egypt, which were bound in the prison. [6] And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. [7] And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, "Wherefore ‡look ye so sadly to-day?" [8] And they said unto him, "We [k]have dreamed a dream, and there is no interpreter of it." And Joseph said unto them, "Do [l]not interpretations belong to God? tell me them, I pray you."

[9] And the chief butler told his dream to Joseph, and said to him, "In my dream, behold a vine was before me, [10] and in the vine were three branches; and it was as though it budded, and her blossoms shot forth, and the clusters thereof brought forth ripe grapes. [11] And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." [12] And Joseph said unto him, "This [m]is the interpretation of it:—The three branches [n]are three days. [13] Yet within three days shall Pharaoh *lift up thy head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. [14] But †think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. [15] For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon."

[16] When the chief baker saw that the interpretation was good, he said unto Joseph, "I also was in my dream, and, behold, I had three ‡white baskets on my head. [17] And in the uppermost basket there was of all manner of *bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head." [18] And Joseph answered and said, "This is the interpretation thereof:—The three baskets are three days; [19] yet within three days shall Pharaoh †lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee."

[20] And it came to pass the third day, which was Pharaoh's [o]birthday, that he made a feast unto all his servants; and he ‡lifted up the head of the chief butler and of the chief baker among his servants. [21] And he restored the chief butler unto his butlership again; and [p]he gave the cup into Pharaoh's hand. [22] But he hanged the chief baker; as Joseph had interpreted to them. [23] Yet did not the chief butler remember Joseph, but [q]forgat him!

‡ Heb. are *your faces evil?* Ne. 2. 2.

k Ge. 41. 15.

l See Ge. 41. 16.

m Ge. 41. 12, 25. Ju. 7. 14. Da. 2. 36. & 4. 19.

n Ge. 41. 26.

* Or, *reckon*. 2 Ki. 25. 27. Ps. 3. 3. Je. 52. 31.

† Heb. *remember me with thee*. Jos. 2. 12. 1 Sa. 20. 14, 15. 2 Sa. 9. 1. 1 Ki. 2. 7. Lu. 23. 42.

‡ Or, *full of holes.*

* Heb. *meat of Pharaoh, the work of a baker,* or, *cook.*

† Or, *reckon thee, and take thy office from thee.*

o Mat. 14. 6.

‡ Or, *reckoned.* Mat. 25. 19.

p Ne. 2. 1.

q Job 19. 14. Ps. 31. 12. Ec. 9. 15, 16. Am. 6. 6.

SECT. IV.

A. M. 2288.
B. C. 1716.
HALES, 1899.
Canaan.

SECTION IV.—*The Death of Isaac.*

GEN. xxxv. 28, 29.

[28] AND the days of Isaac were an hundred and fourscore years. [29] And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him.

SECT. V.

A. M. 2289.
B. C. 1715.
HALES, 1872.
Egypt.

SECTION V.—*Elevation of Joseph.*

GEN. xli. 1-45.

Pharaoh's two dreams. 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced,* 45 *and marries.*

[1] AND it came to pass at the end of two full years, that Pharaoh dreamed; and, behold, he stood by the river. [2] And, behold, there came up out of the river seven well-favored kine and fat-fleshed; and they fed in a meadow. [3] And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed; and stood by the other kine upon the brink of the river. [4] And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke.

[*] Heb. *fat.*

[5] And he slept and dreamed the second time, and, behold, seven ears of corn came up upon one stalk, [*]rank and good. [6] And, behold, seven thin ears and blasted with the east wind sprung up after them. [7] And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream!

[a] Da. 2. 1. & 4. 5, 19.
[b] Ex. 7. 11, 22. Is. 29. 14. Da. 1. 20. & 2. 2. & 4. 7. Matt. 2. 1.

[8] And it came to pass in the morning [a]that his spirit was troubled; and he sent and called for all [b]the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dreams, but there was none that could interpret them unto Pharaoh.

[c] Ge. 40. 2, 3.
[d] Ge. 40. 5.
[e] Ge. 37. 36.
[f] Ge. 40. 12, &c.
[g] Ge. 40. 22.

[9] Then spake the chief butler unto Pharaoh, saying, "I do remember my faults this day. [10] Pharaoh [c]was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker. [11] And [d]we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. [12] And there was there with us a young man, a Hebrew, [e]servant to the captain of the guard; and we told him, and [f]he interpreted to us our dreams; to each man according to his dream he did interpret. [13] And it came to pass, [g]as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."

[h] Ps. 105. 20.
[†] Heb. *made him run.* 1 Sa. 2. 8. Ps. 113. 7, 8. Da. 2. 25.
[i] Ps. 25. 14. Da. 5. 16.
[‡] Or, *when thou hearest a dream thou canst interpret it.*

[14] Then [h]Pharaoh sent and called Joseph, and they [†]brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh. [15] And Pharaoh said unto Joseph, "I have dreamed a dream, and there is none that can interpret it; [i]and I have heard say of thee, that [‡]thou canst understand a dream to interpret it."

[j] Da. 2. 30. Ac. 3. 12. 2 Co. 3. 5.
[k] Ge. 40. 8. Da. 2. 22, 28, 47. & 4. 2.

[16] And Joseph answered Pharaoh, saying, "It [j]is not in me; [k]God shall give Pharaoh an answer of peace."

[*] Heb. *come to the inward parts of them.*
[†] Or, *small.*
[l] Da. 4. 7.

[17] And Pharaoh said unto Joseph, "In my dream, behold, I stood upon the bank of the river; [18] and, behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in a meadow. [19] And behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness. [20] And the lean and the ill-favored kine did eat up the first seven fat kine; [21] and when they had [*]eaten them up, it could not be known that they had eaten them; but they were still ill-favored as at the beginning. So I awoke. [22] And I saw in my dream, and, behold, seven ears came up in one stalk, full and good; [23] and, behold, seven ears, [†]withered, thin, and blasted with the east wind, sprung up after them. [24] And the thin ears devoured the seven good ears: [l]and I told this unto the magicians, but there was none that could declare it to me."

[m] Da. 2. 28, 29, 45. Re. 4. 1.
[n] 2 Ki. 8. 1.
[o] Ge. 47. 13.
[‡] Heb. *heavy.*
[*] Or, *prepared of God.* Nu. 23. 19. Is. 46. 10, 11.

[25] And Joseph said unto Pharaoh, "The dream of Pharaoh is one; [m]God hath showed Pharaoh what he is about to do. [26] The seven good kine are seven years; and the seven good ears are seven years: the dream is one. [27] And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be [n]seven years of famine. [28] This is the thing which I have spoken unto Pharaoh: what God is about to do he showeth unto Pharaoh. [29] Behold, there come seven years of great plenty throughout all the land of Egypt. [30] And there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of Egypt; and [o]the famine shall consume the land, [31] and the plenty shall not be known in the land by reason of that famine following; for it shall be very [‡]grievous. [32] And for that the dream was doubled unto Pharaoh twice: it is because the thing is [*]established by God, and God will shortly bring it to pass. [33] Now therefore let Pharaoh look out a man discreet and wise, and set him over the land

of Egypt. [34] Let Pharaoh do this, and let him appoint †officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. [35] And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. [36] And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land ‡perish not through the famine."

[37] And [p]the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. [38] And Pharaoh said unto his servants, "Can we find such a one as this is, a man [q]in whom the Spirit of God is?" [39] And Pharaoh said unto Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art. [40] Thou [r]shalt be over my house, and according unto thy word shall all my people *be ruled; only in the throne will I be greater than thou." [41] And Pharaoh said unto Joseph, "See! I have [s]set thee over all the land of Egypt." [42] And Pharaoh [t]took off his ring from his hand, and put it upon Joseph's hand, and [u]arrayed him in vestures of †fine linen, and put a gold chain about his neck; [43] and he made him to ride in the second chariot which he had; [v]and they cried before him, "‡Bow the knee!" and he made him ruler [w]over all the land of Egypt. [44] And Pharaoh said unto Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." [45] And Pharaoh called Joseph's name *Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah †priest of On. And Joseph went out over *all* the land of Egypt.

† Or, *overseers*. Pr. 6. 6–8.
‡ Heb. *be not cut off*. Ge. 47. 15, 19.
p Ps. 105. 19. Acts 7. 10.
q Nu. 27. 18. Job 32. 8. Pr. 2. 6. Da. 4. 8, 18. & 5. 11, 14.
r Ps. 105. 21, 22.
* Heb. *be armed*, or, *kiss*.
s Dan. 6. 3.
t Est. 3. 10. & 8. 2, 8.
u Est. 8. 15.
† Or, *silk*. Dan. 5. 7, 29.
v Est. 6. 9.
‡ Or, *Tender father*, Ge. 45. 8. Heb. *Abrech*.
w Ge. 42. 6. & 45. 8, 26.
* Which in the Coptic signifies, *A revealer of secrets*, or, *The man to whom secrets are revealed*.
† Or, *prince*, ver. 50. Ex. 2. 16. 2 Sa. 8. 18. & 20. 26.

SECT. VI.

A. M. ab. 2289.
B. C. ab. 1715.
T. 1707.

Egypt.

SECTION VI.—*The Famine in Egypt, and first Journey of the Brothers of Joseph to buy Corn.*

GEN. xli. 46, *to the end, and chap.* xlii.

Joseph collects all the corn in the seven plenteous years. 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.* — Chap. xlii. 1 *Jacob sendeth his ten sons to buy corn in Egypt.* 16 *They are imprisoned by Joseph for spies.* 18 *They are set at liberty, on condition to bring Benjamin.* 21 *They have remorse for Joseph.* 24 *Simeon is kept for a pledge.* 25 *They return with corn, and their money.* 29 *Their relation to Jacob.* 36 *Jacob refuseth to send Benjamin.*

[46] AND Joseph was thirty years old when he [a]stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. [47] And in the seven plenteous years the earth brought forth by handfuls. [48] And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities; the food in the field, which was round about every city, laid he up in the same. [49] And Joseph gathered corn [b]as the sand of the sea, very much, until he left numbering; for it was without number.

[50] And [c]unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah *priest of On bare unto him. [51] And Joseph called the name of the firstborn †Manasseh; "For God," *said he*, "hath made me forget all my toil, and all my father's house." [52] And the name of the second called he ‡Ephraim; "For God hath caused me to be [d]fruitful in the land of my affliction."

[53] And the seven years of plenteousness that was in the land of Egypt were ended. [54] And [e]the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands, but in all the land of Egypt there was bread. [55] And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, "Go unto Joseph, what he saith to you, do." [56] And the famine was over all the face of the earth; and Joseph opened *all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. [57] And [f]all countries came into Egypt to Joseph for to buy corn; because that the famine was *so* sore in all lands.

a 1 Sa. 16. 21. 1 Ki. 10. 8. & 12. 6, 8. Pr. 22. 29. Da. 1. 5, 19.
b Ge. 22. 17. Ju. 7. 12. 1 Sa. 13. 5. Ps. 78. 27.
c Ge. 46. 20. & 48. 5.
* Or, *prince*, ver. 45.
B. C. ab. 1712.
† That is, *forgetting*.
B. C. ab. 1711.
‡ That is, *fruitful*.
d Ge. 49. 22.
B. C. 1708.
e Ps. 105. 16. Acts 7. 11.
* Heb. *all wherein* was. Ge. 47. 14, 24.
f De. 9. 23.

GEN. xlii.

[1] Now when [g]Jacob saw that there was corn in Egypt, Jacob said unto his sons, "Why do ye look one upon another?" [2] And he said, "Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us from thence, that we [h]may live, and not die."

[3] And Joseph's ten brethren went down to buy corn in Egypt. [4] But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure mischief befall him." [5] And the sons of Israel came to buy corn among those that came; for the famine was [i]in the land of Canaan. [6] And Joseph was the governor over the land, and he it was that sold to all the people of the land; and Joseph's brethren came, and [j]bowed down themselves before him with their faces to the earth. [7] And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake †roughly unto them; and he said unto them, "Whence come ye?" And they said, "From the land of Canaan to buy food." [8] And Joseph knew his brethren, but they knew not him. [9] And Joseph [k]remembered the dreams which he dreamed of them, and said unto them, "Ye are spies! to see the nakedness of the land ye are come." [10] And they said unto him, "Nay, my lord, but to buy food are thy servants come. [11] We are all one man's sons; we are true men, thy servants are no spies." [12] And he said unto them, "Nay, but to see the nakedness of the land ye are come." [13] And they said, "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one [l]is not." [14] And Joseph said unto them, "That is it that I spake unto you, saying, 'Ye are spies:' [15] hereby ye shall be proved. [m]By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither! [16] Send one of you, and let him fetch your brother, and ye shall be ‡kept in prison, that your words may be proved, whether there be any truth in you; or else by the life of Pharaoh surely ye are spies." [17] And he *put them all together into ward three days. [18] And Joseph said unto them the third day, "This do, and live; [n]for I fear God. [19] If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses; [20] but [o]bring your youngest brother unto me, so shall your words be verified, and ye shall not die." And they did so.[a]

[21] And they said one to another, "We [p]are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; [q]therefore is this distress come upon us." [22] And Reuben answered them, saying, "Spake [r]I not unto you, saying, 'Do not sin against the child;' and ye would not hear? therefore, behold, also his blood is [s]required." [23] And they knew not that Joseph understood them; for †he spake unto them by an interpreter. [24] And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

[25] Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: [t]and thus did he unto them. [26] And they laded their asses with the corn and departed thence. [27] And [u]as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth! [28] And he said unto his brethren, "My money is restored; and, lo, it is even in my sack!" And their heart ‡failed them, and they were afraid, saying one to another, "What is this that God hath done unto us?"

[29] And they came unto Jacob their father unto the land of Canaan,

g Ac. 7. 12.
h Ge. 43. 8. Ps. 118. 17. Is. 38. 1.
i Acts 7. 11.
j Ge. 37. 7.
† Heb. *hard things with them.*
k Ge. 37. 5, 9.
l Ge. 37. 30. & 44. 20. La. 5. 7.
m See 1 Sam. 1. 26. & 17. 55. Jud. 11. 7.
‡ Heb. *bound.*
* Heb. *gathered.*
n Lev. 25. 43. Neh. 5. 15.
o Ge. 43. 5. & 44. 23.
a i. e. they allowed one of their number to be bound.—*Ed.*
p Job 36. 8, 9. Hos. 5. 15.
q Pr. 21. 13. Mat. 7. 2.
r Ge. 37. 21.
s Ge. 9. 5. 1 Ki. 2. 32. 2 Ch. 24. 22. Ps. 9. 12. Luke 11. 50, 51.
† Heb. *an interpreter* was *between them.*
t Mat. 5. 44. Ro. 12. 17, 20, 21.
u See Ge. 43. 21.
‡ Heb. *went forth.*

* Heb. *with us hard things.*
v Ge. 34. 10.

and told him all that befell unto them; saying, [30] "The man, who is the lord of the land, spake *roughly to us, and took us for spies of the country. [31] And we said unto him, 'We are true men; we are no spies: [32] we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.' [33] And the man, the lord of the country, said unto us, 'Hereby shall I know that ye are true men; leave one of your brethren *here* with me, and take food for the famine of your households, and be gone. [34] And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall [v]traffick in the land.'"

w See Ge. 43. 21.
x Ge. 43. 14.
y Ge. 37. 33. & 44. 28.
z Ge. 37. 35 & 44. 29, 31.

[35] And it came to pass as they emptied their sacks, that, behold, [w]every man's bundle of money was in his sack! and when *both* they and their father saw the bundles of money, they were afraid. [36] And Jacob their father said unto them, "Me have ye [x]bereaved *of my children:* Joseph is not, and Simeon is not, and ye will take Benjamin *away:* all these things are against me!" [37] And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him to thee again." [38] And he said, "My son shall not go down with you, for [y]his brother is dead, and he is left alone; [z]if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

SECT. VII.

A. M. 2298.
B. C. 1706.

Canaan.

SECTION VII.—*Second Descent of the Brethren of Joseph into Egypt—He maketh himself known to them.*

GEN. xliii., xliv., *and* xlv.

Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his brethren. 31 He maketh them a feast. — Chap. xliv. 1 *His policy to stay his brethren. 14 Judah's humble supplication to Joseph.* — Chap. xlv. 1 *Joseph maketh himself known to his brethren. 5 He comforteth them in God's providence. 9 He sendeth for his father. 16 Pharaoh confirmeth it. 21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the news.*

a Ge. 41. 54, 57.

[1] AND the famine was [a]sore in the land. [2] And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food."

* Heb. *protesting protested.*
b Ge. 42. 20.
† Heb. *asking asked us.*
‡ Heb. *mouth.*
* Heb. *knowing could we know?*
c Philem. 18, 19.
† Or, *twice by this.*
d See Ge. 32. 20. Pr. 18. 16.
e Ge. 37. 25. Je. 8. 22.
f Ge. 42. 25, 35.

[3] And Judah spake unto him, saying, "The man *did solemnly protest unto us, saying, 'Ye shall not see my face, except your [b]brother be with you.' [4] If thou wilt send our brother with us, we will go down and buy thee food: [5] but if thou wilt not send him, we will not go down: for the man said unto us, 'Ye shall not see my face, except your brother be with you.'" [6] And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" [7] And they said, "The man †asked us straitly of our state, and of our kindred, saying, 'Is your father yet alive? have ye another brother?' and we told him according to the ‡tenor of these words: *could we certainly know that he would say, Bring your brother down?" [8] And Judah said unto Israel his father, "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. [9] I will be surety for him, of my hand shalt thou require him; [c]if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: [10] for except we had lingered, surely now we had returned †this second time." [11] And their father Israel said unto them, "If it must be so now, do this; take of the best fruits in the land in your vessels, and [d]carry down the man a present, a little [e]balm, and a little honey, spices, and myrrh, nuts, and almonds. [12] And take double money in your hand; and the money [f]that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. [13] Take also your brother, and arise, go again unto the man; [14] and God Almighty give you

mercy before the man, that he may send away your other brother, and Benjamin: ‡if I be bereaved *of my children*, I am bereaved!" [15] And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. [16] And when Joseph saw Benjamin with them, he said to [g]the ruler of his house, "Bring these men home, and *slay, and make ready; for these men shall †dine with me at noon." [17] And the man did as Joseph bade; and the man brought the men into Joseph's house. [18] And the men were afraid, because they were brought into Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may ‡seek occasion against us, and fall upon us, and take us for bondmen, and our asses." [19] And they came near to the steward of Joseph's house, and they communed with him at the door of the house, [20] and said, "O sir! *we came indeed down at the first time to buy food. [21] And [h]it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight! and we have brought it again in our hand. [22] And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks." [23] And he said, "Peace be to you, fear not! your God, and the God of your father, hath given you treasure in your sacks: †I had your money." And he brought Simeon out unto them. [24] And the man brought the men into Joseph's house, and [i]gave them water, and they washed their feet; and he gave their asses provender. [25] And they made ready the present against Joseph came at noon; for they heard that they should eat bread there.

[26] And when Joseph came home, they brought him the present which was in their hand into the house, and [j]bowed themselves to him to the earth. [27] And he asked them of their ‡welfare, and said, "*Is your father well, the old man of whom ye spake? Is he yet alive?" [28] And they answered, "Thy servant our father is in good health, he is yet alive." [k]And they bowed down their heads, and made obeisance. [29] And he lifted up his eyes, and saw his brother Benjamin, [l]his mother's son, and said, "Is this your younger brother, [m]of whom ye spake unto me?" And he said, "God be gracious unto thee, my son!" [30] And Joseph made haste, for [n]his bowels did yearn unto his brother; and he sought where to weep, and he entered into his chamber, and [o]wept there. [31] And he washed his face, and went out, and refrained himself, and said, "Set on bread." [32] And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews, for that is [p]an abomination unto the Egyptians. [33] And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marvelled one at another. [34] And he took *and sent* messes unto them from before him; but Benjamin's mess was five times so much as any of theirs. And they drank, and †were merry with him.

Gen. xliv.

[1] And he commanded ‡the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. [2] And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money." And he did according to the word that Joseph had spoken. [3] As soon as the morning was light, the men were sent away, they and their asses. [4] And when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, "Up! follow after the men; and when thou dost overtake them, say unto them, Wherefore have

‡ Or, *and I, as I have been, &c.* Est. 4. 16.

[g] See Ge. 24. 2.

* Heb. *kill a killing.* 1 Sa. 25. 11.

† Heb. *eat.*

‡ Heb. *roll himself upon us*, Job 30. 14.

* Heb. *coming down we came down*. Ge. 42. 3, 10.

[h] Ge. 42. 27, 35.

† Heb. *your money came to me.*

[i] Ge. 18. 4. & 24. 32.

[j] Ge. 37. 7, 10.

‡ Heb. *peace*. Ge. 37. 14.

* Heb. Is *there peace to your father?* Ge. 42. 11, 13.

[k] Ge. 37. 7, 10.

[l] Ge. 35. 17, 18.

[m] Ge. 42. 13.

[n] 1 Ki. 3. 26.

[o] Ge. 42. 24.

[p] Ge. 46. 34. Ex. 8. 26.

† Heb. *drank largely*: see Hag. 1. 6. John 2. 10.

‡ Heb. him *that* was *over his house.*

ye rewarded evil for good? [5] Is not this it in which my lord drinketh,
* Or, *maketh trial*, ver. 15. and whereby indeed he *divineth? ye have done evil in so doing."
[6] And he overtook them, and he spake unto them these same words.
[7] And they said unto him, "Wherefore saith my lord these words?
God forbid that thy servants should do according to this thing. [8] Behold,
[q] Ge. 43. 21. [q]the money, which we found in our sacks' mouths, we brought
again unto thee out of the land of Canaan; how then should we
steal out of thy lord's house silver or gold? [9] With whomsoever
[r] Ge. 31. 32. of thy servants it be found, [r]both let him die, and we also will be my
lord's bondmen." [10] And he said, "Now also let it be according unto
your words; he with whom it is found shall be my servant, and ye
shall be blameless." [11] Then they speedily took down every man his
sack to the ground, and opened every man his sack. [12] And he searched,
and began at the eldest, and left at the youngest: and the cup
[s] Ge. 37. 29, 34. Nu. 14. 6. 2 Sa. 1. 11. was found in Benjamin's sack. [13] Then they [s]rent their clothes, and
laded every man his ass, and returned to the city.

[14] And Judah and his brethren came to Joseph's house, for he was
[t] Ge. 37. 7. yet there; and [t]they fell before him on the ground. [15] And Joseph
said unto them, "What deed is this that ye have done? wot ye not
† Or, *make trial*, ver. 5. that such a man as I can certainly †divine?" [16] And Judah said,
"What shall we say unto my lord? what shall we speak? or how
shall we clear ourselves? God hath found out the iniquity of thy servants;
behold, we are my lord's servants, both we, and he also with
whom the cup is found." [17] And he said, "God forbid that I should
do so: but the man in whose hand the cup is found, he shall be my
servant; and as for you, get you up in peace unto your father."

[18] Then Judah came near unto him, and said, "Oh my lord! let
[u] Ge. 18. 30, 32. Ex. 32. 22. thy servant, I pray thee, speak a word in my lord's ears, and [u]let not
thine anger burn against thy servant; for thou art even as Pharaoh.
[19] My lord asked his servants, saying, 'Have ye a father, or a brother?'
[v] Ge. 37. 3. [20] And we said unto my lord, 'We have a father, an old man, and [v]a
child of his old age, a little one; and his brother is dead, and he alone
is left of his mother, and his father loveth him.' [21] And thou saidst
[w] Ge. 42. 15, 20. unto thy servants, 'Bring [w]him down unto me, that I may set mine
eyes upon him.' [22] And we said unto my lord, 'The lad cannot leave
his father, for if he should leave his father, his father would die.'
[23] And thou saidst unto thy servants, 'Except your youngest brother
come down with you, ye shall see my face no more.' [24] And it came to
pass when we came up unto thy servant my father, we told him the
words of my lord. [25] And our father said, 'Go again, and buy us a
little food.' [26] And we said, 'We cannot go down: if our youngest
brother be with us, then will we go down; for we may not see the
man's face, except our youngest brother be with us.' [27] And thy servant
[x] Ge. 46. 19. my father said unto us, 'Ye know that [x]my wife bare me two
[y] Ge. 37. 33. sons; [28] and the one went out from me, and I said, Surely [y]he is torn
[z] Ge. 42. 36, 38. in pieces: and I saw him not since. [29] And if ye [z]take this also from
me, and mischief befall him, he shall bring down my gray hairs with
sorrow to the grave. [30] Now therefore when I come to thy servant my
[a] 1 Sa. 18. 1. father, and the lad be not with us, (seeing that [a]his life is bound up in
the lad's life), [31] it shall come to pass, when he seeth that the lad is
not with us, that he will die; and thy servants shall bring down the
gray hairs of thy servant our father with sorrow to the grave. [32] For
thy servant became surety for the lad unto my father, saying, 'If I
bring him not unto thee, then I shall bear the blame to my father for
[b] Ex. 32. 32. ever.' [33] Now therefore, I pray thee, [b]let thy servant abide instead of
the lad a bondman to my lord; and let the lad go up with his brethren.
[34] For how shall I go up to my father, and the lad be not with

me? lest peradventure I see the evil that shall ‡come on my father."

Gen. xlv.

[1] Then Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me." And there stood no man with him while Joseph made himself known unto his brethren. [2] And he *wept aloud; and the Egyptians and the house of Pharaoh heard. [3] And Joseph said unto his brethren, "I [c]am Joseph; doth my father yet live?" And his brethren could not answer him; for they were †troubled at his presence. [4] And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said, "I am Joseph your brother, [d]whom ye sold into Egypt. [5] Now therefore be not grieved, ‡nor angry with yourselves, that ye sold me hither; [e]for God did send me before you to preserve life. [6] For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest. [7] And God sent me before you *to preserve you a posterity in the earth, and to save your lives by a great deliverance. [8] So now it was not you that sent me hither, but God; and he hath made me [f]a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. [9] Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not, [10] and [g]thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast, [11] and there will I nourish thee, (for yet there are five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty. [12] And, behold, your eyes see, and the eyes of my brother Benjamin, that it is [h]my mouth that speaketh unto you. [13] And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and [i]bring down my father hither." [14] And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. [15] Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

[16] And the fame thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come;" and it †pleased Pharaoh well, and his servants. [17] And Pharaoh said unto Joseph, "Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan, [18] and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat [j]the fat of the land. [19] Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. [20] Also ‡regard not your stuff; for the good of all the land of Egypt is yours."

[21] And the children of Israel did so: and Joseph gave them wagons, according to the *commandment of Pharaoh, and gave them provision for the way. [22] To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and [k]five changes of raiment. [23] And to his father he sent after this manner; ten asses †laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. [24] So he sent his brethren away, and they departed; and he said unto them, "See that ye fall not out by the way."

[25] And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, [26] and told him, saying, "Joseph is yet alive, and he is governor over all the land of Egypt!" And ‡Jacob's heart fainted, for he believed them not. [27] And they told him all the words of Joseph, which he had said unto them; and when he saw the wag-

‡ Heb. *find my father*. Ex. 18. 8. Job 31. 29. Ps. 116. 3. & 119. 143.

* Heb. *gave forth his voice in weeping*. Nu. 14. 1.

c Ac. 7. 13.

† Or, *terrified*. Job 4. 5. & 23. 15. Mat. 14. 26.

d Ge. 37. 28.

‡ Heb. *neither let there be anger in your eyes*. Is. 40. 2. 2 Co. 2. 7.

e Ge. 50. 20. Ps. 105. 16, 17. See 2 Sa. 16. 10, 11.

* Heb. *to put for you a remnant*.

f Ge. 41. 43. Ju. 17. 10. Job 29. 16.

g Ge. 47. 1.

h Ge. 42. 23.

i Ac. 7. 14.

† Heb. *was good in the eyes of Pharaoh*. Ge. 41. 37.

j Ge. 27. 28. Nu. 18. 12, 29.

‡ Heb. *let not your eyes spare, &c.*

* Heb. *mouth*. Nu. 3. 16.

k Ge. 43. 34.

† Heb. *carrying*.

‡ Heb. *his*. Job 29. 24. Ps. 126. 1. Lu. 24. 11, 41.

ons which Joseph had sent to carry him, the spirit of Jacob their father revived. [28] And Israel said, "It is enough, Joseph my son is yet alive; I will go and see him before I die."

SECT. VIII.
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A. M. 2288.
B. C. 1706.
HALES, 1863.
Canaan.
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SECT. VII.—*Journey of Jacob into Egypt with his Family.*

GEN. xlvi. 1–7, xxxvii. *beginning of ver.* 2, xlvi. 8, *to the end, and* xlvii. 1–12.

Jacob is comforted by God at Beer-sheba. 5 *Thence he with his company goeth into Egypt.* 8 *The number of his family that went into Egypt.* 28 *Joseph meeteth Jacob.* 31 *He instructeth his brethren how to answer Pharaoh.* — Chap. xlvii. 1 *Joseph presenteth five of his brethren,* 7 *and his father, before Pharaoh.* 11 *He giveth them habitation and maintenance.*

[1] AND Israel took his journey with all that he had, and came to [a]Beer-sheba, and offered sacrifices [b]unto the God of his father Isaac. [2] And God spake unto Israel [c]in the visions of the night, and said, "Jacob! Jacob!" And he said, "Here am I." [3] And he said, "I am God, [d]the God of thy father; fear not to go down into Egypt, for I will there [e]make of thee a great nation. [4] I [f]will go down with thee into Egypt, and I will also surely [g]bring thee up again; and [h]Joseph shall put his hand upon thine eyes." [5] And [i]Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons [j]which Pharaoh had sent to carry him. [6] And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, [k]Jacob, and all his seed with him; his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

[2] These are the generations of Jacob, [8] and [l]these are the names of the children of Israel, which came into Egypt, Jacob and his sons: [m]Reuben, Jacob's firstborn. [9] And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

[10] And [n]the sons of Simeon; *Jemuel, and Jamin, and Ohad, and †Jachin, and ‡Zohar, and Shaul the son of a Canaanitish woman.

[11] And the sons of [o]Levi; *Gershon, Kohath, and Merari.

[12] And the sons of [p]Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but [q]Er and Onan died in the land of Canaan. And [r]the sons of Pharez were Hezron and Hamul.

[13] And [s]the sons of Issachar; Tola, and †Phuvah, and Job, and Shimron.

[14] And the sons of Zebulun; Sered, and Elon, and Jahleel.

[15] These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

[16] And the sons of Gad; [t]Ziphion, and Haggi, Shuni, and ‡Ezbon, Eri, and *Arodi, and Areli.

[17] And [u]the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

[18] These [v]are the sons of Zilpah, [w]whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls. [19] The sons of Rachel [x]Jacob's wife; Joseph and Benjamin.

[20] And [y]unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah †priest of On bare unto him.

[21] And [z]the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, [a]Ehi, and Rosh, [b]Muppim, and ‡Huppim, and Ard.

[22] These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

[23] And [c]the sons of Dan; *Hushim.

[24] And [d]the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

[25] These [e]are the sons of Bilhah, [f]which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

[a] Ge. 21. 31, 33. & 28. 10.
[b] Ge. 26. 24, 25. & 31. 42.
[c] See Ge. 15. 1.
[d] Ge. 28. 13.
[e] See Ge. 12. 2.
[f] Ge. 28. 15. & 48. 21.
[g] Ge. 15. 16. & 50. 13, 24, 25. Ex. 3. 8.
[h] Ge. 50. 1.
[i] Ac. 7. 15.
[j] Ge. 45. 19, 21.
[k] De. 26. 5. Jos. 24. 4. Ps. 105. 23. Is. 52. 4.
[l] Ex. 1. 1. & 6. 14.
[m] Nu. 26. 5. 1 Ch. 5. 1.
[n] Ex. 6. 15. 1 Ch. 4. 24.
* Or, *Nemuel.*
† Or, *Jarib.*
‡ Or, *Zerah,* 1 Ch. 4. 24.
[o] 1 Ch. 6. 1, 16.
* Or, *Gershom.*
[p] 1 Ch. 2. 3. & 4. 21.
[q] Ge. 38. 3, 7, 10.
[r] Ge. 38. 29. 1 Ch. 2. 5.
[s] 1 Ch. 7. 1.
† Or, *Puah, and Jashub.*
[t] Nu. 26. 15, &c. *Zephon.*
‡ Or, *Ozni.*
* Or, *Arod.*
[u] 1 Ch. 7. 30.
[v] Ge. 30. 10.
[w] Ge. 29. 24.
[x] Ge. 44. 27.
[y] Ge. 41. 50.
† Or, *prince.* So Ge. 41. 45.
[z] 1 Chron. 7. 6. & 8. 1.
[a] Numb. 26. 38, *Ahiram.* 1 Ch. 8. 1, *Aharah.*
[b] Numb. 26. 39, *Shupham.* 1 Chr. 7. 12, *Shuppim.*
‡ *Hupham.* Nu. 26. 39.
[c] 1 Ch. 7. 12.
* Or, *Shuham,* Num. 26. 42.
[d] 1 Ch. 7. 13.
[e] Ge. 30. 5, 7.
[f] Ge. 29. 29.

[26] All [g]the souls that came with Jacob into Egypt, which came out of his †loins, besides Jacob's sons' wives, all the souls were threescore and six.

[g] Ex. 1. 5.
† Heb. *thigh*, Ge. 35. 11.

[27] And the sons of Joseph, which were born him in Egypt, were two souls: [h]all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

[h] Deut. 10. 22. See Acts 7. 14.

[28] And he sent Judah before him unto Joseph, [i]to direct his face unto Goshen; and they came into the land of Goshen. [29] And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he [j]fell on his neck, and wept on his neck a good while. [30] And Israel said unto Joseph, "Now [k]let me die, since I have seen thy face, because thou art yet alive." [31] And Joseph said unto his brethren, and unto his father's house, "I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; [32] and the men are shepherds, for ‡their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. [33] And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? [34] that ye shall say, Thy servants' trade hath been about cattle [l]from our youth even until now, both we, and also our fathers; that ye may dwell in the land of Goshen, for every shepherd is [m]an abomination unto the Egyptians."

[i] Ge. 31. 21.
[j] So Ge 45. 14.
[k] So Luke 2. 29, 30.
‡ Heb. *they are men of cattle.*
[l] Ge. 30. 35. & 34. 5. & 37. 12.
[m] Ge. 43. 32.

Gen. xlvii. 1–12.

[1] Then Joseph came and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in [n]the land of Goshen." [2] And he took some of his brethren, *even* five men, and [o]presented them unto Pharaoh. [3] And Pharaoh said unto his brethren, "What is your occupation?" And they said unto Pharaoh, "Thy servants are shepherds, both we, and also our fathers." [4] They said moreover unto Pharaoh, "For [p]to sojourn in the land are we come, for thy servants have no pasture for their flocks, [q]for the famine is sore in the land of Canaan; now therefore, we pray thee, let thy servants dwell in the land of Goshen."

[n] Ge. 45. 10.
[o] Acts 7. 13.
[p] Ge. 15. 13. De. 26. 5.
[q] Ge. 43. 1. Acts 7. 11.

[5] And Pharaoh spake unto Joseph, saying, "Thy father and thy brethren are come unto thee. [6] The [r]land of Egypt is before thee, in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any men of activity among them, then make them rulers over my cattle."

[r] Ge. 20. 15.

[7] And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh. [8] And Pharaoh said unto Jacob, "*How old art thou?" [9] And Jacob said unto Pharaoh, "The [s]days of the years of my pilgrimage are an hundred and thirty years; [t]few and evil have the days of the years of my life been, and [u]have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." [10] And Jacob blessed Pharaoh, and went out from before Pharaoh.

* Heb. *How many are the days of the years of thy life?*
[s] He. 11. 13. Ps. 39. 12.
[t] Job 14. 1. See Ge. 27. 41, 42. & 31. 2. & 32. 11. & 34. 30. & 35. 19, 22. & 37. 33–35.
[u] Ge. 25. 7. & 35. 28.

[11] And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of [v]Rameses, as Pharaoh had commanded. [12] And Joseph nourished his father, and his brethren, and all his father's household, with bread, †according to their families.

[v] Ex. 1. 11. & 12. 37.
† Or, *as a little child is nourished.* Heb. *according to the little ones.* Ge. 50. 21.

SECT. IX.
A. M. 2300.
B. C. 1704.
Hales, 1872.
Egypt.

Sect IX.—*Government of Egypt by Joseph.*

Gen. xlvii. 13–26.

Continuance of the famine, Joseph getteth all the Egyptians' money, 16 *their cattle,* 18 *their lands to Pharaoh.* 22 *The priests' land was not bought.* 23 *He letteth the land to them for a fifth part.*

[13] And there was no bread in all the land; for the famine was very sore, [a]so that the land of Egypt and *all* the land of Canaan fainted by

[a] Ge. 41. 30. Ac. 7. 11.

b Ge. 41. 56. reason of the famine. [14] And [b]Joseph gathered up all the money that
was found in the land of Egypt, and in the land of Canaan, for the
corn which they bought: and Joseph brought the money into
Pharaoh's house. [15] And when money failed in the land of Egypt, and
in the land of Canaan, all the Egyptians came unto Joseph, and said,
"Give us bread: for why should we die in thy presence? for the
money faileth." [16] And Joseph said, "Give your cattle; and I will
give you for your cattle, if money fail." [17] And they brought their
cattle unto Joseph: and Joseph gave them bread *in exchange* for
horses, and for the flocks, and for the cattle of the herds, and for the
* Heb. *led them.* asses; and he *fed them with bread for all their cattle for that year.

[18] When that year was ended, they came unto him the second year,
and said unto him, "We will not hide it from my lord, how that our
money is spent; my lord also hath our herds of cattle; there is not
aught left in the sight of my lord, but our bodies and our lands:
[19] wherefore shall we die before thine eyes, both we and our land?
buy us and our land for bread, and we and our land will be servants
unto Pharaoh: and give us seed, that we may live, and not die, that
the land be not desolate." [20] And Joseph bought all the land of Egypt
for Pharaoh; for the Egyptians sold every man his field, because the
famine prevailed over them: so the land became Pharaoh's. [21] And as
for the people, he removed them to cities from one end of the borders
c Ezra 7. 24. of Egypt even to the other end thereof. [22] Only [c]the land of the
† Or, *princes*, ver. 26. Ge. 41. 45. †priests bought he not; for the priests had a portion assigned them of
Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. [23] Then Joseph said unto the people,
"Behold, I have bought you this day and your land for Pharaoh: lo,
here is seed for you, and ye shall sow the land. [24] And it shall come
to pass in the increase, that ye shall give the fifth part unto Pharaoh,
and four parts shall be your own, for seed of the field, and for your
food, and for them of your households, and for food for your little
d Ge. 33. 15. ones." [25] And they said, "Thou hast saved our lives: [d]let us find grace
in the sight of my lord, and we will be Pharaoh's servants." [26] And
Joseph made it a law over the land of Egypt unto this day, that
‡ Or, *princes*, ver. 22. Pharaoh should have the fifth part; except the land of the ‡priests
only, which became not Pharaoh's.

PART VI.

FROM THE DEATH OF JACOB TO THE DEATH OF JOSEPH.

SECT. I.

A. M. 2315.
B. C. 1689.
HALES, 1846.
Goshen.

SECTION I.—*Death of Jacob, and his Blessing on his Sons.*

GEN. xlvii. 27, *to the end, chap.* xlviii. *and* xlix.

Jacob's age. 29 *He sweareth Joseph to bury him with his fathers.* — Chap. xlviii. 1 *Joseph with his sons visiteth his sick father.* 2 *Jacob strengtheneth himself to bless them.* 3 *He repeateth the promise.* 5 *He taketh Ephraim and Manasseh as his own.* 7 *He telleth Joseph of his mother's grave.* 9 *He blesseth Ephraim and Manasseh.* 17 *He preferreth the younger before the elder.* 21 *He prophesieth their return to Canaan.* — Chap. xlix. 1 *Jacob calleth his sons to bless them.* 3 *Their blessing in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

[27] AND Israel dwelt in the land of Egypt, in the country of Goshen;
a Ge. 46. 3. and they had possessions therein, and [a]grew, and multiplied exceedingly. [28] And Jacob lived in the land of Egypt seventeen years: so
* Heb. *the days of the years of his life:* see ver. 9. *the whole age of Jacob was an hundred forty and seven years.

[29] And the time [b]drew nigh that Israel must die; and he called his
b So De. 31. 14. 1 Ki. 2. 1. son Joseph, and said unto him, "If now I have found grace in thy
c Ge. 24. 2. sight, [c]put, I pray thee, thy hand under my thigh, and [d]deal kindly and
d Ge. 24. 49. truly with me. [e]Bury me not, I pray thee, in Egypt; [30] but [f]I will lie
e So Ge. 50. 25. *f* 2 Sa. 19. 37. with my fathers, and thou shalt carry me out of Egypt, and [g]bury me
g Ge. 50. 5, 13. in their burying-place." And he said, "I will do as thou hast said."

[31] And he said, "Swear unto me." And he sware unto him. And Israel [h]bowed himself upon the bed's head.

Gen. xlviii.

[1] And it came to pass after these things, that one told Joseph, "Behold, thy father is sick;" and he took with him his two sons Manasseh and Ephraim. [2] And one told Jacob, and said, "Behold, thy son Joseph cometh unto thee;" and Israel strengthened himself, and sat upon the bed.

[3] And Jacob said unto Joseph, "God Almighty appeared unto me at [i]Luz in the land of Canaan, and blessed me, [4] and said unto me, 'Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.' [5] And now thy [j]two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. [6] And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. [7] And as for me, when I came from Padan, [k]Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Bethlehem."

[8] And Israel beheld Joseph's sons, and said, "Who are these?" [9] And Joseph said unto his father, "They [l]are my sons, whom God hath given me in this place." And he said, "Bring them, I pray thee, unto me, and [m]I will bless them." [10] Now the eyes of Israel were †dim for age, so that he could not see. And he brought them near unto him; and [n]he kissed them, and embraced them. [11] And Israel said unto Joseph, "I [o]had not thought to see thy face: and, lo, God hath showed me also thy seed." [12] And Joseph brought them out from between his knees, and [p]he bowed himself with his face to the earth. [13] And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. [14] And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. [15] And [q]he blessed Joseph, and said,—

"God, before whom my fathers Abraham and Isaac did walk,
The God which fed me all my life long unto this day,
[16] The [r]Angel which redeemed me from all evil,
Bless the lads!
And let my name be named on them,
And the name of my fathers Abraham and Isaac;
And let them ‡grow into a multitude in the midst of the earth."

[17] And when Joseph saw that his father laid his right hand upon the head of Ephraim, it *displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. [18] And Joseph said unto his father, "Not so, my father, for this is the firstborn; put thy right hand upon his head." [19] And his father refused, and said, "I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly [s]his younger brother shall be greater than he, and his seed shall become a †multitude of nations." [20] And he blessed them that day, saying, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh;" and he set Ephraim before Manasseh.

[21] And Israel said unto Joseph, "Behold, I die; but [t]God shall be with you, and bring you again unto the land of your fathers. [22] Moreover [u]I have given to thee one portion above thy brethren, which I took out of the hand [v]of the Amorite with my sword and with my bow."

[h] 1 Ki. 1. 47. He. 11. 21.

[i] Ge. 28. 13, 19. & 35. 6, 9, &c.

[j] Ge. 41. 50. Jos. 13. 7. & 14. 4.

[k] Ge. 35. 16, 19.

[l] So Ge. 33. 5.

[m] Ge. 27. 4.

† Heb. *heavy*. Is. 6. 10. & 59. 1.

[n] Ge. 27. 27.

[o] Ge. 45. 26.

[p] Ex. 20. 12.

[q] Heb. 11. 21.

[r] Ge. 28. 15. & 31. 11, 13, 24. Ps. 34. 22.

‡ Heb. *as fishes do increase*: see Nu. 26. 34, 37.

* Heb. *was evil in his eyes*. Ge. 28. 8.

[s] Nu. 1. 33, 35. & 2. 19, 21. De. 33. 17. Re. 7. 6, 8.

† Heb. *fulness*.

[t] Ge. 46. 4. & 50. 24.

[u] Jos. 24. 32. 1 Ch. 5. 2. John 4. 5.

[v] Ge. 34. 28. Jos. 17. 14, &c.

GEN. xlix.

[1] And Jacob called unto his sons, and said, "Gather yourselves together, that I may [w]tell you that which shall [x]befall you in the last days.(12)

[2] "Gather yourselves together, and hear, ye sons of Jacob,
And hearken unto Israel your father.
[3] "REUBEN, thou art my firstborn,
My might, and [y]the beginning of my strength,
The excellency of dignity, and the excellency of power.
4 Unstable as water, ‡thou shalt not excel;
Because thou [z]wentest up to thy father's bed;
Then defiledst thou it: *he went up to my couch.
[5] "SIMEON [a]and LEVI are brethren;
†Instruments of cruelty are in their habitations.
6 O my soul, [b]come not thou into their secret!
Unto [c]their assembly, mine honor, be not thou united!
For in their anger they slew a man,
And in their selfwill they ‡digged down a wall.
7 Cursed be their anger, for it was fierce;
And their wrath, for it was cruel.
I [d]will divide them in Jacob,
And scatter them in Israel.
[8] "JUDAH, [e]thou art he whom thy brethren shall praise.
Thy [f]hand shall be in the neck of thine enemies,
Thy [g]father's children shall bow down before thee.
9 Judah [h]is a lion's whelp;
From the prey, my son, thou art gone up.
He [i]stooped down, he couched as a lion,
And as an old lion—who shall rouse him up?
10 The [j]sceptre shall not depart from Judah,
Nor [k]a lawgiver [l]from between his feet,
Until [m]Shiloh come;
And [n]unto him shall the gathering of the people be.
11 Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He washed his garments in wine,
And his clothes in the blood of grapes.
12 His eyes shall be red with wine,
And his teeth white with milk.
[13] "ZEBULUN [o]shall dwell at the haven of the sea;
And he shall be for a haven of ships;
And his border shall be unto Zidon.
[14] "ISSACHAR is a strong ass
Couching down between two burdens.
15 And he saw that rest was good,
And the land that it was pleasant;
And bowed his shoulder to bear,
And became a servant unto tribute.

w Am. 3. 7.
x Nu. 24. 14. De. 4. 30. & 31. 29. Is. 2. 2. & 39. 6. Je. 23. 20. & 30. 24. Ez. 38. 8, 16. Da. 2. 28, 29. & 10. 14. Ho. 3. 5. Mic. 4. 1. Ac. 2. 17. He. 1. 2.
y De. 21. 17.
‡ Heb. *do not thou excel.* 1 Ch. 5. 1.
z Ge. 35. 22. De. 27. 20.
* Or, *my couch is gone.*
a Ge. 29. 33. 34.
† Or, *their swords are weapons of violence.* Ge. 34. 25.
b Pr. 1. 15, 16.
c Ps. 26. 9. Eph. 5. 11.
‡ Or, *houghed oxen.*
d Jos. 19. 1, 9 & 21. 5–7. 1 Ch. 4. 24, 39.
e De. 33. 7. Mat. 21. 9.
f Ps. 18. 40.
g Ge. 27. 29. 1 Ch. 5. 2.
h Re. 5. 5.
i Nu. 23. 24 & 24. 9.
j Nu. 24. 17. Je. 30. 21.
k Ps. 60. 7. & 108. 8.
l i. e. from among his posterity. De. 28. 57.
m Is. 11. 1. & 62. 11. Ez. 21. 27. Da. 9. 25. Mat. 21. 9. Lu. 1. 32, 33. Jo. 1. 49.
n Is. 2. 2. & 11. 10. & 42. 1, 4. & 49. 6, 7, 22, 23. & 55. 4, 5. & 60. 1, 3, 4, 5. Hag. 2. 7. Lu. 2. 30–32.
o De. 33. 18, 19. Jos. 19. 10, 11.

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(12) Jacob, in this address, prophesies the destiny of each of his sons, and predicts, in still clearer terms, the advent of the Messiah. It is important to observe the manner in which the future Deliverer of the world is gradually revealed, as well as the manner in which the line of the Messiah is gradually limited to the descendants of those patriarchs, on whom it pleased the Almighty to confer this part of the blessings of the birthright.—He is first represented in general terms, as the seed of the woman. It is predicted that He shall descend from Shem. From among the sons of Shem, Abraham is selected: from the sons of Abraham, Isaac is chosen; of the two sons of Isaac, Jacob obtains the blessing: from the twelve sons of Jacob, Judah is announced as the ancestor of the Deliverer of man, and from all the numerous descendants of Judah, it is at length predicted that the Messiah shall spring from the line of David. By these gradual revelations, the providence of God perpetually kept up the attention, and preserved the faith of man in the expected Mediator; and the prophecy of Jacob was eminently useful to strengthen the faith of the Israelites in that gloomy season of bondage and distress, which began after the death of Joseph, and continued till the Exodus.

[16] "DAN shall judge his people,
As one of the tribes of Israel.
[17] Dan shall be a serpent by the way,
An *adder in the path, that biteth the horse heels,
So that his rider shall fall backward.
[18] "I [p]have waited for thy salvation, O LORD!
[19] "GAD, [q]a troop shall overcome him;
But he shall overcome at the last.
[20] "Out of [r]ASHER his bread shall be fat,
And he shall yield royal dainties.
[21] "NAPHTALI [s]is a hind let loose;
He giveth goodly words.
[22] "JOSEPH is a fruitful bough,
Even a fruitful bough by a well;
Whose †branches run over the wall.
[23] The archers have [t]sorely grieved him,
And shot at him, and hated him;
[24] But his bow abode in strength,
And the arms of his hands were made strong
By the hands of the Mighty God of Jacob;
(From [u]thence is the Shepherd, the Stone of Israel:)
[25] Even by the God of thy father, who shall help thee;
And by [v]the Almighty, who shall bless thee
With blessings of heaven above,
Blessings of the deep that lieth under,
Blessings of the breasts, and of the womb.
[26] The blessings of thy father have prevailed
Above the blessings of my progenitors
Unto [w]the utmost bound of the everlasting hills.
They [x]shall be on the head of Joseph,
And on the crown of the head of him that was separate from his brethren.
[27] "BENJAMIN [y]shall raven as a wolf:
In the morning he shall devour the prey,
And [z]at night he shall divide the spoil."

[28] All these are the twelve tribes of Israel; and this is it that their father spake unto them, and blessed them, every one according to his blessing he blessed them. [29] And he charged them, and said unto them, "I am to be gathered unto my people; [a]bury me with my fathers [b]in the cave that is in the field of Ephron the Hittite, [30] in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, [c]which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. [31] There [d]they buried Abraham and Sarah his wife; [e]there they buried Isaac and Rebekah his wife; and there I buried Leah. [32] The purchase of the field and of the cave that is therein was from the children of Heth."

[33] And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. [1] And Joseph [f]fell upon his father's face, and wept upon him, and kissed him.

* Heb. *arrow-snake.*
[p] Ps. 25. 5, 6. & 119. 166, 174. Is. 25. 9.
[q] De. 33. 20. 1 Ch. 5. 18, &c.
[r] De. 33. 24. Jos. 19. 24.
[s] De. 33. 23.
† Heb. *daughters.*
[t] Ge. 37. 4, 24, 28. & 39. 20. Ps. 118. 13.
[u] See Is. 28. 16.
[v] Ge. 17. 1. & 35. 11. De. 33. 13.
[w] De. 33. 15. Ha. 3. 6.
[x] De. 33. 16.
[y] Ju. 20. 21, 25.
[z] Nu. 23. 24.
[a] 2 Sa. 19. 37.
[b] Ge. 50. 13.
[c] Ge. 23. 16.
[d] Ge. 23. 19. & 25. 9.
[e] Ge. 35. 29.
[f] Ge. 46. 4.

SECT. II.
A. M. 2315.
B. C. 1689.
HALES, 1792.
Egypt.

SECTION II.—*Funeral of Jacob;—Death of Joseph.*

GEN. l. 2, *to the end.*

The mourning for Jacob. 4 Joseph getteth leave of Pharaoh to go to bury him. 7 The funeral. 15 Joseph comforteth his brethren, who craved his pardon. 22 His age. 23 He seeth the third generation of his sons. 24 He prophesieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth and is embalmed.

[2] AND Joseph commanded his servants the physicians [a]to embalm his father; and the physicians embalmed Israel. [3] And forty days were

[a] 2 Ch. 16. 14. Ma. 14. 8. & 16. 1. Lu. 24. 1. John 19. 39, 40.

fulfilled for him; for so are fulfilled the days of those which are em-
* Heb. *wept.* balmed: and the Egyptians *mourned for him threescore and ten
days.

b Est. 4. 2. [4] And [b]when the days of his mourning were past, Joseph spake unto
the house of Pharaoh, saying, "If now I have found grace in your
c Ge. 47. 29. eyes, speak, I pray you, in the ears of Pharaoh, saying, [5] 'My [c]father
made me swear, saying, Lo, I die; in my grave which I have digged
for me in the land of Canaan, there shalt thou bury me.' Now there-
fore let me go up, I pray thee, and bury my father, and I will come
again." [6] And Pharaoh said, "Go up, and bury thy father, according
as he made thee swear."

d Ec. 12. 7. [7] And Joseph went up to [d]bury his father; and with him went up
all the servants of Pharaoh, the elders of his house, and all the elders
of the land of Egypt, [8] and all the house of Joseph, and his brethren,
and his father's house; only their little ones, and their flocks, and
their herds, they left in the land of Goshen. [9] And there went up with
him both chariots and horsemen; and it was a very great company.
[10] And they came to the threshingfloor of Atad, which is beyond Jor-
e Ac. 8. 2. dan, and there [e]they mourned with a great and very sore lamentation;
f 1 Sa. 31. 13. Job 2. 13. [f]and he made a mourning for his father seven days. [11] And when the
inhabitants of the land, the Canaanites, saw the mourning in the floor
of Atad, they said, "This is a grievous mourning to the Egyptians;"
† That is, *the mourning of the Egyptians.* wherefore the name of it was called †Abel-mizraim, which is beyond
Jordan. [12] And his sons did unto him according as he commanded
g Ac. 7. 16. them; [13] for [g]his sons carried him into the land of Canaan, and buried
h Ge. 23. 16. him in the cave of the field of Machpelah, which [h]Abraham bought
with the field for a possession of a burying-place of Ephron the Hittite,
before Mamre.

[14] And Joseph returned into Egypt, he and his brethren, and all
that went up with him to bury his father, after he had buried his
father.

i Job 15. 20. [15] And when Joseph's [i]brethren saw that their father was dead, they
said, "Joseph will peradventure hate us, and will certainly requite us
‡ Heb. *charged.* all the evil which we did unto him." [16] And they ‡sent a messenger
unto Joseph, saying, "Thy father did command before he died, say-
ing, [17] 'So shall ye say unto Joseph, Forgive, I pray thee now, the
j Pr. 28. 13. trespass of thy brethren, and their sin, [j]for they did unto thee evil; and
now, we pray thee, forgive the trespass of the servants of the God of
thy father." And Joseph wept when they spake unto him. [18] And his
k Ge. 37. 7, 10. [k]brethren also went and fell down before his face; and they said,
"Behold we be thy servants!" [19] And Joseph said unto them, "Fear
l Ge. 45. 5. De. 32. 35. Ro. 12. 19. [l]not; for am I in the place of God? [20] But as for you, ye thought
evil against me; but [m]God meant it unto good, to bring to pass, as it
m Ge. 45. 7. Ac. 3. 13, &c. is this day, to save much people alive. [21] Now therefore fear ye not;
n Mat. 5. 44, &c. [n]I will nourish you, and your little ones." And he comforted them,
* Heb. *to their hearts,* Ge. 34. 3. and spake *kindly unto them.

[22] And Joseph dwelt in Egypt, he, and his father's house; and Joseph
o Job 42. 16. lived an hundred and ten years. [23] And Joseph saw Ephraim's chil-
† Heb. *born.* dren [o]of the third generation; the children also of Machir the son of
p Ge. 15. 14. Ex. 3. 16, 17. He. 11. 22. Manasseh were †brought up upon Joseph's knees. [24] And Joseph said
unto his brethren, "I die; and [p]God will surely visit you, and bring
q Ge. 12. 7. & 26. 3. & 35. 12. you out of this land unto [q]the land which he sware to Abraham, to
Isaac, and to Jacob." [25] And [r]Joseph took an oath of the children of
r Ex. 13. 19. Jos. 24. 32. Ac. 7. 16. Israel, saying, "God will surely visit you, and ye shall carry up my
A. M. 2369. B. C. 1635. Hales, 1782. bones from hence." [26] So Joseph died, being an hundred and ten years
old; and they embalmed him, and he was put in a coffin in Egypt.

SECT. III.

A. M. 2547.
B. C. 1457.
HALES, 1728.
Egypt.

SECTION III.—*Oppression of the Israelites after the Death of Joseph.*

EXOD. i.

The children of Israel, after Joseph's death, do multiply. 8 The more they are oppressed by a new king, the more they multiply. 15 The godliness of the midwives, in saving the men children alive. 22 Pharaoh commandeth the male children to be cast into the river.

[1] Now [a]these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. [2] Reuben, Simeon, Levi, and Judah, [3] Issachar, Zebulun, and Benjamin, [4] Dan, and Naphtali, Gad, and Asher. [5] And all the souls that came out of the *loins of Jacob were seventy souls; for Joseph was in Egypt already. [6] And Joseph died, and all his brethren, and all that generation.

[7] And [b]the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. [8] Now there [c]arose up a new king over Egypt, which knew not Joseph. [9] And he said unto his people, "Behold, the people of the children of Israel are more and mightier than we! [10] Come [d]on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." [11] Therefore they did set over them taskmasters [e]to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom [f]and Raamses. [12] †But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. [13] And the Egyptians made the children of Israel to serve with rigor. [14] And they [g]made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigor.

[15] And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah. [16] And he said, "When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live." [17] But the midwives [h]feared God, and did not as the king of Egypt commanded them, but saved the men children alive. [18] And the king of Egypt called for the midwives, and said unto them, "Why have ye done this thing, and have saved the men children alive?" [19] And the midwives said unto Pharaoh, "Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them." [20] Therefore [i]God dealt well with the midwives; and the people multiplied, and waxed very mighty. [21] And it came to pass, because the midwives feared God, [j]that he made them houses. [22] And Pharaoh charged all his people, saying, "Every [k]son that is born ye shall cast into the river, and every daughter ye shall save alive."

[a] Ge. 46. 8.
* Heb. *thigh*, Ge. 46. 26, 27.
[b] Ge. 46. 3. De. 26. 5. Ps. 105. 24. Ac. 7. 17.
[c] Ac. 7. 18.
[d] Job 5. 13. Ps. 10. 2. & 83. 3, 4. & 105. 25. Pr. 16. 25. & 21. 30.
[e] Ge. 15. 13. Ex. 3. 7. De. 26. 6.
[f] Ge. 47. 11.
† Heb. *And as they afflicted them, so they multiplied, &c.*
[g] Ex. 6. 9. Nu. 20. 15. Ac. 7. 19.
[h] Pr. 16. 6. Ac. 5. 29.
[i] Pr. 11. 18. Ec. 8. 12. Is. 3. 10. He. 6. 10.
[j] See 1 Sa. 2. 35. 2 Sa. 7. 11, 27, 29. 1 Ki. 2. 24. & 11. 38. Ps. 127. 1.
[k] Ac. 7. 19.

PERIOD III.

FROM THE BIRTH TO THE DEATH OF MOSES.

PART I.

A. M. 2433.
B. C. 1571.
HALES, 1722.
Egypt.

PART I.

THE BIRTH AND EARLY LIFE OF MOSES.

EXOD. ii.

Moses is born, 3 and in an ark cast into the flags. 5 He is found, and brought up by Pharaoh's daughter. 11 He slayeth an Egyptian. 13 He reproveth a Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the Israelites' cry.

[1] AND there went [a]a man of the house of Levi, and took to wife a daughter of Levi. [2] And the woman conceived, and bare a son; [b]and when she saw him that he was a goodly child, she hid him three

[a] Ex. 6. 20. Nu. 26. 59. 1 Ch. 23. 14.
[b] Ac. 7. 20. He. 11. 23.

months. [3] And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. [4] And [c]his sister stood afar off, to [a]wit what would be done to him.

[5] And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. [6] And when she had opened it, she saw the child; and, behold, the babe wept! And she had compassion on him, and said, "This is one of the Hebrews' children." [7] Then said his sister to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" [8] And Pharaoh's daughter said to her, "Go." And the maid went and called the child's mother. [9] And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child, and nursed it. [10] And the child grew, and she brought him unto [d]Pharaoh's daughter, and he became her son. And she called his name *Moses; and she said, "Because I drew him out of the water."

[11] And it came to pass in those days, [e]when Moses was grown, that he went out unto his brethren, and looked on [f]their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren. [12] And he looked this way and that way, and when he saw that there was no man, [g]he slew the Egyptian, and hid him in the sand. [13] And when he went out the second day, behold, two men of the Hebrews strove together; and he said to him that did the wrong, "Wherefore smitest thou thy fellow?" [14] And he said, "Who made thee †a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?" And Moses feared, and said, "Surely this thing is known."

[15] Now when Pharaoh heard this thing, he sought to slay Moses. But [h]Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well. [16] Now the ‡priest of Midian had seven daughters; [i]and they came and drew water, and filled the troughs to water their father's flock. [17] And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. [18] And when they came to [j]Reuel their father, he said, "How is it that ye are come so soon to-day?" [19] And they said, "An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock." [20] And he said unto his daughters, "And where is he? [k]why is it that ye have left the man? call him, that he may eat bread." [21] And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter. [22] And she bare him a son, and he called his name *Gershom; for he said, "I have been a stranger in a strange land."

[23] And it [l]came to pass in process of time, that the king of Egypt died: and the children of Israel [m]sighed by reason of the bondage, and they cried, and [n]their cry came up unto God by reason of the bondage. [24] And God [o]heard their groaning, and God remembered his [p]covenant with Abraham, with Isaac, and with Jacob. [25] And God [q]looked upon the children of Israel, and God †had respect unto them.

c Ex. 15. 20.
a *Or,* see, *or,* know.—*Ed.*
d Ac. 7. 21.
* That is, *drawn out.*
e Ac. 7. 23, 24. He. 11. 24–26.
f Ex. 1. 11.
A. M. 2473. B. C. 1551. HALES, 1688.
g Ac. 7. 24, &c.
† Heb. *a man, a prince.*
h Ac. 7. 29. Heb. 11. 27.
‡ Or, *prince*, as Ge. 41. 45. see Ex. 3. 1.
i Ge. 24. 11.
j Nu. 10. 29. *Raguel*, called also *Jethro*, or *Jether*, Ex. 3. 1. & 4. 18. & 18. 1, &c.
k 1 Pe. 4. 9. Mat. 7. 12.
* That is, *a stranger here.* Ex. 18. 3.
l Ex. 7. 7.
m Nu. 20. 16. De. 26. 7. Ps. 12. 5.
n Ex. 5. 9. Job 34. 28.
o Ex. 6. 5.
p Ge. 15. 14.
q Ex. 4. 31.
† Heb. *knew.*

PS. LXXXVIII.

PSALM LXXXVIII.

A Prayer containing a grievous complaint.

A Song or Psalm *for the sons of Korah, to the chief Musician upon [a]Mahalath Leannoth, †Maschil of [a]Heman(1) the Ezrahite.

[1] O LORD God of my salvation!
I [b]have cried day and night before thee;

* Or, *of.*
a *i. e.* the harp, or, pipe for the afflicted.—*Ed.*
† Or, *A Psalm of Heman the Ezrahite, giving instruction.*
a 1 Ki. 4. 31. 1 Ch. 2. 6. & 6. 33. & 15. 19.
b Lu. 18. 7.

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(1) Lightfoot supposes, that Heman who composed the eighty-eighth Psalm, and Heman the singer (1 Chro. vi. 33.), were not the same person. The former was the immediate son of Gerah, the descendant of Judah, and lived in Egypt, during the time of the affliction of the Israelites, (1 Chron. ii.

[2] Let my prayer come before thee,
Incline thine ear unto my cry.
[3] For my soul is full of troubles;
And my life draweth nigh unto the grave.
[4] I [c]am counted with them that go down into the pit;
I [d]am as a man that hath no strength;
[5] Free among the dead,
Like the slain that lie in the grave,
Whom thou rememberest no more;
And they are cut off ‡from thy hand.
[6] Thou hast laid me in the lowest pit,
In darkness—in the deeps.
[7] Thy wrath lieth hard upon me,
And [e]thou hast afflicted me with all thy waves. Selah!
[8] Thou [f]hast put away mine acquaintance far from me;
Thou hast made me an abomination unto them;
I [g]am shut up, and I cannot come forth.
[9] Mine [h]eye mourneth by reason of affliction;
Lord, [i]I have called daily upon thee,
I [j]have stretched out my hands unto thee.
[10] Wilt [k]thou show wonders to the dead?
Shall the dead arise and praise thee? Selah!
[11] Shall thy lovingkindness be declared in the grave?
Or thy faithfulness in destruction?
[12] Shall thy wonders be known in the dark?
And [l]thy righteousness in the land of forgetfulness?
[13] But unto thee have I cried, O Lord!
And [m]in the morning shall my prayer prevent thee.
[14] Lord, [n]why castest thou off my soul?
Why [o]hidest thou thy face from me?
[15] I am afflicted and ready to die from my youth up;
While I suffer [p]thy terrors I am distracted.
[16] Thy fierce wrath goeth over me;
Thy terrors have cut me off.
[17] They came round about me *daily like water;
They [q]compassed me about together.
[18] Lover [r]and friend hast thou put far from me,
And mine acquaintance into darkness.

c Ps. 28. 1.
d Ps. 31. 12.
‡ Or, *by thy hand.*
e Ps. 42. 7.
f Job 19. 13, 19.
g Job 3. 23.
h Ps. 38. 10.
i Ps. 86. 3.
j Job 11. 13.
k Ps. 6. 5. & 30. 9. & 115. 17. & 118. 17. Is. 38. 18.
l Ec. 9. 5.
m Ps. 5. 3. & 119. 147.
n Ps. 43. 2.
o Job 13. 24.
p Job 6. 4.
* Or, *all the day.*
q See Ps. 22. 16.
r Job 19. 13.

PART II.
A. M. 2513.
B. C. 1491.
Hales, 1648.
Midian.

PART II.

LEGATION OF MOSES.

Exod. iii. *and* iv. 1–28.

Moses keepeth Jethro's flock. 2 *God appeareth to him in a burning bush.* 9 *He sendeth him to deliver Israel.* 14 *The name of God.* 15 *His message to Israel.* — Chap. iv. 1 *Moses's rod is turned into a serpent.* 6 *His hand is leprous.* 10 *He is loath to be sent.* 14 *Aaron is appointed to assist him.* 18 *Moses departeth from Jethro.* 21 *God's message to Pharaoh.* 24 *Zipporah circumciseth her son.* 27 *Aaron is sent to meet Moses.*

a Ex. 2. 16.
b Ac. 7. 30, 31.

[1] NOW Moses kept the flock of [a]Jethro his father-in-law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb. [2] And [b]the Angel of the Lord(2) appeared unto him in a flame of fire out of the midst of a bush;

6.) Witsius differs from Lightfoot in this opinion; and many of the commentators suppose the Psalm to have been written during the Babylonish captivity. But we do not read that any of the name of Heman flourished at that time, and the Psalm is therefore inserted here, as well on the authority of Lightfoot, who repeatedly asserts this to be its proper place, as from its internal evidence, and the probable allusion (Exod. ii. 23.) to some compositions of this kind, which were penned by the Israelites in this mournful period of suffering and distress.—Lightfoot's *Works*, vol. i. p. 23, 70, 699; Witsius, *Misc. Sac.* p. 170, &c.; Dr. Wells's *Commentary*, vol. iii. in loc.

(2) After the death of Joseph, and of the patriarchs, the Israelites began to depart from the worship of the God of their fathers. Many of them were contaminated by the idolatry of Egypt, (Josh.

Ps. 111. 2.
[d] Jos. 5. 15. Ac. 7. 33.
[e] Ge. 28. 13. Mat. 22. 32. Ma. 12. 26. Ac. 7. 32.
[f] So 1 Ki. 19. 13. Is. 6. 1, 5.

and he looked, and, behold, the bush burned with fire, and the bush was not consumed. [3] And Moses said, "I will now turn aside, and see this [c]great sight, why the bush is not burnt." [4] And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses! Moses!" And he said, "Here am I." [5] And he said, "Draw not nigh hither; [d]put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." [6] Moreover he said, "I [e]am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses [f]hid his face; for he was afraid to look upon God.

[g] Ex. 2. 23, 24. Ne. 9. 9. Ps. 106. 44. Ac. 7. 34.
[h] Ex. 1. 11.
[i] Ge. 50. 24. Ex. 6. 6, 8. & 12. 51.
[j] Ex. 13. 5. & 33. 3. Nu. 13. 27. De. 1. 25. & 8. 7–9. & 26. 9, 15. Je. 11. 5. & 32. 22. Ez. 20. 6.
[k] Ge. 15. 18.
[l] Ex. 2. 23.
[m] Ex. 1. 11, 13, 14, 22.
[n] Mic. 6. 4.

[7] And the LORD said, "I [g]have surely seen the affliction of my people which are in Egypt, and have heard their cry [h]by reason of their taskmasters; for I know their sorrows; [8] and [i]I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land [j]unto a good land and a large, unto a land flowing with milk and honey; unto the place of [k]the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. [9] Now therefore, behold, [l]the cry of the children of Israel is come unto me; and I have also seen [m]the oppression wherewith the Egyptians oppress them. [10] Come [n]now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

[o] Ex. 6. 12. 1 Sa. 18. 18. Je. 1. 6. Mat. 5. 5.

[11] And Moses said unto God, "Who [o]am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

[p] Ge. 31. 3. De. 31. 23. Jos. 1. 5. Ro. 8. 31.

[12] And he said, "Certainly [p]I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

[13] And Moses said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?"

[q] Ex. 6. 3. John 8. 58. 2 Co. 1. 20. He. 13. 8 Re. 1. 4.
[r] Ps. 135. 13. Ho. 12. 5.
[s] Ge. 50. 24.
[t] Ge. 15. 14, 16.

[14] And God said unto Moses, "I AM THAT I AM;" and he said, "Thus shalt thou say unto the children of Israel, I [q]AM hath sent me unto you." [15] And God said moreover unto Moses, "Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is [r]my name for ever, and this is my memorial unto all generations. [16] Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, [s]I have surely visited you, and seen that which is done to you in Egypt; [17] and I have said, 'I [t]will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and

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xxiv. 14. Ezek. xx 8.); others had neglected circumcision, (Josh. v. 9.); and some had intermarried with the Egyptians, (Lev. xxiv. 10.) The majority, however, had not forsaken their ancient religion; and in this period of distress and bondage, by which they were justly punished, they cried unto the Lord. The time of the fulfilment of the promise (Gen. l. 24.) drew nigh, and "The Lord remembered his covenant with Abraham, Isaac, and Jacob."

The Angel Jehovah, the guardian of the Church, had frequently appeared to the patriarchs; but we have no account of his manifesting himself after the death of Jacob, till he was revealed to Moses in the bush. As this Divine Being, however, had uniformly commissioned the patriarchs to preach the true religion, the people would naturally expect, that the prophet who should declare himself the lawgiver and deliverer, would be appointed by the same authority. This we accordingly find to have been the case. Moses, when feeding the flock of Jethro at Horeb, observes a copse, or thicket, burning with fire; while the branches and leaves appeared unconsumed and uninjured. Astonished at the phenomenon, he approaches the thicket. The Angel Jehovah, the God of the patriarchal dispensation, was seen; and Moses receives from him his commission. The diffidence, the delay, the scruples of the prophet, are overcome by miraculous proofs of his divine legation; which at the same time convince him, that, by his means, the Israelites should be delivered from Egypt.—Lightfoot, vol. i. p. 22; Hales' *Analysis,* vol. ii. p. 182; *Horæ Mosaicæ,* vol. ii. p. 99.

honey.' [18] And [u]they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath [v]met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. [19] And I am sure that [w]the king of Egypt will not let you go, *no, not by a mighty hand. [20] And [x]I will stretch out my hand, and smite Egypt with [y]all my wonders which I will do in the midst thereof; [z]and after that he will let you go. [21] And [a]I will give this people favor in the sight of the Egyptians, and it shall come to pass, that, when ye go, ye shall not go empty; [22] but [b]every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters, and [c]ye shall spoil †the Egyptians."

u Ex. 4. 31.
v Nu. 23. 3, 4, 15, 16.
w Ex. 5. 2. & 7. 4.
* Or, *but by strong hand.*
x Ex. 7. 5. & 9. 15.
y Ex. 7. 3. & 11. 9. De. 6. 22. Ne. 9. 10. Ps. 105. 27. & 135. 9. Je. 32. 20. Ac. 7. 36. See Ex. vii. *to* xiii.
z Ex. 12. 31.
a Ex. 11. 3. & 12. 36. Pr. 16. 7.
b Ge. 15. 14. Ex. 11. 2. Ps. 105. 37.
c Job 27. 13–17.
† Or, *Egypt.*

Exod. iv. 1–28.

[1] And Moses answered and said, "But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee."

[2] And the Lord said unto him, "What is that in thy hand?" And he said, "A rod." [3] And he said, "Cast it on the ground." And he cast it on the ground, and it became a serpent; and Moses fled from before it. [4] And the Lord said unto Moses, "Put forth thy hand, and take it by the tail," (and he put forth his hand, and caught it, and it became a rod in his hand;) [5] "that they may believe that the Lord God of their fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, hath appeared unto thee."

[6] And the Lord said furthermore unto him, "Put now thy hand into thy bosom." And he put his hand into his bosom; and when he took it out, behold, his hand was [d]leprous as snow! [7] And he said, "Put thy hand into thy bosom again." And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, [e]it was turned again as his other flesh! [8] "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. [9] And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and [f]the water which thou takest out of the river ‡shall become blood upon the dry land."

d Nu. 12. 10. 2 Ki. 5. 27. & 15. 5. 2 Ch. 26. 19, 20.
e Nu. 12. 13, 14. 2 Ki. 5. 14. Mat. 8. 3. See Job 5. 18.
f Ex. 7. 19.
‡ Heb. *shall be and shall be.*

[10] And Moses said unto the Lord, "O my Lord! I am not *eloquent, neither †heretofore, nor since thou hast spoken unto thy servant: but [g]I am slow of speech, and of a slow tongue."

[11] And the Lord said unto him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? [12] Now therefore go, and [h]I will be with thy mouth, and teach thee what thou shalt say."

[13] And he said, "O my Lord! [i]send, I pray thee, by the hand of him whom thou ‡wilt send."

[14] And the anger of the Lord was kindled against Moses, and he said, "Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart. [15] And [j]thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. [16] And he shall be thy spokesman unto the people; and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God. [17] And thou shalt take this rod in thy hand, wherewith thou shalt do signs."(3)

* Heb. *a man of words.*
† Heb. *since yesterday, nor since the third day.*
g Ex. 6. 12. Je. 1. 9. 2 Co. 11. 6.
h Is. 50. 4. Mat. 10. 19.
i See Jonah 1. 3.
‡ Or, *shouldest.*
j Ex. 7. 1, 2.

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(3) Moses was the first teacher of religion to whom the power of working miracles appears to have been granted. The patriarchal dispensation was of divine appointment; but Moses was now

* Heb. *Jether*, see Ex. 2. 18.
[k] Ex. 2. 15, 23. Mat. 2. 20.
[l] Ex. 17. 9. Nu. 20. 8, 9.
[m] Ex. 7. 13. & 9. 12, 35. & 10. 1. & 14. 8. De. 2. 30. Jos. 11. 20. Is. 63. 17. John 12. 40. Ro. 9. 18.
[n] Je. 31. 9. Ho. 11. 1. Ro. 9. 4. 2 Co. 6. 18. Ja. 1. 18.
[o] Ex. 12. 29.

[18] And Moses went and returned to *Jethro his father-in-law, and said unto him, "Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive." And Jethro said to Moses, "Go in peace." [19] And the LORD said unto Moses in Midian, "Go, return into Egypt; for [k]all the men are dead which sought thy life." [20] And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt; and Moses took [l]the rod of God in his hand. [21] And the LORD said unto Moses, "When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thy hand; but [m]I will harden his heart, that he shall not let the people go. [22] And thou shalt say unto Pharaoh, Thus saith the LORD, [n]Israel is my son, *even* my firstborn. [23] And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, [o]I will slay thy son, *even* thy firstborn."

[p] Nu. 22. 22.
[q] Ge. 17. 14.
† Or, *knife*. Jos. 5. 2, 3.
‡ Heb. *made* it *touch*.

[24] And it came to pass by the way in the inn, that [p]the LORD met him, and sought [q]to kill him. [25] Then Zipporah took a sharp †stone, and cut off the foreskin of her son, and ‡cast it at his feet, and said, "Surely a bloody husband art thou to me." [26] So he let him go; then she said, "A bloody husband thou art;" because of the circumcision.

[27] And the LORD said to Aaron, "Go into the wilderness to meet Moses." And he went, and met him in the mount of God, and kissed him. [28] And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

PART III.

FROM THE MISSION OF MOSES TO THE INFLICTION OF THE PLAGUES OF EGYPT.

SECT. I.

A. M. 2513.
B. C. 1491.
HALES, 1648.
Egypt.

SECTION I.—*Moses is acknowledged as their Leader by the Israelites, but is rejected by Pharaoh.*

EXOD. iv. 29, *to the end, chap.* v., *and* vi. 1–13.

Moses and Aaron make known their mission. 31 *The people believe them.* — Chap. v. 1 *Pharaoh chideth Moses and Aaron for their message.* 5 *He increaseth the Israelites' task.* 15 *He checketh their complaints.* 19 *They cry out upon Moses and Aaron.* 22 *Moses complaineth to God.* — Chap. vi. 1 *God reneweth his promise by his name Jehovah.*

[a] Ex. 3. 16, &c.

[29] AND Moses and Aaron [a]went and gathered together all the elders of the children of Israel. [30] And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.(4) [31] And the people believed; and when they heard that the

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chosen to abrogate that mode of instructing mankind, and to institute another in its place. Miracles were not necessary to Adam, or to Noah, as they each possessed sufficient evidence of the truths they taught; they were not necessary to Abraham, as he was the reformer only of the religion of Noah; but when a legislator ventured to assert that a law, which was originally divinely appointed, was now about to be annulled, it was absolutely essential that he should be able to produce the most incontrovertible evidence in support of his authority. Moses therefore was empowered to work miracles, for the purpose of establishing a new dispensation. In the same manner, Christ, the prophet "like unto Moses," wrought his wonderful miracles, to convince the world of the dissolution of the Levitical dispensation, in favor of the Christian covenant.—*Horæ Mosaicæ*, vol. ii. p. 222, &c.

(4) Moses was either a true prophet, an enthusiast, a dupe, or an impostor. That he was not an enthusiast may be argued from his learning; he was versed in all the learning of Egypt—from his education among the courtiers of Pharaoh—from the diffidence with which he received the first annunciation of his mission—from the admirable suitableness of his Law to the accomplishment of the object proposed—the knowledge therein displayed of human nature—the connection of laws politically necessary with religion, &c. He could not have been a dupe; for if the appearance in the burning bush had not been real—if he had been deceived in the evidences of his mission—if the miracles wrought to convince him, that he was the chosen prophet of God, had been only natural phenomena, he could not have inferred from them, that he was to be the legislator and deliverer of the Jews. Neither was he an impostor. An impostor would not have chosen to suffer affliction with a degraded race, rather than to indulge in the gayeties and fascinations of a court—an impostor would not have exposed himself to the danger of death, by vindicating the cause of the oppressed—he would not, if banished to a desert, be contented with his lot—forget his schemes of ambition, intermarry among the natives of an obscure province, and calmly sink into the condition of a shepherd. Even if he were at length to rouse from this strange lethargy, and resolve to deliver his countrymen, or perish in the attempt, an impostor would have proceeded with some address, and policy—he would not enter abruptly into the

b Ex. 2. 25. & 3. 7.
c Ge. 21. 26. Ex. 12. 27. 1 Ch. 29. 20.

Lord had visited the children of Israel, and that he [b]had looked upon their affliction, then [c]they bowed their heads and worshipped.

Exod. v.

d Ex. 10. 9.
e See Ex. 3. 19. 2 Ki. 18. 35. Job 21. 15.
f Ps. 14. 1.
g Ex. 3. 19.
h See Ex. 3. 18.
i Ex. 1. 11.

[1] And afterward Moses and Aaron went in, and told Pharaoh, "Thus saith the Lord God of Israel, Let my people go, that they may hold [d]a feast unto me in the wilderness." [2] And Pharaoh said, "Who [e]is the Lord, that I should obey his voice to let Israel go? [f]I know not the Lord, [g]neither will I let Israel go." [3] And they said, "The [h]God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with pestilence, or with the sword." [4] And the king of Egypt said unto them, "Wherefore do ye, Moses and Aaron, let the people from their works? get you unto [i]your burdens." [5] And Pharaoh said, "Behold, the people of the land now are many, and ye make them rest from their burdens."

* Heb. *Let the work be heavy upon the men.*

[6] And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, "Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves. [8] And the tale of the bricks, which they did make heretofore, ye shall lay upon them, ye shall not diminish *aught* thereof; for they be idle, therefore they cry, saying, 'Let us go and sacrifice to our God.' [9] *Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words."

† Heb. *a matter of a day in his day.*

[10] And the taskmasters of the people went out, and their officers, and they spake to the people, saying, "Thus saith Pharaoh, I will not give you straw. [11] Go ye, get you straw where ye can find it; yet not aught of your work shall be diminished." [12] So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. [13] And the taskmasters hasted them, saying, "Fulfil your works, your †daily tasks, as when there was straw." [14] And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, "Wherefore have ye not fulfilled your task in making brick both yesterday and to-day as heretofore?"

[15] Then the officers of the children of Israel came and cried unto Pharaoh, saying, "Wherefore dealest thou thus with thy servants? [16] There is no straw given unto thy servants, and they say to us, 'Make brick;' and, behold, thy servants are beaten, but the fault is in thine own people." [17] But he said, "Ye are idle, ye are idle; therefore ye say, 'Let us go and do sacrifice to the Lord.' [18] Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks." [19] And the officers of the children of Israel did see that they were in evil case, after it was said, "Ye shall not minish aught, from your bricks of your daily task."

‡ Heb. *to stink.* Ge. 34. 30. 1 Sa. 13. 4. & 27. 12. 2 Sa. 10. 6. 1 Ch. 19. 6.

[20] And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh. [21] And they said unto them, "The Lord look upon you, and judge; because ye have made our savour ‡to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us." [22] And Moses returned unto the Lord, and said, "Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? [23] For since I came to Pharaoh

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presence of an absolute sovereign, and peremptorily insist on the liberation of a race of "useful slaves;" neither would an impostor commit himself, by predicting a series of miraculous judgments, if these slaves were not permitted to emigrate. If Moses, too, had been either of these, he could not have conquered armies without fighting, or impressed a whole nation with imaginary terrors—or guided or fed a whole nation for forty years. in the wilderness;—he could not have compelled, and he could not have persuaded, the Egyptians and their king to resign their dominion over the Israelites, unless he had been possessed of powers more than human. That is, he was a true prophet—he wrought miracles—he was the character he professed to be. The mere fact, that Moses was not a true prophet, and yet delivered the Israelites, would be a much greater miracle than any he is related to have performed.—*Horæ Mosaicæ* (from which the above note is chiefly abridged), vol. i. p. 209–301; Dean Graves *On the Pentateuch;* Byrant's *Plagues*, p. 344; Michaelis' *Commentary on the Law of Moses*, vol. i. p. 42, &c.

to speak in thy name, he hath done evil to this people; *neither hast thou delivered thy people at all."

* Heb. *delivering thou hast not delivered.*

Exod. vi. 1-13.

[1] Then the Lord said unto Moses, "Now shalt thou see what I will do to Pharaoh; for with [j]a strong hand shall he let them go, and with a strong hand [k]shall he drive them out of his land." [2] And God spake unto Moses, and said unto him, "I am †the Lord. [3] And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of [l]God Almighty, but by my name [m]Jehovah was I not known to them.(5) [4] And [n]I have also established my covenant with them, [o]to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. [5] And [p]I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. [6] Wherefore say unto the children of Israel, I am the Lord, and [q]I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and [r]I will redeem you with a stretched-out arm, and with great judgments. [7] And [s]I will take you to me for a people, and [t]I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. [8] And I will bring you in unto the land, concerning the which I did ‡swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the Lord."

[9] And Moses spake so unto the children of Israel; but they hearkened not unto Moses for *anguish of spirit, and for cruel bondage. [10] And the Lord spake unto Moses, saying, [11] "Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land." [12] And Moses spake before the Lord, saying, "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, [u]who am of uncircumcised lips?" [13] And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

j Ex. 3. 19.
k Ex. 11. 1. & 12. 31, 33, 39.
† Or, *JEHOVAH.*
l See Ge. 17. 1.
m See Ex. 3. 14. Ps. 68. 4. & 83. 18.
n Ge. 15. 18. & 17. 4, 7.
o Ge. 17. 8. & 28. 4.
p Ex. 2. 24.
q See Ex. 3. 17. & 7. 4. De. 26. 8. Ps. 81. 6. & 136. 11, 12.
r Ex. 15. 13. De. 7. 8. 1 Ch. 17. 21. Ne. 1. 10.
s De. 4. 20. & 7. 6. & 14. 2. & 26. 18. 2 Sa. 7. 24.
t See Ge. 17. 7, 8.
‡ Heb. *lift up my hand.* See Ge. 14. 22. De. 32. 40.
* Heb. *shortness, or, straitness.*
u See Ex. 4. 10.

SECT. II.

Section II.—*The Genealogy of Reuben, Simeon, and Levi, to Moses.*

Exod. vi. 14–27.

[14] These be the heads of their fathers' houses: [a]The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben. [15] And [b]the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

[16] And these are the names of [c]the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. [17] The [d]sons of Gershon; Libni, and Shimi, according to their families. [18] And [e]the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. [19] And [f]the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. [20] And [g]Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. [21] And [h]the sons of Izhar; Korah, and Nepheg, and Zithri. [22] And [i]the sons of Uzziel; Mishael, and Elzaphan, and Zithri. [22] And Aaron took him Elisheba, daughter of [j]Amminadab, sister of

a Ge. 46. 9. 1 Ch. 5. 3.
b 1 Ch. 4. 24. Ge. 46. 10.
c Ge. 46. 11. Nu. 3. 17. 1 Ch. 6. 1, 16.
A. M. 2185.
B. C. 1619.
d 1 Ch. 6. 17. & 23. 7.
e Nu. 26. 57. 1 Ch. 6. 2, 18.
f 1 Ch. 6. 19. & 23. 21.
g Ex. 2. 1, 2.
h Nu. 16. 1. 1 Ch. 6. 37, 38.
i Le. 10. 4. Nu. 3. 30.
j Ru. 4. 19, 20. 1 Ch. 2. 10. Mat. 1. 4.
A. M. ab. 2474.
B. C. ab. 1530.

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(5) The general interpretation of this verse is; "I was known to the patriarchs as a God all-sufficient; having given them every blessing of which they stood in need; but I was not known by them as the observer of the promises, which had been so often made. I will now be known by the name Jehovah; as a God faithful to his promise: as such I will deliver my people Israel according to the promise which I made to their fathers."

Naashon, to wife; and she bare him [k]Nadab, and Abihu, Eleazar, and Ithamar. [24] And [l]the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. [25] And Eleazar, Aaron's son, took him one of the daughters of Putiel to wife; and [m]she bare him Phinehas: these are the heads of the fathers of the Levites according to their families. [26] These are that Aaron and Moses, to whom the Lord said, "Bring out the children of Israel from the land of Egypt [n]according to their armies." [27] These [o]are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

k Le. 10. 1. Nu. 3. 2. & 26. 60. 1 Ch. 6. 3. & 24. 1.
l Nu. 26. 11.
m Nu. 25. 7, 11. Jos. 24. 33.
n Ex. 12. 17, 51. Nu. 33. 1.
o Ex. 5. 1, 3. & 7. 10. & 32. 7. & 33. 1. Ps. 77. 20.

SECT. III.
A. M. 2513.
B. C. 1491.
Hales, 1648.
Egypt.

Section III.—*Moses demands of Pharaoh the Deliverance of the Israelites, which is refused.*

Exod. vi. 28, *to the end, and* vii. 1–13.

Moses is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a serpent. 11 The sorcerers do the like. 13 Pharaoh's heart is hardened.

[28] And it came to pass on the day when the Lord spake unto Moses in the land of Egypt, [29] that the Lord spake unto Moses, saying, "I am the Lord; speak thou unto Pharaoh king of Egypt all that I say unto thee." [30] And Moses said before the Lord, "Behold, [a]I am of uncircumcised lips, and how shall Pharaoh hearken unto me?"

a Ex. 4. 10.

Exod. vii. 1–13.

[1] And the Lord said unto Moses, "See, I have made thee [b]a god to Pharaoh: and Aaron thy brother shall be thy prophet. [2] Thou [c]shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. [3] And [d]I will harden Pharaoh's heart, and [e]multiply my signs and my wonders in the land of Egypt. [4] But Pharaoh shall not hearken unto you, [f]that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt [g]by great judgments. [5] And the Egyptians [h]shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them." [6] And Moses and Aaron did as the Lord commanded them, so did they. [7] And Moses was [i]fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

b Ex. 4. 16. Je. 1. 10.
c Ex. 4. 15.
d Ex. 4. 21.
e Ex. 4. 7. & 11. 9.
f Ex. 10. 1.
g Ex. 6. 6.
h Ex. 8. 22. & 14. 4, 18. Ps. 9. 16.
i De. 29. 5. & 31. 2. & 34. 7. Ac. 7. 23, 30.

[8] And the Lord spake unto Moses and unto Aaron, saying, [9] "When Pharaoh shall speak unto you, saying, Show [j]a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent."

j Is. 7. 11. John 2. 18. & 6. 30.
k Ex. 4. 2, 17.

[10] And Moses and Aaron went in unto Pharaoh, and they did so, as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and [l]it became a serpent. [11] Then Pharaoh also called [m]the wise men and the sorcerers. Now the magicians of Egypt, they also [n]did in like manner with their enchantments; [12] for they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. [13] And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had [o]said.

l Ex. 4. 3.
m Ge. 41. 8. 2 Ti. 3. 8.
n Ex. 8. 7, 18.
o Ex. 4. 21.

PART IV.

INFLICTION OF THE FIRST EIGHT PLAGUES.

SECT. I.
A. M. 2513.
B. C. 1491.
Hales, 1648.
Egypt.

Section I.—*The First Plague—Water turned into Blood.*(6)

Exod. vii. 14, *to the end.*

[14] AND the Lord said unto Moses, "Pharaoh's [a]heart is hardened, he refuseth to let the people go. [15] Get thee unto Pharaoh in the

a Ex. 8. 15. & 10. 1, 20, 27.

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(6) The manner in which the Divine Head of the Jewish Church appealed to the common sense of the Israelites against the idolatry of Egypt is wonderfully exemplified in the history of the plagues of Egypt. The miracles of Moses had now arrested their attention, and their hopes of an early deliver-

b Ex. 4. 2, 3.
c Ex. 3. 18.
d Ex. 3. 12, 18. & 5. 1, 3.
e Ex. 5. 2.
f Ex. 4. 9. Re. 16. 4, 6.

morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and [b]the rod which was turned to a serpent shalt thou take in thy hand. [16] And thou shalt say unto him, [c]The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, [d]that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. [17] Thus saith the LORD, In this [e]thou shalt know that I am the LORD: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and [f]they shall be turned to blood. [18] And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river."

g Ex. 8. 5, 6, 16. & 9. 22. & 10. 12, 21. & 14. 21, 26.
* Heb. *gathering of their waters.*
h Ex. 17. 5.
i Ps. 78. 44. & 105. 29.
j Ex. 8. 7.

[19] And the LORD spake unto Moses, "Say unto Aaron, Take thy rod, and [g]stretch out thy hand upon the waters of Egypt, upon their streams upon their rivers, and upon their ponds, and upon all their *pools of water, that they may become blood; and that there may be blood, throughout all the land of Egypt, both in vessels of wood, and in *vessels of* stone." [20] And Moses and Aaron did so, as the LORD commanded; and he [h]lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all [i]the waters that were in the river were turned to blood. [21] And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. [22] And [j]the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. [23] And Pharaoh turned and went into his house, neither did he set his heart to this also. [24] And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. [25] And seven days were fulfilled, after that the LORD had smitten the river.

SECTION II.—*The Second Plague—Frogs.*(7)

EXOD. viii. 1–15.

SECT. II.
A. M. 2513.
B. C. 1491.
HALES, 1648.
Egypt.

Frogs are sent. 8 Pharaoh sueth Moses, 12 and Moses, by prayer, removeth them away.

a Ex. 3. 12, 18.
b Ex. 7. 14. & 9. 2.
c Re. 16. 13.
d Ps. 105. 30.
* Or, *dough.*

[1] AND the LORD spake unto Moses, "Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, [a]that they may serve me. [2] And if thou [b]refuse to let them go, behold, I will smite all thy borders with [c]frogs. [3] And the river shall bring forth frogs abundantly, which shall go up and come into thy house, and into [d]thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy *kneadingtroughs; [4] and the frogs shall come up both on thee, and upon thy people, and upon all thy servants."

e Ex. 7. 19.
f Ps. 78. 45. & 105. 30.
g Ex. 7. 11.

[5] And the LORD spake unto Moses, "Say unto Aaron, [e]Stretch forth thy hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt." [6] And Aaron stretched out his hand over the waters of Egypt; [f]and the frogs came up, and covered the land of Egypt. [7] And [g]the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

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ance from their bondage must have been proportionably excited. Yet many of the Israelites were still followers of the surrounding idolatry, and the mercy of Providence displayed itself in proving to them the utter worthlessness of all the idols, and false gods, on whom the proud, the learned, and the scientific Egyptians, so vainly depended.

The first plague demonstrated the superiority of Jehovah over their imaginary river-gods; the Nile was turned into blood, which was an object of peculiar abhorrence to the Egyptians.

(7) The second effort of power on the part of Moses filled the holy river with frogs, and its streams by this means became a second time polluted, to the utter confusion both of their gods and priests. The land also was equally defiled, and they had no way to cleanse themselves, for every stream and every lake was in a state of pollution. The frog was held sacred by the Egyptians, and was regarded as an emblem of preservation in floods and inundations.

h Ex. 9. 28. & 10. 17. Nu. 21. 7. 1 Sa. 12. 19. 1 Ki. 13. 6. Ac. 8. 24. Ja. 5. 15. 1 Jo. 5. 16.

† Or, *Have this honor over me, &c.*

‡ Or, *against when.*

* Heb. *to cut off.*

† Or, *Against to-morrow.*

i Ex. 9. 14. & 15. 6, &c. De. 33. 26. See 2 Sa. 7. 22. 1 Ch. 17. 20. Ps. 86. 8. Is. 46. 9. Je. 10. 6, 7.

j Ex. 9. 33. & 10. 18. Ja. 5. 16–18.

k Ec. 8. 11.

[8] Then Pharaoh called for Moses and Aaron, and said, "Entreat [h]the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." [9] And Moses said unto Pharaoh, "†Glory over me: ‡when shall I entreat for thee, and for thy servants, and for thy people; *to destroy the frogs from thee, and thy houses, that they may remain in the river only?" [10] And he said, "†To-morrow." And he said, "Be it according to thy word; that thou mayest know that [i]there is none like unto the Lord our God. [11] And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only."

[12] And Moses and Aaron went out from Pharaoh; and Moses [j]cried unto the Lord because of the frogs which he had brought against Pharaoh. [13] And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. [14] And they gathered them together upon heaps; and the land stank. [15] But when Pharaoh saw that there was [k]respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

SECT. III.

A. M. 2513.
B. C. 1491.
Hales, 1648.
Egypt.

a Ps. 78. 45. & 105. 31.

b Ex. 7. 11.

c Wis. 17. 7. 2 Ti. 3. 8, 9.

d Ps. 8. 3. Mat. 12. 28.

Section III.—*The Third Plague—Lice.*(8)

Exod. viii. 16–19.

The dust is turned into lice, which the magicians could not do.

[16] And the Lord said unto Moses, "Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt." [17] And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and [a]it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. [18] And [b]the magicians did so with their enchantments to bring forth lice, but [c]they could not; so there were lice upon man, and upon beast. [19] Then the magicians said unto Pharaoh, "This [d]is the finger of God:" and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

SECT. IV.

A. M. 2513.
B. C. 1491.
Hales, 1648.
Egypt.

a Ex. 7. 15.

* Or, *a mixture of* noisome beasts, &c. [The word answering to *flies* is not expressed in the Hebrew, but that this insect is meant, there can be no doubt, the Hebrew word *arov*, being translated by the LXX κυνομυια, *the dog-fly*; in which they are followed by all the ancient versions, and the learned Bochart. —*Ed.*]

b Ex. 9. 4, 6, 26. & 10. 23. & 11. 6, 7. & 12. 13.

† Heb. *a redemption.*

‡ Or, *by to-morrow.*

c Ps. 78. 45. & 105. 31.

* Or, *destroyed.*

Section IV.—*The Fourth Plague—Flies.*(9)

Exod. viii. 20, *to the end.*

The swarms of flies. 45 Pharaoh inclineth to let the people go, 32 but yet is hardened.

[20] And the Lord said unto Moses, "Rise [a]up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me. [21] Else, if thou wilt not let my people go, behold, I will send *swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they are. [22] And [b]I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. [23] And I will put †a division between my people and thy people; ‡to-morrow shall this sign be." [24] And the Lord did so; and [c]there came a grievous swarm *of flies* into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was *corrupted by reason of the swarm *of flies*.

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(8) The plague of lice reproved the absurd superstition which demanded external purity alone.—The Egyptians considered it a great profanation of the temple if they entered it with any animalculæ of this sort upon them. The people in general wore a linen garment over another of linen; but they laid aside the former when they approached their deities, for fear it should harbour vermin; and although their rites were most filthy and contemptible, yet they were carried on with a most scrupulous show of purity and cleanliness.

(9) The fourth plague must have convinced the Egyptians, who were worshippers of zebub, the god-fly, that their own gods were converted into instruments of torment in the hand of a superior Power.

[25] And Pharaoh called for Moses and for Aaron, and said, "Go ye, sacrifice to your God in the land." [26] And Moses said, "It is not meet so to do, for we shall sacrifice [d]the abomination of the Egyptians to the Lord our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? [27] We will go [e]three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us." [28] And Pharaoh said, "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: [f]entreat for me." [29] And Moses said, "Behold, I go out from thee, and I will entreat the Lord that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to-morrow; but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord."

d Ge. 43. 32. & 46. 34. De. 7. 25, 26. & 12. 31.
e Ex. 3. 12, 18.
f Ex. 9. 28. 1 Ki. 13. 6.

[30] And Moses went out from Pharaoh, and entreated the Lord. [31] And the Lord did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one. [32] And Pharaoh [g]hardened his heart at this time also, neither would he let the people go.

g Ex. 4. 21.

SECT. V.

A. M. 2513.
B. C. 1491.
Hales, 1648.
Egypt.

Section V.—*The Fifth Plague—Murrain of Cattle.*(10)

Exod. ix. 1–7.

[1] Then the Lord said unto Moses, "Go [a]in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. [2] For if [b]thou refuse to let them go, and wilt hold them still, [3] behold, [c]the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. [4] And [d]the Lord shall sever between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel." [5] And the Lord appointed a set time, saying, "To-morrow the Lord shall do this thing in the land." [6] And the Lord did that thing on the morrow, and [e]all the cattle of Egypt died; but of the cattle of the children of Israel died not one. [7] And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And [f]the heart of Pharaoh was hardened, and he did not let the people go.

a Ex. 8. 1.
b Ex. 8. 2.
c Ex. 7. 4.
d See Ex. 8. 22.
e Ps. 78. 50.
f Ex. 7. 14. & 8. 32.

SECT. VI.

A. M. 2513.
B. C. 1491.
Hales, 1648.
Egypt.

Section VI.—*The Sixth Plague—The Biles.*(11)

Exod. ix. 8–12.

[8] And the Lord said unto Moses and unto Aaron, "Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. [9] And it shall become small dust in all the land of Egypt, and shall be [a]a bile breaking forth with blains upon man, and upon beast, throughout all the land of Egypt." [10] And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven; and it became [b]a bile breaking forth with blains upon man, and upon beast. [11] And [c]the magicians could not stand before Moses because of the biles; for the bile was upon the magicians, and upon all the Egyptians. [12] And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; [d]as the Lord had spoken unto Moses.

a Re. 16. 2.
b De. 28. 27.
c Ex. 8. 18, 19. 2 Ti. 3. 9.
d Ex. 4. 21.

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(10) The fifth plague destroyed the living objects of their stupid worship. The sacred bull, the ram, the heifer, and the he goat, fell dead before their worshippers, as if in ridicule of their vain incense. This judgment must have likewise had a great effect on the Israelites, and must have tended to wean their affections from those gods of the country to which they had before attached themselves.

(11) The sixth plague was the bile produced by the ashes of the furnaces, in which they had offered human sacrifices, probably some of the Israelites themselves: they were accustomed to scatter the ashes, to obtain a blessing from their gods: this very rite became the means of their present torment.

SECT. VII.

A. M. 2513.
B. C. 1491.
Hales, 1648.
Egypt.

Section VII.—*The Seventh Plague—Hail.*(12)

Exod. ix. 13, *to the end.*

God's message threatening hail. 22 The plague of hail. 27 Pharaoh sueth to Moses, 35 but yet is hardened.

[13] And the Lord said unto Moses, "Rise [a]up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go that they may serve me. [14] For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people; [b]that thou mayest know that there is none like me in all the earth. [15] For now [c]I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. [16] And in very deed for this cause have I *raised thee up, for to show in thee my power; and that my Name may be declared throughout all the earth. [17] As yet exaltest thou thyself against my people, that thou wilt not let them go? [18] Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. [19] Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." [20] He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses; [21] and he that †regarded not the word of the Lord left his servants and his cattle in the field.

a See Ex. 8. 20.
b See Ex. 8. 10.
c Ex. 3. 20.
† Heb. *made thee stand.* Ro. 9. 17. See Ex. 14. 17. Pr. 16. 4. 1 Pe. 2. 9.
† Heb. *set not his heart unto.* Ex. 7. 23.

[22] And the Lord said unto Moses, "Stretch forth thy hand toward heaven, that there may be [d]hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt." [23] And Moses stretched forth his rod toward heaven; and [e]the Lord sent thunder and hail, and the fire ran along upon the ground, and the Lord rained hail upon the land of Egypt. [24] So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. [25] And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail [f]smote every herb of the field, and brake every tree of the field. [26] Only [g]in the land of Goshen, where the children of Israel were, was there no hail.

d Re. 16. 21.
e Jos. 10. 11. Ps. 18. 13. & 78. 47. & 105. 32. & 148. 8. Is. 30. 30. Ez. 38. 22. Re. 8. 7.
f Ps. 105. 33.
g See Ex. 8. 22. Is. 32. 18, 19.

[27] And Pharaoh sent, and called for Moses and Aaron, and said unto them, "I [h]have sinned this time; [i]the Lord is righteous, and I and my people are wicked. [28] Entreat [j]the Lord (for it is enough) that there be no more ‡mighty thunderings and hail; and I will let you go, and ye shall stay no longer." [29] And Moses said unto him, "As soon as I am gone out of the city, I will [k]spread abroad my hands unto the Lord, and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that [l]the earth is the Lord's. [30] But as for thee and thy servants, [m]I know that ye will not yet fear the Lord God." [31] And the flax and the barley was smitten; for the barley was in the ear, and the flax was bolled. [32] But the wheat and the rye were not smitten; for they were *not grown up.

h Ex. 10. 16.
i 2 Ch. 12. 6. Ps. 129. 4. & 145. 17. La. 1. 18. Da. 9. 14. Ja. 4. 10.
j See Ex. 8. 8, 28.
‡ Heb. *voices of God.* Ps. 29. 3, 4.
k 1 Ki. 8. 22, 38. Ps. 143. 6.
l Ps. 24. 1.
m Is. 26. 10.
* Heb. *hidden,* or, *dark.*

[33] And Moses went out of the city from Pharaoh, and [n]spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth. [34] And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. [35] And [o]the heart of

n See Ex. 8. 12.
o See Ex. 4. 21.

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(12) The seventh plague demonstrated that neither Isis, who presided over water, nor Osiris, the lord of fire, was able to protect the fields and the climate of Egypt from the thunder, the rain, and the fire of Jehovah. These phenomena of nature seldom disturbed, at any period of the year, the climate of Egypt. On this occasion, they happened at a time when the air was generally most calm and serene.

† Heb. *by the hand of Moses.* Ex. 4. 13.

Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken †by Moses.

SECT. VIII.

A. M. 2513.
B. C. 1491.
Hales, 1648.
Egypt.

Section VIII.—*The Eighth Plague—Locusts.*(13)

Exod. x. 1–20.

God threateneth to send locusts. 7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sueth to Moses.

a Ex. 4. 21. & 7. 14.
b Ex. 7. 4.
c De. 4. 9. Ps. 44. 1. & 71. 18. & 78. 5, &c. Joel 1. 3.

[1] And the Lord said unto Moses, "Go in unto Pharaoh; [a]for I have hardened his heart, and the heart of his servants, [b]that I might show these my signs before him; [2] and [c]that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord."

d 1 Ki. 21. 29. 2 Ch. 7. 14. & 34. 27. Job 42. 6. Je. 13. 18. Ja. 4. 10. 1 Pe. 5. 6.
e Re. 9. 3.
* Heb. *eye*, ver. 15.
f Ex. 9. 32. Joel 1. 4.
g Ex. 8. 3, 21.

[3] And Moses and Aaron came in unto Pharaoh, and said unto him, "Thus saith the Lord God of the Hebrews, How long wilt thou refuse [d]to humble thyself before me? let my people go, that they may serve me. [4] Else, if thou refuse to let my people go, behold, to-morrow will I bring the [e]locusts into thy coast. [5] And they shall cover the *face of the earth, that one cannot be able to see the earth; and [f]they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field. [6] And [g]they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day." And he turned himself, and went out from Pharaoh.

h Jos. 23. 13. 1 Sa. 18. 21.
† Heb. *who and who, &c.*
i Ex. 5. 1.

[7] And Pharaoh's servants said unto him, "How long shall this man be [h]a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?" [8] And Moses and Aaron were brought again unto Pharaoh, and he said unto them, "Go, serve the Lord your God: but †who are they that shall go?" [9] And Moses said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for [i]we must hold a feast unto the Lord." [10] And he said unto them, "Let the Lord be so with you, as I will let you go, and your little ones: look to it! for evil is before you. [11] Not so: go now ye that are men, and serve the Lord; for that ye did desire." And they were driven out from Pharaoh's presence.

j Ex. 7. 19.
k Ps. 78. 46. & 105. 34.
l Joel 2. 2.
m See ver. 5.
n Ps. 105. 35.

[12] And the Lord said unto Moses, "Stretch [j]out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left." [13] And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. [14] And [k]the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; [l]before them there were no such locusts as they, neither after them shall be such. [15] For they covered [m]the face of the whole earth, so that the land was darkened; [n]and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

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(13) In the eighth plague of locusts, the Egyptians undoubtedly offered up their prayers to Isis and Serapis, who were the conservators of all plenty. They would likewise naturally invoke those deities, who were supposed to have power over these destructive creatures. But their very deities could not stand before Moses. The winds they venerated were made the instruments of their destruction; and the sea, which they regarded as their defence against the locusts, could not protect them. An east wind (ver. 13) prevailed all that day, and all that night; this wind must have brought the locusts from Arabia, and borne them, contrary to their nature, over the Red Sea; which proved no barrier to their progress.

‡ Heb. *hastened to call.*
o Ex. 9. 27.
p See Ex. 8. 8.
q See Ex. 8. 12, 30.
* Heb. *fastened.* Joel 2. 20.
r Ex. 4. 21. & 11. 10.

[16] Then Pharaoh ‡called for Moses and Aaron in haste; and he said, "I [o]have sinned against the LORD your God, and against you. [17] Now therefore forgive, I pray thee, my sin only this once, [p]and entreat the LORD your God, that he may take away from me this death only." [18] And [q]he went out from Pharaoh, and entreated the LORD. [19] And the LORD turned a mighty strong west wind, which took away the locusts, and *cast them into the Red Sea; there remained not one locust in all the coasts of Egypt. [20] But the LORD [r]hardened Pharaoh's heart, so that he would not let the children of Israel go.

PART V.
A. M. 2513.
B. C. 1491.
HALES, 1648.
Egypt.

PART V.

INSTITUTION OF THE PASSOVER.(14)

EXOD. xii. 1–20.

The beginning of the year is changed. 3 *The Passover is instituted.* 11 *The rite of the Passover.* 15 *Unleavened bread.*

a Ex. 13. 4. De. 16. 1.
* Or, *kid.*
b Lev. 22. 19–21. Mal. 1. 8, 14. He. 9. 14. 1 Pe. 1. 19.
† Heb. *son of a year.* Le. 23. 12.
c Ex. 13. 3, 10. & 23. 15. & 34. 18. Le. 23. 5, 6. Nu. 9. 3, 11. & 28. 16, 17. De. 16. 1, 6. Jos. 5. 10. 2 Ch. 30. 2, 15. Ez. 45. 21. Mat. 26. 19, &c.
‡ Heb. *between the two evenings.* Ex. 16. 12.

[1] AND the LORD spake unto Moses and Aaron in the land of Egypt, saying, [2] "This [a]month shall be unto you the beginning of months; it shall be the first month of the year to you. [3] Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a *lamb, according to the house of their fathers, a lamb for a house. [4] And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

[5] Your lamb shall be [b]without blemish, a male †of the first year; ye shall take it out from the sheep, or from the goats. [6] And ye shall keep it up until the [c]fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it ‡in the evening.

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(14) The account of the Passover is put together (in Exod. chap. xii.) to connect the history of its institution with that of its observance. It is however evident from Exod. xii. 3, that the command for its observance was given on the tenth day of the month Nisan; and, in commemoration of this fact, the Jews were accustomed to select their victim for sacrifice four days before it was slain. By observing the arrangement of the events related in this fifth part, we shall more clearly discern the very wonderful manner in which the wisdom of Providence impressed the Israelites with a contempt and hatred of idolatry, and directed their attention, at the same time, to their future Messiah.

The eight plagues, which had now been inflicted upon the Egyptians must have convinced the Israelites of the vanity and folly of the Egyptian idolatry, and the certainty that their God was the only true God. While the effect of these eight judgments was still powerful, the people were ordered to prepare the Passover. On the very day in which the command was issued, the plague of darkness began; while the children of Israel had light in their dwellings. Amid the silence and the terror of this fearful pause, they selected their victim, and made ready their Passover. Time was afforded them for reflection on the meaning of those ceremonies with which their victim was to be offered. The lamb was a propitiatory sacrifice; and its blood was to be sprinkled upon the door, that the sword of the avenging angel might be turned aside from their families. Upon this sacrifice too they feasted; and the lamb was so to be slain, and so to be eaten, that they must have been conscious that their legislator was either acting from an arbitrary and useless caprice, or that each piacular rite and ceremony must have been ordained with some specific object. They could not have suspected their great prophet, at this terrible moment, of acting with caprice; neither is it probable that they would have inquired in vain concerning the object of each ceremony. They must then have seen, through the clouds and shadows of the typical institutions, the brightness of that truth, "Christ our Passover is (to be) slain for us, therefore let us keep the feast." They must have known, that, by partaking of this feast, they entered into covenant with God, and that the sacrifice itself was exclusively mystical, referring to the future Great Sacrifice, the more perfect atonement, by means of faith in which they were to be delivered from a worse bondage than even this of Egypt. Such (and many more of the same nature) were the reflections of the Israelites during the continuance of the plague of darkness. On the morning of the fourteenth, they prepare their victim for the knife: between the two evenings, that is, between the ninth and eleventh hours of the day, the very hour on which Christ died, the sacrifice is slain—the blood is sprinkled on the door post—the Passover is eaten, and the Israelites, with their loins girded, their shoes on their feet, and their staff in their hand, ready for their journey, only await the signal to leave the land of Egypt. That signal is given: at midnight the firstborn are slain; and, amidst the universal distress and agony of the Egyptians, the promise to the patriarchs is accomplished, and the Israelites leave the land of bondage, with all the calmness and solemnity of a religious procession.—Vide Cudworth's *True Notion of the Lord's Supper;* Abp. Magee *On the Atonement*, vol. i. p. 309, &c.; Witsius, *Œcon. Fed.* lib. 4. c. 9. s. 35, 58; Hales' *Anal.* vol. ii. p. 198; Lightfoot in loc. and vol. i. p. 707; on the two Evenings, vide Pfeiffer *Diffic. loc. SS. Cent. Prim.* p. 225; for the last sentence of the note, vide Horsley's *Bib. Crit.* vol. i. p. 92; and Pfeiffer in loc. *Cent. Prim.* p. 229.

d Ex. 13. 3, 6, 7. & 23. 18. & 34. 25. De. 16. 3. 1 Co. 5. 8.
e De. 16. 7.
f Ex. 23. 18.

[7] And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. [8] And they shall eat the flesh in that night, roast with fire, and [d]unleavened bread, and with bitter herbs they shall eat it. [9] Eat not of it raw, nor sodden at all with water, but [e]roast with fire; his head with his legs, and with the purtenance thereof. [10] And [f]ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

g Ex. 11. 4, 5. Am. 5. 17.
h Nu. 33. 4.
* Or, *princes*. Ex. 21. 6. & 22. 28. Ps. 82. 1, 6. John 10. 34, 35.
† Heb. *for a destruction.*

[11] And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's Passover. [12] For [g]I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and [h]against all the *gods of Egypt I will execute judgment: I am the LORD. [13] And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you †to destroy you, when I smite the land of Egypt.

i Ex. 13. 9.
j See ver. 8.
k Ge. 17. 14. Nu. 9. 13.
l Le. 23. 7, 8. Nu. 28. 18, 25.
‡ Heb. *soul.*
m See Ex. 13. 3.

[14] And this day shall be unto you [i]for a memorial, and ye shall keep it [j]a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. [15] Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, [k]that soul shall be cut off from Israel. [16] And in the first day there shall be [l]a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every ‡man must eat, that only may be done of you. [17] And ye shall observe the feast of unleavened bread; for [m]in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

n See ver. 6.

[18] In [n]the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. [19] Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. [20] Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."

PART VI.

CONCLUSION OF THE TEN PLAGUES.

SECT. I.

A. M. 2513.
B. C. 1491.
HALES, 1648.
Egypt.

SECTION I.—*The Ninth Plague—Three Days' Darkness.*(15)

EXOD. x. 21–27.

a Ex. 9. 22.
* Heb. *that one may feel darkness.*
b Ps. 105. 28. Wis. 17. 2, &c.
c Ex. 8. 22. Wis. 18. 1.
† Heb. *into our hands.*

[21] AND the LORD said unto Moses, "Stretch [a]out thy hand toward heaven, that there may be darkness over the land of Egypt, *even darkness which may be felt." [22] And Moses stretched forth his hand toward heaven; and there was a [b]thick darkness in all the land of Egypt three days: [23] they saw not one another, neither rose any from his place for three days: [c]but all the children of Israel had light in their dwellings.

[24] And Pharaoh called unto Moses, and said, "Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you." [25] And Moses said, "Thou must give †us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. [26] Our cattle also shall go with us; there shall not a hoof be left behind;

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(15) The ninth plague asserted the same truths. The heavenly host were the favorite objects of adoration with the Egyptians. Yet neither sun, nor moon, nor stars, could preserve them from this supernatural darkness.

for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither." [27] But the Lord [d]hardened Pharaoh's heart, and he would not let them go.

d Ex. 4. 21. & 14. 4, 8.

SECT. II.

A. M. 2513.
B. C. 1491.
Hales, 1648.
Egypt.

Section II.—*The Passover eaten;—The Tenth Plague—The Firstborn slain.*(16)

Exod. x. 28, 29, *chap.* xi. 1–10, *and chap.* xii. 21–30.

God's message to the Israelites to borrow jewels of their neighbours. 4 Moses threateneth Pharaoh with the death of the firstborn. — Chap. x. 28 *Pharaoh banisheth Moses.* — Chap. xii. 21 *The Passover eaten. 29 The firstborn slain.*

Exod. xi. 1–8.

[1] And the Lord said unto Moses, "Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: [a]when he shall let you go, he shall surely thrust you out hence altogether. [2] Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, [b]jewels of silver, and jewels of gold." [3] And [c]the Lord gave the people favor in the sight of the Egyptians. Moreover the man [d]Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

a Ex. 12. 31, 33, 39.
b See Ex. 3. 22.
c See Ex. 3. 21.
d 2 Sa. 7. 9. Est. 9. 4. Eccl. 45. 1.

[4] And Moses said, "Thus saith the Lord, [e]About midnight will I go out into the midst of Egypt. [5] And [f]all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. [6] And [g]there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. [7] But [h]against any of the children of Israel [i]shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel. [8] And [j]all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people *that follow thee; and after that I will go out." [28] And Pharaoh said unto him, "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die." [29] And Moses said, "Thou hast spoken well, [k]I will see thy face again no more." [8] And he went out from Pharaoh in †a great anger.

e See Ex. 12. 12, 23, 29.
f Am. 4. 10.
g Ex. 12. 30. Am. 5. 17. Wis. 18. 10.
h Ex. 8. 22.
i Jos. 10. 21.
j Ex. 12. 33.
* Heb. *that is at thy feet.* So Ju. 4. 10. & 8. 5. 1 Ki. 20. 10. 2 Ki. 3. 9.
k Heb. 11. 27.
† Heb. *heat of anger.*

(17)Exod. x. 28, 29.
Exod. xi. 8–10.

[9] And the Lord said unto Moses, "Pharaoh [l]shall not hearken unto you; that [m]my wonders may be multiplied in the land of Egypt." [10] And Moses and Aaron did all these wonders before Pharaoh; and [n]the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

l Ex. 3. 19. & 7. 4. & 10. 1.
m Ex. 7. 3.
n Ex. 10. 20, 27. Ro. 2. 5. & 9. 22.

Exod. xii. 21–30.

[21] Then Moses called for all the elders of Israel, and said unto them, "Draw [o]out and take you a ‡lamb according to your families, and kill the passover. [22] And [p]ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none

o Nu. 9. 4. 2 Ki. 23. 21. Ezra 6. 20. Mat. 26. 18, 19.
‡ Or, *kid.*
p He. 11. 28.

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(16) The tenth plague was an assertion of the right of Jehovah to the firstborn. In the patriarchal dispensation, which the Egyptians had perverted, the firstborn were devoted to God; in addition to which, Moses had declared Israel to be the firstborn of Jehovah. The true God therefore demanded those of the children of the Egyptians who ought to have been dedicated to his service. He destroyed them in a moment, at midnight. The Israelites were saved, by eating the god whom the Egyptians worshipped. The terrors of that moment have never been equalled by any scene of distress which has since been recorded in history. It was the custom of the Egyptians to rush from the house into the street, to bewail the dead with loud and bitter outcries; and every member of the family united in the expression of sorrow: what must the scene have been, when. at midnight, the Lord smote all the firstborn of the land of Egypt, from the firstborn of Pharaoh on the throne, to the firstborn of the captive in the dungeon: when the king, and his servants, and all the people, rose up in the night: and "there was a great cry in Egypt; for there was not a house where there was not one dead!"—Bryant *On the Plagues*, &c.; Bishop Gleig's *Dissertation*, in Stackhouse, vol. i. p. 472; Hales' *Analysis*, vol. ii. p. 186–199.

(17) These two verses are inserted here on the authority of Dr. Hales (*Anal.* vol. ii. p. 197); the rest of the arrangement of this part is made on the authority of Lightfoot.

of you shall go out at the door of his house until the morning. [23] For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and [q]will not suffer [r]the Destroyer to come in unto your houses to smite you. [24] And ye shall observe this thing for an ordinance to thee and to thy sons for ever. [25] And it shall come to pass, when ye be come to the land which the LORD will give you, [s]according as he hath promised, that ye shall keep this service. [26] And [t]it shall come to pass, when your children shall say unto you, What mean ye by this service? [27] That ye shall say, It is the sacrifice of the LORD's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." And the people [u]bowed the head and worshipped. [28] And the children of Israel went away, and [v]did as the LORD had commanded Moses and Aaron, so did they.

[29] And it came to pass, that at midnight [w]the LORD smote all the firstborn in the land of Egypt, [x]from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the ‡dungeon; and all the firstborn of cattle. [30] And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was [y]a great cry in Egypt, for there was not a house where there was not one dead.

q Ez. 9. 6. Re. 7. 3. & 9. 4.
r 2 Sa. 24. 16. 1 Co. 10. 10.
s Ex. 3. 8, 17.
t Ex. 13. 8, 14. De. 32. 7. Jos. 4. 6. Ps. 78. 6.
u Ex. 4. 31.
v He. 11. 28.
w Nu. 8. 17. & 33. 4. Ps. 78. 51. & 105. 36. & 135. 8. & 136. 10.
x Ex. 4. 23. & 11. 5. Wis. 18. 11.
‡ Heb. *house of the pit.*
y Pr. 21. 13. Am. 5. 17. Ja. 2. 13.

PART VII.
A. M. 2513.
B. C. 1491.
HALES, 1648.
Egypt.

PART VII.

THE EXODUS.

EXOD. xii. 31-36, *and* 40-42.

[31] AND [a]he called for Moses and Aaron by night, and said, "Rise up, and get you forth from among my people, [b]both ye and the children of Israel; and go, serve the LORD, as ye have said. [32] Also [c]take your flocks and your herds, as ye have said, and be gone: and [d]bless me also." [33] And [e]the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, "We [f]be all dead men." [34] And the people took their dough before it was leavened, their *kneadingtroughs being bound up in their clothes upon their shoulders. [35] And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians [g]jewels of silver, and jewels of gold, and raiment. [36] And [h]the LORD gave the people favor in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

[40] Now the sojourning of the children of Israel, who dwelt in Egypt, was [i]four hundred and thirty years. [41] And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all [j]the hosts of the LORD went out from the land of Egypt. [42] It is †a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

a Ex. 11. 1. Ps. 105. 38.
b Ex. 10. 9.
c Ex. 10. 26.
d Ge. 27. 34.
e Ex. 11. 8.
f Ge. 20. 3. *Or,* We are all as dead men.—*Ed.*
* Or, *dough.* Ex. 8. 3.
g Ex. 3. 22. & 11. 2.
h See Ex. 3. 21.
i See Ge. 15. 13.
j Ex. 7. 4.
† Heb. *a night of observations.* See De. 16. 6.

SECT. I.
A. M. 2513.
B. C. 1491.
HALES, 1648.
Rameses to Succoth.

PART VIII.

THE WANDERING IN THE WILDERNESS.

SECTION I.—*The First Journey—From Rameses to Succoth.*(18)

NUM. xxxiii. 1-5.—EXOD. xii. 37-39.

NUM. xxxiii. 1-4.

[1] THESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under

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(18) For the sake of greater clearness, the wanderings of the Israelites in the wilderness are arranged, according to the itinerary of Moses, Numb. xxxiii., in forty-two journeyings. The Israelites might have entered Canaan within the space of forty days, instead of forty years. They were

the hand of Moses and Aaron. [2] And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out. [3] And they departed from Rameses in [a]the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out [b]with a high hand in the sight of all the Egyptians. [4] For the Egyptians buried all their firstborn, [c]which the LORD had smitten among them; [d]upon their gods also the LORD executed judgments.

EXOD. xii. 37–39.

[37] And the children of Israel journeyed from [e]Rameses to Succoth, about [f]six hundred thousand on foot that were men, besides children. [38] And [*]a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle. [39] And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because [g]they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

NUM. xxxiii. 5. And the children of Israel removed from Rameses, and pitched in Succoth.

a Ex. 12. 2. & 13. 4.
b Ex. 14. 8.
c Ex. 12. 29.
d Ex. 12. 12. & 18. 11. Is. 19. 1. Re. 12. 8.
e Ge. 47. 11.
f Ge. 12. 2. & 46. 3. Ex. 38. 26. Nu. 1. 46. & 11. 21.
* Heb. *a great mixture.* Nu. 11. 4.
g Ex. 6. 1. & 11. 1. & 12. 33.

SECT. II.
A. M. 2513.
B. C. 1491.
HALES, 1648.
Succoth.

SECTION II.—*The Command for Observing the Passover is renewed.*

EXOD. xii. 43, *to the end, and* xiii. 1–19.

The ordinance of the Passover. — Chap. xiii. 1 *The firstborn are sanctified to God.* 3 *The memorial of the Passover is commanded.* 11 *The firstlings of beasts are set apart.* 17 *The Israelites go out of Egypt, and carry Joseph's bones with them.*

[43] AND the LORD said unto Moses and Aaron, "This is [a]the ordinance of the Passover. There shall no stranger eat thereof; [44] but every man's servant that is bought for money, when thou hast [b]circumcised him, then shall he eat thereof. [45] A [c]foreigner and a hired servant shall not eat thereof. [46] In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither [d]shall ye break a bone thereof. [47] All the congregation of Israel shall [*]keep it. [48] And [f]when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. [49] One [g]law shall be to him that is homeborn, and unto the stranger that sojourneth among you."

[50] Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. [51] And it came to pass the selfsame day, that the LORD [h]did bring the children of Israel out of the land of Egypt by their armies.

a Nu. 9. 14.
b Ge. 17. 12, 13.
c Le. 22. 10.
d Nu. 9. 12. John 19. 33, 36.
e Nu. 9. 13.
* Heb. *do it.*
f Nu. 9. 14.
g Nu. 15. 15, 16. Ga. 3. 28.
h See Ex. 3. 8.

EXOD. xiii. 1-19.

[1] And the LORD spake unto Moses, saying, [2] "Sanctify [i]unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine."

[3] And Moses said unto the people, "Remember [j]this day, in which ye came out from Egypt, out of the house of †bondage; for [k]by strength of hand the LORD brought you out from this place: [l]there shall no leavened bread be eaten. [4] This [m]day came ye out in the month Abib.

[5] "And it shall be when the LORD shall [n]bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he [o]sware unto thy fathers to give thee, a land flowing with milk and honey, [p]that thou shalt keep this service in this month. [6] Seven [q]days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. [7] Unleavened bread shall be eaten seven days; and there shall [r]no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

i Ex. 22. 29, 30. & 34. 19. Le. 27. 26. Nu. 3. 13. & 8. 16, 17. & 18. 15. De. 15. 19. Lu. 2. 23.
j Ex. 12. 16, 42.
† Heb. *servants.*
k See Ex. 6. 1.
l Ex. 12. 8.
m Ex. 23. 15. & 34. 18. De. 16. 1.
n See Ex. 3. 8.
o See Ge. 12. 2.
p Ex. 12. 25, 26.
q See Ex. 12. 8, 15, 16.
r See Ex. 12. 8, 19.

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however commanded to wander in the wilderness during that length of time for the wisest purposes. They were by this means gradually inured to war, and prepared for obtaining possession of the promised land—they were not in so much danger of relapsing into idolatry—the old generation, which had been corrupted by Egyptian superstition, would have died away—and the rising generation, supported by continued miracles, would be trained up in obedience to the God of their fathers.—Burnet's *Boyle's Lecture*, vol. ii. p. 193.

[8] "And thou shalt [s]show thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. [9] And it shall be for [t]a sign unto thee upon thy hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth; for with a strong hand hath the LORD brought thee out of Egypt. [10] Thou [u]shalt therefore keep this ordinance in his season from year to year.

s Ex. 12. 26.
t Ex. 12. 14. Nu. 15. 39. De. 6. 8. & 11. 18. Pr. 1. 9. Is. 49. 16. Je. 22. 24. Mat. 23. 5.
u Ex. 12. 14, 24.

[11] "And it shall be when the LORD shall bring thee into the land of the Canaanites, as [v]he sware unto thee and to thy fathers, and shall give it thee, [12] that thou shalt ‡set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's. [13] And [w]every firstling of an ass thou shalt redeem with a *lamb, and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children [x]shalt thou redeem.

v See Ge. 12. 2.
‡ Heb. *cause to pass over*. See ver. 2.
w Ex. 34. 20. Nu. 18. 15, 16.
* Or, *kid*.
x Nu. 3. 46, 47.

[14] "And [y]it shall be when thy son asketh thee †in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage. [15] And it came to pass, when Pharaoh would hardly let us go, that [z]the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. [16] And it shall be for a token upon thy hand, and for frontlets between thine eyes; for by strength of hand the LORD brought us forth out of Egypt."

y Ex. 12. 26. De. 6. 20. Jos. 4. 6, 21.
† Heb. *to-morrow*.
z Ex. 12. 29.

[17] And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, "Lest peradventure the people [a]repent when they see war, and [b]they return to Egypt." [18] But God [c]led the people about, through the way of the wilderness of the Red Sea; and the children of Israel went up ‡harnessed out of the land of Egypt. [19] And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, "God [d]will surely visit you, and ye shall carry up my bones away hence with you."

a Ex. 14. 11, 12. Nu. 14. 1–4.
b De. 17. 16.
c Ex. 14. 2. Nu. 33. 6, &c.
‡ Or, *by five in a rank*.
d See Ge. 50. 25.

SECT. III.

A. M. 2513.
B. C. 1491.
HALES, 1648.
Succoth to Etham.

SECTION III.—*The Second Journey—From Succoth to Etham.*

EXOD. xiii. 20, *to the end.*—NUM. xxxiii. 6.

The Israelites come to Etham. God guideth them by a pillar of a cloud, and a pillar of fire.

[20] AND they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. [21] And the LORD [a]went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night. [22] He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

NUM. xxxiii. 6. And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

a Ex. 14. 19, 24. & 23. 20. & 32. 34. & 33. 2, 14. & 40. 34–38. Nu. 9. 15. & 10. 34. & 14. 14. & 20. 16. De. 1. 33. Jos. 5. 13. Ne. 9. 12, 19. Ps. 78. 14. & 91. 11. & 99. 7. & 105. 39. Is. 4. 5. & 63. 9. 1 Co. 10. 1.

SECT. IV.

A. M. 2513.
B. C. 1491.
HALES, 1648.
Etham to Pi-hahiroth.

SECTION IV.—*The Third Journey—From Etham to Pi-hahiroth;—Pharaoh's Army approaches.*

NUM. xxxiii. 7.—EXOD. xiv. 1–18.

God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses.

[7] AND they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol.

[1] AND the LORD spake unto Moses, saying, [2] "Speak unto the children of Israel, [a]that they turn and encamp before Pi-hahiroth, between [b]Migdol and the sea, over against Baal-zephon; before it shall ye encamp by the sea. [3] For Pharaoh will say of the children of Israel,

a Ex. 13. 18.
b Je. 44. 1.

They [c]are entangled in the land, the wilderness hath shut them in. [4] And [d]I will harden Pharaoh's heart, that he shall follow after them, and I [e]will be honored upon Pharaoh, and upon all his host; [f]that the Egyptians may know that I am the Lord." And they did so.

[5] And it was told the king of Egypt that the people fled; and [g]the heart of Pharaoh and of his servants was turned against the people, and they said, "Why have we done this, that we have let Israel go from serving us?" [6] And [h]he made ready his chariot, and took his people with him.(19) [7] And he took [i]six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. [8] And the Lord [j]hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and [k]the children of Israel went out with a high hand. [9] But the [l]Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

[10] And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid, and the children of Israel [m]cried out unto the Lord. [11] And [n]they said unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? [12] Is [o]not this the word that we did tell thee in Egypt, saying, 'Let us alone, that we may serve the Egyptians?' For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

[13] And Moses said unto the people, "Fear [p]ye not, stand still, and see the salvation of the Lord, which he will show to you to-day: *for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. [14] The [q]Lord shall fight for you, and [r]ye shall hold your peace."

[15] And the Lord said unto Moses, "Wherefore [s]criest thou unto me? speak unto the children of Israel, that they go forward. [16] But lift [t]thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the

c Ps. 71. 11.
d Ex. 4. 21.
e Ex. 9. 16. Ro. 9. 17, 22, 23.
f Ex. 7. 5.
g Ps. 105. 25.
h Pr. 12. 15.
i Ex. 15. 4.
j See Ex. 4. 21.
k Ex. 6. 1. & 13. 9. Nu. 33. 3.
l Ex. 15. 9. Jos. 24. 6. 1 Mac. 4. 9.
m Jos. 24. 7. Ne. 9. 9. Ps. 34. 17. & 107. 6.
n Ps. 106. 7, 8.
o Ex. 5. 21. & 6. 9.
p 2 Ch. 20. 15, 17. Is. 41. 10, 13, 14.
* Or, *for whereas ye have seen the Egyptians to-day, &c.*
q De. 1. 30. & 3. 22. & 20. 4. Jos. 10. 14, 42. & 23. 3. 2 Ch. 20. 29. Ne. 4. 20. Is. 31. 4.
r Is. 30. 15.
s Ge. 15. 1.
t Ex. 7. 19.

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(19) Idolatry, in its grossest and most odious forms, had not been long established in Egypt prior to the time of the Exodus. The Egyptians, that is, the ancient Misraim, who received the people with great kindness, and whom the Israelites were therefore directed to consider with esteem and gratitude, do not appear to have been idolators of this description in the time of Joseph. It is not improbable that the preaching of Abraham might have had great effect, and preserved the Misraim from the surrounding contagion. They were for a long time patriarchal Monotheists. The wonderful miracles wrought among them by Moses, the destruction of their army and their sovereign in the Red Sea, and the final expulsion, by the native Misraim, of the shepherd kings who had introduced idolatry, contributed, in spite of the absurdities which characterized the superstitions of Egypt, to perpetuate those juster notions of a Deity, which are collected by Cudworth, in his *Intellectual System*, and alluded to by Witsius (*Ægyptiaca*, lib. i. c. 2, 3, 4, &c.) The oppressors of the Israelites were not the native Misraim, but the shepherd kings; the history of whom has given rise to so much discussion. The following brief outline of their history will illustrate the part of the sacred narrative which we are now considering.

The Hursos, or shepherd kings, originally settled, after the dispersion from Babel, near the Indian Caucasus; from whence they descended to Babylonia. About the time of the death of Serug, they left their settlements in that province, and, proceeding round the Arabian desert, invaded Canaan from the north. There they left colonies, which, in subsequent ages, were known as the maritime Phœnicians, the Rephaim, the Perizzim, &c. At length they invaded Egypt, where they made Avaris, or Goshen, their chief residence. This event took place six years before the birth of Abraham. Abimelech is supposed to have been a feudatory chief of this race: after the conference with Abraham, he returned to Avaris. The shepherd kings were expelled from Egypt by the native Misraim, about fifteen years before Joseph was sold into Egypt; and the province of Goshen, which was thus left vacant, was assigned to the family of Jacob, in the second year of the famine. So did the providence of God render the contests of nations, and the ambition of their princes, subservient to the welfare of the visible Church.

The shepherd kings, however, were not to be diverted from their designs. About thirty-seven years after the death of Joseph, they again invade Egypt, and reduce at once to servitude the native Misraim, and the Israelites. They establish idolatry in its most odious forms; build the pyramids; destroy the infants of the Israelites: and, after enduring the ten plagues before they release their slaves from bondage, they are overwhelmed in the Red Sea; a terrible monument to their kindred in Palestine of the power of the God of Israel. So much were they weakened by this calamity, that the remainder were soon expelled by the native Misraim; and under the guidance of Cadmus, Danaus, Cecrops, and others, retired to Greece, Phœnicia, Colchis, and other places.—See Faber's *Origin of Pagan Idolatry*, book vi. chap. 5. "On the Shepherd Kings of Egypt."

sea. [17] And I, behold, [u]I will harden the hearts of the Egyptians, and they shall follow them; and [v]I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. [18] And the Egyptians [w]shall know that I am the LORD, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen."

[u] Ex. 7. 3.
[v] See Ex. 9. 16.
[w] Ex. 7. 5.

SECT. V.
A. M. 2513.
B. C. 1491.
HALES, 1648.
Pi-hahiroth to Marah.

SECTION V.—*The Fourth Journey—From Pi-hahiroth, through the Red Sea and the Wilderness of Etham, or Shur, to Marah;—Moses' Song.*

NUM. xxxiii. 8.—EXOD. xiv. 19, *to the end, and* xv. 1–21.

The cloud removeth behind the camp. 21 The Israelites pass through the Red Sea, 23 which drowneth the Egyptians. — Chap. xv. 1 *Moses' Song.*

[8] AND they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

[19] And [a]the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: [20] and it came between the camp of the Egyptians and the camp of Israel; [b]and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night. [21] And Moses stretched out his hand over the sea; and [c]the LORD caused the sea to go back by a strong east wind all that night, and [d]made the sea dry land, and the waters were [e]divided. [22] And [f]the children of Israel went into the midst of the sea upon the dry ground: and the waters were [g]a wall unto them on their right hand, and on their left.

[23] And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch [h]the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, [25] and took off their chariot wheels, *that they drave them heavily; so that the Egyptians said, "Let us flee from the face of Israel, for the LORD fighteth for them against the Egyptians."

[a] See Ex. 13. 21.
[b] See Is. 8. 14. 2 Co. 4. 3.
[c] See Ge. 8. 1.
[d] Ps. 66. 6.
[e] Jos. 3. 16. & 4. 23. Ne. 9. 11. Job 26. 12. Ps. 74. 13. & 106. 9. & 114. 3. Is. 51. 13. & 63. 12. Je. 31. 35.
[f] Nu. 33. 8. Ps. 66. 6. & 78. 13. Is. 63. 13. 1 Co. 10. 1. He. 11. 29.
[g] Hab. 3. 10.
[h] See Ps. 77. 17, &c.
* Or, *and made them to go heavily.*

[26] And the LORD said unto Moses, "Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen." [27] And Moses stretched forth his hand over the sea, and the sea [i]returned to his strength when the morning appeared; and the Egyptians fled against it, and the LORD †overthrew the Egyptians in the midst of the sea. [28] And [j]the waters returned, and [k]covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. [29] But [l]the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

[30] Thus the LORD [m]saved Israel that day out of the hand of the Egyptians; and Israel [n]saw the Egyptians dead upon the sea shore. [31] And Israel saw that great ‡work which the LORD did upon the Egyptians; and the people feared the LORD, and [o]believed the LORD, and his servant Moses.

[i] Jos. 4. 18.
† Heb. *shook off.* De. 11. 4. Ps. 78. 53.
[j] Hab. 3. 8, 13.
[k] Ps. 106. 11.
[l] Ps. 77. 20. & 78. 52, 53.
[m] Ps. 106. 8, 10.
[n] Ps. 58. 10. & 59. 10.
‡ Heb. *hand.*
[o] Ex. 4. 31. & 19. 9. Ps. 106. 12. John 2. 11. & 11. 45.

EXOD. xv. 1-21.

[1] Then sang [p]Moses and the children of Israel this song unto the LORD, and spake, saying,—

"I will sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
[2] The [q]LORD is my strength and song,
And he is become my salvation:
He is my God—and I will [r]prepare him a habitation;
My [s]father's God—and [t]I will exalt him.
[3] The LORD [u]is a man of war:

[p] Ju. 5. 1. 2 Sa. 22. 1. Ps. 106. 12.
[q] De. 10. 21. Ps. 18. 2. & 59. 17. & 62. 6. & 118. 14. Is. 12. 2.
[r] Ps. 132. 5.
[s] Ex. 3. 15, 16.
[t] 2 Sa. 22. 47. Ps. 99. 5. & 118. 28. Is. 25. 1.
[u] Ps. 24. 8.

The [v]LORD is his name!
[4] Pharaoh's chariots and his host hath he cast into the sea:
His chosen captains also are drowned in the Red Sea.
[5] The depths have covered them:
They [w]sank into the bottom as a stone.
[6] Thy [x]right hand, O LORD! is become glorious in power:
Thy right hand, O LORD! hath dashed in pieces the enemy.
[7] And in the greatness of thine [y]excellency
Thou hast overthrown them that rose up against thee:
Thou sentest forth thy wrath, which [z]consumed them as stubble.
[8] And [a]with the blast of thy nostrils the waters were gathered together,
The [b]floods stood upright as a heap,
And the depths were congealed in the heart of the sea.
[9] The [c]enemy said, I will pursue,
I will overtake, I will [d]divide the spoil;
My lust shall be satisfied upon them;
I will draw my sword, my hand shall *destroy them.
[10] Thou didst [e]blow with thy wind—the sea covered them:
They sank as lead in the mighty waters.
[11] Who [f]is like unto thee, O LORD! among the †gods?
Who is like thee, [g]glorious in holiness,
Fearful in praises, [h]doing wonders?
[12] Thou stretchedst out thy right hand—the earth swallowed them.
[13] Thou in thy mercy [i]hast led forth the people which thou hast redeemed:
Thou hast guided them in thy strength unto [j]thy holy habitation.
[14] "The [k]people shall hear, and be afraid:
Sorrow [l]shall take hold on the inhabitants of Palestina.
[15] Then [m]the dukes of Edom shall be amazed;
The [n]mighty men of Moab—trembling shall take hold upon them,
All [o]the inhabitants of Canaan shall melt away.
[16] Fear [p]and dread shall fall upon them;
By the greatness of thine arm they shall be as still as a stone;
Till thy people pass over, O LORD!
Till the people pass over, [q]which thou hast purchased.
[17] Thou shalt bring them in,
And [r]plant them in the mountain of thine inheritance,
In the place, O LORD! which thou hast made for thee to dwell in,
In the [s]Sanctuary, O LORD! which thy hands have established.
[18] The [t]LORD shall reign for ever and ever."

[19] For the [u]horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

[20] And Miriam the prophetess, the [v]sister of Aaron, [w]took a timbrel in her hand; and all the women went out after her with timbrels and with dances. [21] And Miriam [x]answered them,—

"Sing ye to the LORD, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea."

v Ex. 6. 3. Ps. 83. 18.
w Ne. 9. 11.
x Ps. 118. 15, 16.
y De. 33. 26.
z Ps. 59. 13. Is. 5. 24. & 47. 14.
a Job 4. 9.
b Ps. 78. 13. Hab. 3. 10.
c Ju. 5. 30.
d Ge. 49. 27. Is. 53. 12. Lu. 11. 22.
* Or, *repossess.*
e Ps. 147. 18.
f 2 Sa. 7. 22. 1 Ki. 8. 23. Ps. 71. 19. & 86. 8. & 89. 6, 8. Je. 10. 6. & 49. 19.
† Or, *mighty ones.*
g Is. 6. 3.
h Ps. 77. 14.
i Ps. 77. 15, 20. & 78. 52. & 80. 1. & 106. 9. Is. 63. 12, 13. Je. 2. 6.
j Ps. 78. 54.
k Nu. 14. 14. De. 2. 25. Jos. 2. 9, 10.
l Ps. 48. 6.
m Ge. 36. 40. De. 2. 4.
n Nu. 22. 3. Hab. 3. 7.
o Jos. 5. 1.
p See Ge. 35. 5.
q Ex. 19. 5. De. 32. 9. 2 Sa. 7. 23. Ps. 74. 2. Is. 43. 1, 3. Je. 31. 11. Tit. 2. 14. 1 Pe. 2. 9.
r Ps. 44. 2. & 80. 8.
s Ps. 78. 54.
t Ps. 10. 16. Is. 57. 15.
u Pr. 21. 31.
v Nu. 26. 59.
w Ju. 11. 34. & 21. 21. 1 Sa. 18. 6. 2 Sa. 6. 16. Ps. 68. 25. & 149. 3. & 150. 4. Je. 31. 4, 13.
x 1 Sa. 18. 7.

SECT. VI.
A. M. 2513.
B. C. 1491.
HALES, 1648.
Marah.

SECTION VI.—*The Israelites murmur at Marah.*

EXOD. XV. 22–26.

The people want water. 23 The waters at Marah are bitter. 25 A tree sweeteneth them.

[22] So Moses brought Israel from the Red Sea, and they went out into the wilderness of [a]Shur; and they went three days in the wilderness, and found no water. [23] And when they came to [b]Marah, they could not drink of the waters of Marah, for they were bitter; there-

a Ge. 16. 7.
b Nu. 33. 8.

fore the name of it was called *Marah. [24] And the people [c]murmured against Moses, saying, "What shall we drink?" [25] And he [d]cried unto the Lord; and the Lord showed him [e]a tree, which when he had cast into the waters, the waters were made sweet. There he [f]made for them a statute and an ordinance, and there [g]he proved them, [26] and said, "If [h]thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [i]diseases upon thee, which I have brought upon the Egyptians; for I am the Lord [j]that healeth thee."

* That is, *bitterness.* Ru. 1. 20.
[c] Ex. 16. 2. & 17. 3.
[d] Ex. 14. 10. & 17. 4. Ps. 50. 15.
[e] See 2 Ki. 2. 21. & 4. 41.
[f] See Jos. 24. 25.
[g] Ex. 16. 4. De. 8. 2, 16. Ju. 2. 22. & 3. 1, 4. Ps. 66. 10. & 81. 7.
[h] De. 7. 12, 15.
[i] De. 28. 27, 60.
[j] Ex. 23. 25. Ps. 41. 3, 4. & 103. 3. & 147. 3.

SECT. VII.
A. M. 2513.
B. C. 1491.
Hales, 1648.
Marah to the Red Sea.

Section VII.—*The Fifth Journey—From Marah to Elim:—The Sixth Journey—From Elim to the Red Sea.*

Num. xxxiii. 9, 10.—Exod. xv. 27.

[9] And they removed from Marah, and came unto Elim. And in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.

[10] And they removed from Elim, and encamped by the Red Sea.

Exod. xv. 27. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters.

SECT. VIII.
A. M. 2513.
B. C. 1491.
Hales, 1648.
Wilderness of Sin.

Section VIII.—*The Seventh Journey—To the Wilderness of Sin;—The People murmur for Bread.*

Exod. xvi.—Num. xxxiii. 11.

The Israelites come to Sin. 2 They murmur for want of bread. 4 God promiseth them bread from heaven. 11 Quails are sent, 14 and manna. 16 The ordering of manna. 25 It was not to be found on the Sabbath. 32 An omer of it is preserved.

[1] And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of [a]Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. [2] And the whole congregation of the children of Israel [b]murmured against Moses and Aaron in the wilderness. [3] And the children of Israel said unto them, "Would [c]to God we had died by the hand of the Lord in the land of Egypt, [d]when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

[a] Ez. 30. 15.
[b] Ex. 15. 24. 1 Co. 10. 10.
[c] La. 4. 9.
[d] Nu. 11. 4, 5.

[4] Then said the Lord unto Moses, "Behold, I will rain [e]bread from heaven for you; and the people shall go out and gather *a certain rate every day, that I may [f]prove them, whether they will walk in my law, or no. [5] And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and [g]it shall be twice as much as they gather daily."

[e] Ps. 78. 24, 25. & 105. 40. John 6. 31, 32. 1 Co. 10. 3.
* Heb. *the portion of a day in his day.* Pr. 30. 8. Mat. 6. 11.
[f] Ex. 15. 25.
[g] Le. 25. 21.

[6] And Moses and Aaron said unto all the children of Israel, "At [h]even, then ye shall know that the Lord hath brought you out from the land of Egypt. [7] And in the morning, then ye shall see [i]the glory of the Lord; for that he heareth your murmurings against the Lord: and [j]what are we, that ye murmur against us?" [8] And Moses said, "This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but [k]against the Lord."

[h] Ex. 6. 7. Nu. 16. 28–30.
[i] Is. 35. 2. & 40. 5. John 11. 4, 40.
[j] Nu. 16. 11.
[k] See 1 Sa. 8. 7. Lu. 10. 16. Ro. 13. 2.

[9] And Moses spake unto Aaron, "Say unto all the congregation of the children of Israel, [l]Come near before the Lord; for he hath heard your murmurings." [10] And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord [m]appeared in the cloud.

[l] Nu. 16. 16.
[m] Ex. 13. 21. Nu. 16. 19. 1 Ki. 8. 10, 11.

[11] And the Lord spake unto Moses, saying, [12] "I have heard the

murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God."

[13] And it came to pass, that at even [n]the quails came up, and covered the camp; and in the morning [o]the dew lay round about the host. [14] And when the dew that lay was gone up, behold, upon the face of the wilderness there lay [p]a small round thing, as small as the hoar frost on the ground. [15] And when the children of Israel saw it, they said one to another, "†It is manna:" for they wist not what it was. And Moses said unto them, "This [q]is the bread which the LORD hath given you to eat. [16] This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer ‡for every man, according to the number of your *persons; take ye every man for them which are in his tents." [17] And the children of Israel did so, and gathered, some more, some less. [18] And when they did mete it with an omer, [r]he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. [19] And Moses said, "Let no man leave of it till the morning." [20] Notwithstanding they hearkened not unto Moses, but some of them [s]left of it until the morning, and it bred worms, and stank; and Moses was wroth with them. [21] And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

[22] And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. [23] And he said unto them, "This is that which the LORD hath said, 'To-morrow is the rest of the holy Sabbath unto the LORD:' bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." [24] And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. [25] And Moses said, "Eat that to-day, for to-day is a Sabbath unto the LORD; to-day ye shall not find it in the field. [26] Six [t]days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

[27] And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. [28] And the LORD said unto Moses, "How long [u]refuse ye to keep my commandments and my laws? [29] See! for that the LORD hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." [30] So the people rested on the seventh day. [31] And the house of Israel called the name thereof Manna; [v]and it was like coriander seed, white, and the taste of it was like wafers made with honey.

[32] And Moses said, "This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt." [33] And Moses said unto Aaron, "Take [w]a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations." [34] As the LORD commanded Moses, so Aaron laid it up [x]before the Testimony, to be kept. [35] And the children of Israel did eat manna [y]forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. [36] Now an omer is the tenth part of an ephah.

NUM. xxxiii. 11. And they removed from the Red Sea, and encamped in the wilderness of Sin.

[n] Nu. 11. 31. Ps. 78. 27, 28. & 105. 40.
[o] Nu. 11. 9.
[p] Nu. 11. 7. De. 8. 3. Ne. 9. 15. Ps. 78. 24.
† Or, *What is this?* or, *It is a portion.*
[q] John 6. 31, 49, 58. 1 Co. 10. 3.
‡ Heb. *by the poll*, or, *head.*
* Heb. *souls.*
[r] 2 Co. 8. 15.
[s] Mat. 6. 25, 26, 19, 20. 1 Ti. 6. 17.
[t] Ex. 20. 8–10.
[u] 2 Ki. 17. 14. Ps. 78. 10, 22. & 106. 13.
[v] Nu. 11. 7, 8.
[w] Heb. 9. 4.
[x] Ex. 25. 16, 21. & 40. 20. Nu. 17. 10. De. 10. 5. 1 Ki. 8. 9.
[y] Nu. 33. 38. De. 8. 2, 3. Jos. 5. 12. Ne. 9. 15, 20, 21. John 6. 31, 49.

SECT. IX.
A. M. 2513.
B. C. 1491.
Hales, 1648.
Dophkah.
Alush.

Section IX.—*The Eighth Journey—From Sin to Dophkah;—The Ninth Journey—From Dophkah to Alush.*

Num. xxxiii. 12, 13.

[12] And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

[13] And they departed from Dophkah, and encamped in Alush.

SECT. X.
A. M. 2513.
B. C. 1491.
Hales, 1648.
Rephidim.

Section X.—*The Tenth Journey—From Alush to Rephidim;—The People murmur for Water;—War with Amalek.*

Exod. xvii.—Num. xxxiii. 14.

The people murmur for water at Rephidim. 5 *God sendeth Moses for water to the rock in Horeb.* 8 *Amalek is overcome by the holding up of Moses' hands.* 15 *Moses buildeth the altar Jehovah-nissi.*

[1] And [a]all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink. [2] Wherefore [b]the people did chide with Moses, and said, "Give us water that we may drink." And Moses said unto them, "Why chide ye with me? wherefore do ye [c]tempt the Lord?" [3] And the people thirsted there for water; and the people [d]murmured against Moses, and said, "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

[4] And Moses [e]cried unto the Lord, saying, "What shall I do unto this people? they be almost ready [f]to stone me." [5] And the Lord said unto Moses, "Go [g]on before the people, and take with thee of the elders of Israel; and thy rod, wherewith [h]thou smotest the river, take in thy hand, and go. [6] Behold, [i]I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. [7] And he called the name of the place *Massah, and †Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, "Is the Lord among us, or not?"

[8] Then [j]came Amalek, and fought with Israel in Rephidim. [9] And Moses said unto [k]Joshua, "Choose us out men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill with [l]the rod of God in my hand." [10] So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. [11] And it came to pass, when Moses [m]held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. [12] But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. [13] And Joshua discomfited Amalek and his people with the edge of the sword. [14] And the Lord said unto Moses, "Write [n]this for a memorial in a book, and rehearse it in the ears of Joshua; for [o]I will utterly put out the remembrance of Amalek from under heaven." [15] And Moses built an altar, and called the name of it ‡Jehovah-nissi; [16] for he said, "*Because †the Lord hath sworn that the Lord will have war with Amalek from generation to generation."

Num. xxxiii. 14. And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

[a] Ex. 16. 1.
[b] Nu. 20. 3, 4.
[c] De. 6. 16. Ps. 78. 18, 41. Is. 7. 12. Mat. 4. 7. 1 Co. 10. 9.
[d] Ex. 16. 2.
[e] Ex. 14. 15.
[f] 1 Sa. 30. 6. John 8. 59. & 10. 31.
[g] Ez. 2. 6.
[h] Ex. 7. 20. Nu. 20. 8.
[i] Nu. 20. 10, 11. Ps. 78. 15, 20. & 105. 41. & 114. 8. Wis. 11. 4. 1 Co. 10. 4.
* That is, *tentation.* Nu. 20. 13. Ps. 81. 7. & 95. 8. He. 3. 8.
† That is, *chiding,* or, *strife.*
[j] See Ge. 36. 12.
[k] Called *Jesus,* Ac. 7. 45. He. 4. 8.
[l] Ex. 4. 20.
[m] Ja. 5. 16.
[n] Ex. 34. 27.
[o] See Ge. 36. 12. 1 Sa. 30. 1, 17. 2 Sa. 8. 12. Ezra 9. 14.
‡ That is, *the LORD my banner:* see Ju. 6. 24.
* Or, *Because the hand of Amalek is against the throne of the LORD, therefore, &c.*
† Heb. *the hand upon the throne of the LORD.*

SECT. XI.

A. M. 2513.
B. C. 1491.
HALES, 1647.
Sinai.

SECTION XI.—*The Eleventh Journey—From Rephidim to Sinai;—Giving of the Law.*

NUM. xxxiii. 15.—EXOD. xix.

The people come to Sinai. 3 God's message by Moses unto the people out of the mount. 8 The people's answer returned again. 10 The people are prepared against the third day. 12 The mountain must not be touched. 16 The fearful presence of God upon the mount.

[15] AND they departed from Rephidim, and pitched in the wilderness of Sinai.

[1] In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. [2] For they were departed from [a]Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before [b]the mount. [3] And [c]Moses went up unto God, and the LORD [d]called unto him out of the mountain, saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; [4] Ye [e]have seen what I did unto the Egyptians, and how [f]I bare you on eagles' wings, and brought you unto myself. [5] Now [g]therefore, if ye will obey my voice indeed, and keep my covenant, then [h]ye shall be a peculiar treasure unto me above all people; (for [i]all the earth is mine;) [6] and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel."

[7] And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. [8] And [j]all the people answered together, and said, "All that the LORD hath spoken we will do." And Moses returned the words of the people unto the LORD. [9] And the LORD said unto Moses, "Lo, I come unto thee [k]in a thick cloud, [l]that the people may hear when I speak with thee, [m]and believe thee for ever." And Moses told the words of the people unto the LORD.

[10] And the LORD said unto Moses, "Go unto the people, and [n]sanctify them to-day and to-morrow, and let them [o]wash their clothes, [11] and be ready against the third day; for the third day the LORD [p]will come down in the sight of all the people upon Mount Sinai. [12] And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; [q]whosoever toucheth the mount shall be surely put to death. [13] There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live. When the *trumpet soundeth long, they shall come up to the mount."

[14] And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. [15] And he said unto the people, "Be ready against the third day: [r]come not at your wives."

[16] And it came to pass on the third day in the morning, that there were [s]thunders and lightnings, and [t]a thick cloud upon the mount, and the [u]voice of the trumpet exceeding loud;(20) so that all the people that was in the camp [v]trembled. [17] And [w]Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. [18] And [x]Mount Sinai was altogether on a smoke, because the LORD descended upon it [y]in fire; [z]and the smoke thereof ascended as the smoke of a furnace, and [a]the whole mount quaked greatly.

a Ex. 17. 1, 8.
b Ex. 3. 1, 12.
c Ex. 20. 21. Ac. 7. 38.
d Ex. 3. 4.
e De. 29. 2.
f De. 32. 11. Is. 63. 9. Re. 12. 14.
g De. 5. 2.
h See Ge. 17. 8.
i See Ge. 1. 1. Job 41. 11. Ps. 24. 1. & 50. 12. 1 Co. 10. 26, 28.
j Ex. 24. 3, 7. De. 5. 27. & 26. 17.
k Ex. 20. 21. & 24. 15, 16. De. 4. 11. Ps. 18. 11, 12. & 97. 2. Mat. 17. 5.
l De. 4. 12, 36. John 12. 29, 30.
m Ex. 14. 31.
n Lev. 11. 44, 45. Heb. 10. 22.
o Ge. 35. 2. Le. 15. 5.
p Ex. 34. 5. De. 33. 2.
q He. 12. 20.
* Or, *cornet*, ver. 16, 19.
r 1 Sa. 21. 4, 5. Ze. 7. 3. 1 Co. 7. 5.
s Ps. 77. 18. He. 12. 18, 19. Re. 4. 5. & 8. 5. & 11. 19.
t Ex. 40. 34. 2 Ch. 5. 14.
u Re. 1. 10. & 4. 1.
v He. 12. 21.
w De. 4. 10.
x De. 4. 11. & 33. 2. Ju. 5. 5. Ps. 68. 7, 8. Is. 6. 4. Ha. 3. 3.
y Ex. 3. 2. & 24. 17. 2 Ch. 7. 1–3.
z Ge. 15. 17. Ps. 144. 5. Re. 15. 8.
a Ps. 68. 8. & 77. 18. & 114. 7. Je. 4. 24. He. 12. 26.

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(20) The glory of the Angel Jehovah, which was now seen, was the same as that in which he had frequently appeared: and it is by no means improbable (as his future appearance at the close of the present dispensation is uniformly described, as a manifestation of himself in a human form,) that he will again come in the same Shechinah, the glory of the Lord, as when he was then seen by the elders of Israel. Vide Mede's 15th Epistle, (*Works*, b. iv. p. 762.) On the Great Day of Judgment; Scott's *Christian Life*, 9th edit. folio, p. 526; Lowman *On the Shechinah*.

[19] And when the voice of the trumpet sounded long, and waxed louder and louder, [b]Moses spake, and [c]God answered him by a voice. [20] And the LORD came down upon Mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. [21] And the LORD said unto Moses, "Go down, †charge the people, lest they break through unto the Lord [d]to gaze, and many of them perish. [22] And let the priests also, which come near to the LORD, [e]sanctify themselves, lest the LORD [f]break forth upon them." [23] And Moses said unto the LORD, "The people cannot come up to Mount Sinai; for thou chargedst us, saying, 'Set [g]bounds about the mount, and sanctify it.'" [24] And the LORD said unto him, "Away, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them." [25] So Moses went down unto the people, and spake unto them.

b Heb. 12. 21.
c Ne. 9. 13. Job 38. 1. Ps. 81. 7.
† Heb. *contest.*
d See Ex. 3. 5. 1 Sa. 6. 19.
e Le. 10. 3.
f 2 Sa. 6. 7, 8.
g Jos. 3. 4.

SECT. XII.
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A. M. 2513.
B. C. 1491.
HALES, 1647.
Sinai.
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SECTION XII.—*The Moral Law.*

EXOD. XX.

The ten commandments. 18 The people are afraid. 20 Moses comforteth them. 22 Idolatry is forbidden. 24 Of what sort the altar should be.

[1] AND God spake all these words, saying,—

[2] "I [a]am the LORD thy God, which have brought thee out of the land of Egypt, [b]out of the house of *bondage.

[3] "Thou [c]shalt have no other gods before me.

[4] "Thou [d]shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. [5] Thou [e]shalt not bow down thyself to them, nor serve them; for I the LORD thy God am [f]a jealous God, [g]visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; [6] and [h]showing mercy unto thousands of them that love me, and keep my commandments.

[7] "Thou [i]shalt not take the name of the LORD thy God in vain; for the LORD [j]will not hold him guiltless that taketh his name in vain.

[8] "Remember [k]the Sabbath day, to keep it holy. [9] Six days shalt thou labor, and do all thy work; [10] but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor [l]thy stranger that is within thy gates. [11] For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the Sabbath day and hallowed it.

[12] "Honor [m]thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.

[13] "Thou [n]shalt not kill.

[14] "Thou [o]shalt not commit adultery.

[15] "Thou [p]shalt not steal.

[16] "Thou [q]shalt not bear false witness against thy neighbour.

[17] "Thou [r]shalt not covet thy neighbour's house, [s]thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

[18] And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. [19] And they said unto Moses, "Speak [t]thou with us, and we will hear; but [u]let not God speak with us, lest we die." [20] And Moses said unto the people, "Fear not; for [v]God is come to prove you, and [w]that his fear may be before your faces, that ye sin not."

a See Ge. 17. 8.
b Ex. 13. 3.
* Heb. *servants.*
c De. 5. 7. & 6. 14. Je. 25. 6. & 35. 15.
d Le. 26. 1. De. 4. 16. Ps. 97. 7.
e Ex. 23. 24. Jos. 23. 7. 2 Ki. 17. 35. Is. 44. 15, 19.
f Ex. 34. 14. De. 4. 24. & 6. 15. Jos. 24. 19. Na. 1. 2.
g Ex. 34. 7. Le. 20. 5. & 26. 39, 40. 1 Ki. 21. 29. Job 5. 4. & 21. 19. Ps. 79. 8. Is. 14. 20, 21. Je. 2. 9. & 32. 18.
h De. 7. 9. Ps. 89. 34. Ro. 11. 28.
i Ex. 23. 1. Le. 19. 12. De. 5. 11. Ps. 15. 4. Mat. 5. 33.
j Mic. 6. 11.
k See Ge. 2. 2, 3.
l Ne. 13. 16–19.
m Ex. 23. 26. Le. 19. 3. De. 5. 16. Je. 35. 7, 18, 19. Mat. 15. 4. Ep. 6. 2
n De. 5. 17. Mat. 5. 21. Ro. 13. 9.
o De. 5. 18. Mat. 5. 27.
p Le. 19. 11. De. 5. 19. Mat. 19. 18. 1 Thes. 4. 6.
q Ex. 23. 1. De. 5. 20. & 19. 16.
r De. 5. 21. Mic. 2. 2. Hab. 2. 9. Lu. 12. 15. Ac. 20. 33. Ro. 7. 7. & 13. 9. Eph. 5. 3, 5. He. 13. 5.
s Job 31. 9. Pr. 6. 29. Je. 5. 8. Mat. 5. 28.
t De. 5. 27. & 18. 16. Ga. 3. 19, 20. He. 12. 19.
u De. 5. 25.
v Ge. 22. 1. De. 13. 3.
w De. 4. 10. & 6. 2. & 10. 12. & 17. 13, 19. & 19. 20. & 28. 58. Pr. 3. 7. & 16. 6. Is. 8. 13.

[21] And the people stood afar off, and Moses drew near unto the [x]thick darkness where God was. [22] And the LORD said unto Moses, "Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. [23] Ye shall not make with me [y]gods of silver, neither shall ye make unto you gods of gold. [24] An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: [z]in all places where I record my name I will come unto thee, and I will [a]bless thee. [25] And if [b]thou wilt make me an altar of stone, thou shalt not †build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it. [26] Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."

x Ex. 19. 16.
y Ex. 32. 1, 2, 4. 1 Sa. 5. 4, 5. 2 Ki. 17. 33. Ez. 20. 39. & 43. 8. Da. 5. 4, 23. Ze. 1. 5. 2 Co. 6. 14, 15, 16.
z De. 12. 5, 11, 21. & 14. 23. & 16. 6, 11. & 26. 2. 1 Ki. 8. 43. & 9. 3. 2 Ch. 6. 6. & 7. 16. & 12. 13. Ezra 6. 12. Ne. 1. 9. Ps. 74. 7. Je. 7. 10, 12.
a See Ge. 12. 2.
b De. 27. 5.
† Heb. *build them with hewing.*

SECT. XIII.

A. M. 2513.
B. C. 1491.
HALES, 1647.
Sinai.

SECTION XIII.—*The Judicial Law.*

EXOD. xxi., xxii., *and* xxiii.

Laws for menservants. 5 *For the servant whose ear is bored.* 7 *For womenservants.* 12 *For manslaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.* 22 *For a hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occasion of harm.*—Chap. xxii. 1 *Of theft.* 5 *Of damage.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of beastiality.* 20 *Of idolatry.* 21 *Of strangers, widows, and fatherless.* 25 *Of usury.* 26 *Of pledges.* 28 *Of reverence to magistrates.* 29 *Of the firstfruits.*—Chap. xxiii. 1 *Of slander and false witness.* 3, 6 *Of justice.* 4 *Of charitableness.* 10 *Of the year of rest.* 12 *Of the Sabbath.* 13 *Of idolatry.* 14 *Of the three feasts.* 18 *Of the blood and the fat of the sacrifice.* 20 *An Angel is promised, with a blessing, if they obey him.*

[1] "Now these are the judgments which thou shalt set before them.

[2] "If [a]thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing. [3] If he came in *by himself, he shall go out by himself; if he were married, then his wife shall go out with him. [4] If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. [5] And if the servant †shall plainly say, I love my master, my wife, and my children, I will not go out free; [6] then his master shall bring him unto [b]the judges, he shall also bring him to the door, or unto the door post, and his master shall [c]bore his ear through with an awl, and he shall serve him for ever.

[7] "And if a man [d]sell his daughter to be a maidservant, she shall not go out as the menservants do. [8] If she ‡please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. [9] And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. [10] If he take him another wife, her food, her raiment, [e]and her duty of marriage, shall he not diminish. [11] And if he do not these three unto her, then shall she go out free without money.

a Le. 25. 39–41. De. 15. 12. Je. 34. 14.
* Heb. *with his body.*
† Heb. *saying shall say.* De. 15. 16, 17.
b See Ex. 12. 12.
c Ps. 40. 6.
d Ne. 5. 5.
‡ Heb. *be evil in the eyes of, &c.*
e 1 Co. 7. 5.

[12] "He [f]that smiteth a man, so that he die, shall be surely put to death. [13] And [g]if a man lie not in wait, but God [h]deliver him into his hand; then [i]I will appoint thee a place whither he shall flee. [14] But if a man come [j]presumptuously upon his neighbour, to slay him with guile; [k]thou shalt take him from mine altar, that he may die. [15] And he that smiteth his father, or his mother, shall be surely put to death.

[16] "And [l]he that stealeth a man, and [m]selleth him, or if he be [n]found in his hand, he shall surely be put to death.

[17] "And he that *curseth his father or his mother, shall surely be put to death.

[18] "And if men strive together, and one smite †another with a stone, or with his fist, and he die not, but keepeth his bed; [19] if he rise again, and walk abroad [o]upon his staff, then shall he that smote him be quit: only he shall pay for ‡the loss of his time, and shall cause him to be thoroughly healed.

[20] "And if a man smite his servant, or his maid, with a rod, and he

f See Ge. 9. 6.
g Nu. 35. 22. De. 19. 4, 5.
h 1 Sa. 24. 4, 10, 18.
i Nu. 35. 11. De. 19. 3. Jos. 20. 2.
j Nu. 15. 30. & 35. 20. De. 19. 11, 12. He. 10. 26.
k 1 Ki. 2. 28–34. 2 Ki. 11. 15.
l De. 24. 7.
m Ge. 37. 28.
n Ex. 22. 4.
* Or, *revileth.* Le. 20. 9. Pr. 20. 20. Mat. 15. 4.
† Or, *his neighbour.*
o 2 Sa. 3. 29.
‡ Heb. *his ceasing.*

die under his hand; he shall be surely *punished. [21] Notwithstanding, if he continue a day or two, he shall not be punished; [p]for he is his money.

* Heb. *avenged.* Ge. 4. 15, 24. Ro. 13. 4.
p Le. 25. 45, 46.

[22] “If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow; he shall be surely punished, according as the woman's husband will lay upon him, and he shall [q]pay as the judges determine. [23] And if any mischief follow, then thou shalt give life for life, [24] eye [r]for eye, tooth for tooth, hand for hand, foot for foot, [25] burning for burning, wound for wound, stripe for stripe.

q De. 22. 18, 19.
r Le. 24. 20. De. 19. 21. Mat. 5. 38.

[26] “And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. [27] And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

[28] “If an ox gore a man or a woman, that they die; then [s]the ox shall be surely stoned, and his flesh shall not be eaten, but the owner of the ox shall be quit. [29] But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. [30] If there be laid on him a sum of money, then he shall give for [t]the ransom of his life whatsoever is laid upon him. [31] Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. [32] If the ox shall push a manservant or maidservant; he shall give unto their master [u]thirty shekels of silver, and the ox shall be stoned.

s Ge. 9. 5.
t Nu. 35. 31.
u See Ze. 11. 12, 13. Mat. 26. 15. Phil. 2. 7.

[33] “And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; [34] the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

[35] “And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. [36] Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Exod. xxii.

[1] “If a man shall steal an ox, or a †sheep, and kill it, or sell it; he shall restore five oxen for an ox, and [v]four sheep for a sheep.

† Or, *goat.*
v 2 Sa. 12. 6. Lu. 19. 8. See Pr. 6. 31.

[2] “If a thief be found [w]breaking up, and be smitten that he die, there shall [x]no blood be shed for him. [3] If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be [y]sold for his theft. [4] If the theft be certainly [z]found in his hand alive, whether it be ox, or ass, or sheep; he shall [a]restore double.

w Mat. 24. 43.
x Nu. 35. 27.
y Ex. 21. 2.
z Ex. 21. 16.
a See ver. 1, 7. Pr. 6. 31.

[5] “If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. [6] If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

[7] “If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. [8] If the thief be not found, then the master of the house shall be brought unto the [b]judges, to see whether he have put his hand unto his neighbour's goods. [9] For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, [c]the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. [10] If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast,

b See Ex. 12. 12.
c De 25. 1. 2 Ch. 19. 10.

to keep; and it die, or be hurt, or driven away, no man seeing it: [11] then shall [d]an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. [12] And [e]if it be stolen from him, he shall make restitution unto the owner thereof. [13] If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

[14] "And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. [15] But if the owner thereof be with it, he shall not make it good; if it be a hired thing, it came for his hire.

[16] "And [f]if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. [17] If her father utterly refuse to give her unto him, he shall ‡pay money according to the [g]dowry of virgins.

[18] "Thou [h]shalt not suffer a witch to live.

[19] "Whosoever [i]lieth with a beast shall surely be put to death.

[20] "He [j]that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

[21] "Thou [k]shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt. [22] Ye [l]shall not afflict any widow, or fatherless child. [23] If thou afflict them in any wise, and they [m]cry at all unto me, I will surely [n]hear their cry; [24] and my [o]wrath shall wax hot, and I will kill you with the sword, and [p]your wives shall be widows, and your children fatherless.

[25] "If [q]thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. [26] If [r]thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down; [27] for that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for [s]I am gracious.

[28] "Thou [t]shalt not revile the *gods, nor curse the ruler of thy people.

[29] "Thou shalt not delay to offer †the first of thy ripe fruits, and of thy ‡liquors; [u]the firstborn of thy sons shalt thou give unto me. [30] Likewise [v]shalt thou do with thine oxen, and with thy sheep; [w]seven days it shall be with his dam, on the eighth day thou shalt give it me.

[31] "And ye shall be [x]holy men unto me; [y]neither shall ye eat any flesh that is torn of beasts in the field, ye shall cast it to the dogs.

EXOD. xxiii.

[1] "Thou shalt not *raise a false report; put not thy hand with the wicked to be an [z]unrighteous witness. [2] Thou [a]shalt not follow a multitude to do evil; [b]neither shalt thou †speak in a cause to decline after many to wrest judgment; [3] neither shalt thou countenance a poor man in his cause.

[4] "If [c]thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. [5] If [d]thou see the ass of him that hateth thee lying under his burden, ‡and wouldest forbear to help him, thou shalt surely help with him.

[6] "Thou [e]shalt not wrest the judgment of thy poor in his cause. [7] Keep [f]thee far from a false matter; [g]and the innocent and righteous slay thou not; [h]for I will not justify the wicked.

[8] "And [i]thou shalt take no gift; for the gift blindeth *the wise, and perverteth the words of the righteous.

[9] "Also [j]thou shalt not oppress a stranger; for ye know the †heart of a stranger, seeing ye were strangers in the land of Egypt.

[10] "And [k]six years thou shalt sow thy land, and shall gather in the fruits thereof: [11] but the seventh year thou shalt let it rest and lie

d He. 6. 16.
e Ge. 31. 39.
f De. 22. 28, 29.
‡ Heb. *weigh*. Ge. 23. 16.
g See Ge. 34. 12.
h See Le. 19. 26, 31.
i See Le. 18. 23.
j Nu. 25. 2, 7, 8. De. 13. 1, &c. & 17. 2, 3, 5.
k Le. 19. 33. & 25. 35. De. 10. 19. Je. 7. 6. Ze. 7. 10. Mal. 3. 5.
l De. 10. 18. & 24. 17. & 27. 19. Ps. 94. 6. Is. 1. 17, 23. Ja. 1. 27.
m De. 15. 9. Job 35. 9. Lu. 18. 7.
n Ja. 5. 4.
o Job. 31. 23.
p La. 5. 3.
q De. 23. 19, 20. Ez. 18. 8, 17.
r Job 22. 6. Pr. 20. 16. Am. 2. 8.
s Ps. 86. 15.
t Ec. 10. 20. Ac. 23. 4. Jude 8.
* Or, *judges*. ver. 8, 9. Ps. 82. 6.
† Heb. *thy fulness*. Pr. 3. 9.
‡ Heb. *tear*.
u See Ex. 13. 2, 12.
v De. 15. 19.
w Le. 22. 27.
x Ex. 19. 6. Le. 19. 2. De. 14. 21.
y Le. 22. 8.
* Or, *receive*. See Le. 19. 16. Ps. 101. 5. Pr. 10. 18. See 2 Sa. 19. 27. with 16. 3.
z Ex. 20. 16. Ps. 35. 11. Pr. 19. 5, 9, 28. & 24. 28. See 1 Ki. 21. 10, 13. Mat. 26. 59-61. Ac. 6. 11, 13.
a Ge. 19. 4, 7. Ex. 32. 1, 2. Pr. 1. 10, 11, 15. & 4. 14. Mat. 27. 24, 26. Ac. 24. 27.
b See Le. 19. 15.
† Heb. *answer*.
c De. 22. 1. Job 31. 29. Pr. 24. 17. & 25. 21. Mat. 5. 44. Ro. 12. 20. 1 Thes. 5. 15.
d De. 22. 4.
‡ Or, *wilt thou cease to help him?* or, *and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him.*
e Le. 19. 15.
f Lu. 3. 14.
g Mat. 27. 4.
h Ro. 1. 18.
i Ac. 24. 26.
* Heb. *the seeing*.
j See Ex. 22. 21.
† Heb. *soul*.
k Le. 25. 3, 4.

still; that the poor of thy people may eat; and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy ‡oliveyard.

[12] "Six [l]days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. [13] And in all things that I have said unto you [m]be circumspect; and [n]make no mention of the name of other gods, neither let it be heard out of thy mouth.

[14] "Three [o]times thou shalt keep a feast unto me in the year. [15] Thou [p]shalt keep the feast of Unleavened Bread; (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; [q]and none shall appear before me empty;) [16] and [r]the feast of Harvest, the firstfruits of thy labors, which thou hast sown in the field; and [s]the feast of Ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field. [17] Three [t]times in the year all thy males shall appear before the LORD God.

[18] "Thou [u]shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my *sacrifice remain until the morning. [19] The [v]first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. [w]Thou shalt not seethe a kid in his mother's milk.

[20] "Behold, [x]I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. [21] Beware of him, and obey his voice, [y]provoke him not; for he will [z]not pardon your transgressions: for [a]My Name is in him! [22] But if thou shalt indeed obey his voice, and do all that I speak; then [b]I will be an enemy unto thine enemies, and †an adversary unto thine adversaries. [23] For [c]mine Angel shall go before thee, and [d]bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off. [24] Thou [e]shalt not bow down to their gods, nor serve them, [f]nor do after their works; [g]but thou shalt utterly overthrow them, and quite break down their images. [25] And [h]ye shall serve the LORD your God, and [i]he shall bless thy bread, and thy water; and [j]I will take sickness away from the midst of thee. [26] There [k]shall nothing cast their young, nor be barren, in thy land; [l]the number of thy days I will fulfil. [27] I will send my [m]fear before thee, and will [n]destroy all the people to whom thou shalt come, and I will make all thine enemies turn their ‡backs unto thee. [28] And [o]I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. [29] I [p]will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. [30] By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

[31] "And [q]I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river; for I will [r]deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee. [32] Thou [s]shalt make no covenant with them, nor with their gods. [33] They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, [t]it will surely be a snare unto thee."

‡ Or, *olive trees.*
[l] Ge. 2. 2, 3.
[m] Ep. 5. 15. 1 Ti. 4. 16.
[n] Nu. 32. 38. De. 12. 3. Jos. 23. 7. Ps. 16. 4.
[o] Ex. 34. 23. Le. 23. 4. De. 16. 16.
[p] See Ex. 12. 6, 15.
[q] Ex. 34. 20.
[r] Ex. 34. 22.
[s] De. 16. 13.
[t] Ex. 34. 23.
[u] See Ex. 12. 8. Le. 2. 11.
* Or, *feast.*
[v] Ex. 22. 29. & 34. 26. Le. 23. 10, 17. Nu. 18. 12, 13. De. 26. 10. Ne. 10. 35.
[w] Ex. 34. 26.
[x] See Ex. 13. 21.
[y] Nu. 14. 11. Ps. 78. 40, 56. Eph. 4. 30. He. 3. 10.
[z] Ex. 32. 34. De. 18. 19. He. 3. 11. 1 John 5. 16.
[a] Is. 9. 6. John 10. 30, 38.
[b] Gen. 12. 3.
† Or, *I will afflict them that afflict thee.*
[c] Ex. 33. 2.
[d] Jos. 24. 8, 11.
[e] Ex. 20. 5.
[f] Le. 18. 3.
[g] Nu. 33. 52.
[h] De. 6. 13. & 11. 13, 14. Jos. 22. 5. & 24. 14, 15, 21, 24. 1 Sa. 7. 3. & 12. 20, 24. Mat. 4. 10.
[i] De. 7. 13. & 28. 5.
[j] Ex. 15. 26. De. 7. 15.
[k] De. 7. 14. & 28. 4. Job 21. 10. Mal. 3. 10, 11.
[l] Ge. 25. 8. & 35. 29. 1 Ch. 23. 1. Job 5. 26. & 42. 17. Ps. 55. 23.
[m] See Ge. 35. 5. De. 11. 25.
[n] De. 7. 23.
‡ Heb. *neck.* Ps. 18. 40.
[o] De. 7. 20. Jos. 24. 12.
[p] De. 7. 22.
[q] Ge. 12. 7. De. 11. 24. Jos. 1. 4. 1 Ki. 4. 21, 24 Ps. 72. 8.
[r] Jos. 21. 44. Ju. 1. 4. & 11. 21.
[s] Ex. 34. 12, 15. De. 7. 2.
[t] De. 7. 16. & 12. 30. Jos. 23. 13. Ju. 2. 3. 1 Sa. 18. 21. Ps. 106. 36.

SECTION XIV.—*The Israelites covenant to observe the Law;—Moses goes up into the Mountain.*

SECT. XIV.

A. M. 2513.
B. C. 1491.
HALES, 1647.
Sinai.

EXOD. XXIV.

Moses is called up into the mountain. 3 *The people promise obedience.* 4 *Moses buildeth an altar, and twelve pillars.* 6 *He sprinkleth the blood of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.* 15 *Moses goeth into the mountain, where he continueth forty days and forty nights.*

[1] AND He said unto Moses, "Come up unto the LORD, thou, and

Aaron, [a]Nadab, and Abihu, [b]and seventy of the elders of Israel; and worship ye afar off. [2] And Moses alone shall come near the Lord; but they shall not come nigh; neither shall the people go up with him."

[3] And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, "All [c]the words which the Lord hath said will we do." [4] And Moses [d]wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve [e]pillars, according to the twelve tribes of Israel. [5] And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. [6] And Moses [f]took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. [7] And he took the book of the covenant, and read in the audience of the people; and they said, "All that the Lord hath said will we do, and be obedient." [8] And Moses took the blood, and sprinkled it on the people, and said, "Behold [g]the blood of the covenant, which the Lord hath made with you concerning all these words!"

[9] Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. [10] And they [h]saw the God of Israel; and there was under his feet, as it were, a paved work of a [i]sapphire stone, and, as it were, the [j]body of heaven in his clearness! [11] And upon the nobles of the children of Israel he laid not his hand; also [k]they saw God, and [l]did eat and drink.

[12] And the Lord said unto Moses, "Come up to me into the mount, and be there; and I will give thee [m]tables of stone, and a law, and commandments which I have written, that thou mayest teach them." [13] And Moses rose up, and [n]his minister Joshua: and Moses went up into the mount of God. [14] And he said unto the elders, "Tarry ye here for us, until we come again unto you; and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them."

[15] And Moses went up into the mount, and [o]a cloud covered the mount. [16] And [p]the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. [17] And the sight of the glory of the Lord was like [q]devouring fire on the top of the mount in the eyes of the children of Israel. [18] And Moses went into the midst of the cloud, and gat him up into the mount; and [r]Moses was in the mount forty days and forty nights.

[a] Ex. 28. 1. Le. 10. 1, 2.
[b] Ex. 1. 5. Nu. 11. 16.
[c] Ex. 19. 8. De. 5. 27. Ga. 3. 19, 20.
[d] De. 31. 9.
[e] Ge. 28. 18. & 31. 45.
[f] He. 9. 18, 19.
[g] He. 9. 20. & 13. 20. 1 Pe. 1. 2.
[h] See Ge. 32. 30. Ex. 3. 6. Is. 6. 1, 5. with Ex. 33. 20, 23. John 1. 18. 1 Ti. 6. 16. 1 John 4. 12.
[i] Ez. 1. 26. & 10. 1. Re. 4. 3.
[j] Mat. 17. 2.
[k] De. 4. 33.
[l] Ge. 31. 54. Ex. 18. 12. 1 Co. 10. 18.
[m] Ex. 31. 18. & 32. 15, 16. De. 5. 22.
[n] Ex. 32. 17. & 33. 11.
[o] Ex. 19. 9, 16. Mat. 17. 5.
[p] Ex. 16. 10. Nu. 14. 10.
[q] Ex. 3. 2. & 19. 18. De. 4. 36. He. 12. 18, 29.
[r] Ex. 34. 28. De. 9. 9. Lu. 4. 2.

SECT. XV.
A. M. 2513.
B. C. 1491.
Hales, 1647.
Sinai.

Section XV.—*The Ceremonial* (21) *Law;—Structure of the Tabernacle.*

Exod. xxv., xxvi., *and* xxvii.

What the Israelites must offer for the making of the tabernacle. 10 *The form of the ark.* 17 *The mercy seat, with the cherubim.* 23 *The table, with the furniture thereof.* 31 *The candlestick, with the instruments thereof.* — Chap. xxvi. 1 *The ten curtains of the tabernacle.* 7 *The eleven curtains of goats' hair.* 14 *The covering of rams' skins.* 15 *The boards of the tabernacle, with their sockets and bars.* 31 *The veil for the ark.* 36 *The hanging for the door.* — Chap. xxvii. 1 *The altar of burnt offering, with the vessels thereof.* 9 *The court of the tabernacle enclosed with hangings and pillars.* 18 *The measure of the court.* 20 *The oil for the lamp.*

[1] And the Lord spake unto Moses, saying, [2] "Speak unto the children of Israel, that they *bring me an †offering: [a]of every man that

* Heb. *take for me.*
† Or, *heave offering.*
[a] Ex. 25. 5, 21. 1 Ch. 29. 3, 5, 9, 11. Ezra 2. 68. & 3. 5. & 7. 16. Ne. 11. 2. 2 Co. 8. 12. & 9. 7.

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(21) The institutions of the Levitical Law closely resemble, in many particulars, the religious ceremonial in use among the Gentiles. The numerous coincidences mentioned by Spencer, in his treatise *De Legibus Hebræorum*, show that this resemblance is not accidental, but arbitrary and systematic.

This apparent identity has been accounted for in three ways. The first theory is, that the religion of the Jews was borrowed from that of the Gentiles: this hypothesis was maintained by Maimonides, Marsham, Spencer, and Warburton; and is strenuously opposed by Witsius, in his *Ægyptiaca.* The second theory is, that the ceremonial of the Gentiles was borrowed from that of the Jews; an opinion supported by Gale in his *Court of the Gentiles*, by Dickenson in his *Delphi Phenicizantes*, by Stillingfleet in his *Origines Sacræ*, and others. The third is, that the ancient ceremonial of the pagans, and the Levitical Law of the Jews, were both derived in great measure from the early patriarchal ritual, which at one period was common to all the descendants of Noah. The heathen nations perverted it to idolatry and supergiveth it willingly with his heart ye shall take my offering. [3] And this is the offering which ye shall take of them; gold, and silver, and brass, [4] and blue, and purple, and scarlet, and ‡fine linen, and goats' hair, [5] and rams' skins dyed red, and badgers' skins, and shittim wood, [6] oil [b]for the light, [c]spices for anointing oil, and for [d]sweet incense, [7] onyx stones, and stones to be set in the [e]ephod, and in the [f]breastplate. [8] And let them make me [g]a Sanctuary; that [h]I may dwell among them. [9] According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

[10] "And [i]they shall make an Ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. [11] And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. [12] And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. [13] And thou shalt make staves of shittim wood, and overlay them with gold. [14] And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. [15] The [j]staves shall be in the rings of the ark; they shall not be taken from it. [16] And thou shalt put into the ark [k]the testimony which I shall give thee. [17] And [l]thou shalt make a mercy seat of pure gold; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. [18] And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. [19] And make one cherub on the one end, and the other cherub on the other end; *even* *of the mercy seat shall ye make the cherubim on the two ends thereof. [20] And [m]the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be. [21] And [n]thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. [22] And [o]there I will meet with thee, and I will commune with thee from above the mercy seat, from [p]between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

[23] "Thou [q]shalt also make a Table of shittim wood; two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. [24] And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. [25] And thou shalt make unto it a border of a hand breadth round about, and thou shalt make a golden crown to the border thereof round about. [26] And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. [27] Over against the border shall the rings be for places of the staves to bear the table. [28] And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. [29] And [r]thou shalt make the dishes

‡ Or, *silk*. Ge. 41. 42.
b Ex. 27. 20.
c Ex. 30. 23.
d Ex. 30. 34.
e Ex. 28. 4, 6.
f Ex. 28. 15.
g Ex. 36. 1, 3, 4. Le. 4. 6. & 10. 4. & 21. 12. He. 9. 1, 2.
h See Ge. 17. 8.
i Ex. 37. 1. De. 10. 3. He. 9. 4.
j 1 Ki. 8. 8.
k Ex. 16. 34. & 31. 18. De. 10. 2, 5. & 31. 26. 1 Ki. 8. 9. 2 Ki. 11. 12. He. 9. 4.
l Ex. 37. 6. Ro. 3. 25. He. 9. 5.
* Or, *of the matter of the mercy seat.*
m 1 Ki. 8. 7. 1 Ch. 28. 18.
n Ex. 26. 34.
o Ex. 29. 42, 43. & 30. 6, 36. Le. 16. 2. Nu. 17. 4.
p Nu. 7. 89. 1 Sa. 4. 4. 2 Sa. 6. 2. 2 Ki. 19. 15. Ps. 80. 1. & 90. 1. Is. 37. 16.
q Ex. 37. 10. 1 Ki. 7. 48. 2 Ch. 4. 8. He. 9. 2.
r Ex. 37. 16. Nu. 4. 7.

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stition, the Jews received it in a new form and with more solemn sanctions from Moses; who was divinely inspired to alter, reform, add to, or take away from it, as was most suitable to the genius of the people, the object of Providence, the customs of the surrounding nations, or the accomplishment of his various designs, as the legislator and judge of Israel. This theory, which is espoused by Calmet, and strenuously defended by Faber (*Origin of Pagan Idol.* vol. iii. p. 630, &c.), appears to be by far the most consistent and correct; and it solves nearly all the phenomena. Many of the laws and customs of the Hindoos, who are the most ancient nation on earth, except perhaps the Jews and Chinese, are the same which prevailed among the family of Abraham, before the institution of the Levitical Law; and they coincide with several arbitrary enactments of the Law of Moses, which were derived from that source. Vide, in addition to the above authorities, Calmet, art. Ceremonies, and Fragments, No. 85; Ward *On the Hindoos;* Michaelis' *Comment.* vol. i. p. 9, &c.

* Or, *to pour out withal.*
[s] Le. 24. 5, 6.

thereof, and spoons thereof, and covers thereof, and bowls thereof, *to cover withal; of pure gold shalt thou make them. [30] And thou shalt set upon the table [s]show-bread before me alway.

[t] Ex. 37. 17. 1 Ki. 7. 49. Ze. 4. 2. He. 9. 2. Re. 1. 12. & 4. 5.

[31] "And [t]thou shalt make a Candlestick of pure gold: of beaten work shall the candlestick be made; his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. [32] And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: [33] three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. [34] And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. [35] And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. [36] Their knops and their branches shall be of the same; all of it shall be one beaten work of pure gold. [37] And thou shalt make the seven lamps thereof; [u]and they shall †light the lamps thereof, that they may [v]give light over against ‡it. [38] And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold. [39] Of a talent of pure gold shall he make it, with all these vessels. [40] And [w]look that thou make them after their pattern, *which was showed thee in the mount.

[u] Ex. 27. 21. & 30. 8. Le. 24. 3, 4. 2 Ch. 13. 11.
† Or, *cause to ascend.*
[v] Nu. 8. 2.
‡ Heb. *the face of it.*
[w] Ex. 26. 30. Nu. 8. 4. 1 Ch. 28. 11, 19. Ac. 7. 44. He. 8. 5.
* Heb. *which thou wast caused to see.*
[x] Ex. 36. 8.
† Heb. *the work of a cunning workman,* or, *embroiderer.*

Exod. xxvi.

"Moreover [x]thou shalt make the Tabernacle with ten curtains of fine-twined linen, and blue, and purple, and scarlet; with cherubim †of cunning work shalt thou make them. [2] The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits; and every one of the curtains shall have one measure. [3] The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. [4] And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. [5] Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. [6] And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

[y] Ex. 36. 14.
‡ Or, *covering.*
* Heb. *in the remainder,* or, *surplusage.*

[7] "And [y]thou shalt make curtains of goats' hair to be a covering upon the tabernacle; eleven curtains shalt thou make. [8] The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits; and the eleven curtains shall be all of one measure. [9] And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. [10] And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. [11] And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the ‡tent together, that it may be one. [12] And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. [13] And a cubit on the one side, and a cubit on the other side *of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

[z] Ex. 36. 19.

[14] "And [z]thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

[15] "And thou shalt make boards for the tabernacle of shittim wood standing up. [16] Ten cubits shall be the length of a board, and a cubit

[*] Heb. *bands.*

and a half shall be the breadth of one board. [17] Two [*]tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

[18] “And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. [19] And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

[20] “And for the second side of the tabernacle on the north side there shall be twenty boards: [21] and their forty sockets of silver; two sockets under one board, and two sockets under another board.

[†] Heb. *twined.*

[22] “And for the sides of the tabernacle westward thou shalt make six boards. [23] And two boards shalt thou make for the corners of the tabernacle in the two sides. [24] And they shall be [†]coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. [25] And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

[26] “And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, [27] and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. [28] And the middle bar in the midst of the boards shall reach from end to end. [29] And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars; and thou shalt overlay the bars with gold.

[a] Ex. 25. 9, 40. & 27. 8. Ac. 7. 44. He. 8. 5.

[30] “And thou shalt rear up the tabernacle [a]according to the fashion thereof which was showed thee in the mount.

[b] Ex. 36. 35. Le. 16. 2. 2 Ch. 3. 14. Mat. 27. 51. He. 9. 3.
[c] Ex. 25. 16. & 40. 21.
[d] Le. 16. 2. He. 9. 2, 3.
[e] Ex. 25. 21. & 40. 20. He. 9. 5.
[f] Ex. 40. 22.
[g] Ex. 40. 24.

[31] “And [b]thou shalt make a veil of blue, and purple, and scarlet, and fine-twined linen of cunning work: with cherubim shall it be made. [32] And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. [33] And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil [c]the ark of the testimony; and the veil shall divide unto you between [d]the holy place and the most holy. [34] And [e]thou shalt put the mercy seat upon the ark of the testimony in the most holy place. [35] And [f]thou shalt set the table without the veil, and [g]the candlestick over against the table on the side of the tabernacle toward the south; and thou shalt put the table on the north side.

[h] Ex. 36. 37.
[i] Ex. 36. 38.

[36] “And [h]thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine-twined linen, wrought with needlework. [37] And thou shalt make for the hanging [i]five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold; and thou shalt cast five sockets of brass for them.

[j] Ex. 38. 1. Ez. 43. 13.
[k] See Nu. 16. 38.
[‡] Heb. *be showed.* Ex. 25. 40. & 26. 30.

Exod. xxvii.

[1] “And thou shalt make [j]an Altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare, and the height thereof shall be three cubits. [2] And thou shalt make the horns of it upon the four corners thereof; his horns shall be of the same: and [k]thou shalt overlay it with brass. [3] And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans; all the vessels thereof thou shalt make of brass. [4] And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. [5] And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. [6] And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. [7] And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. [8] Hollow with boards shalt thou make it; [‡]as it was showed thee in the mount, so shall they make it.

l Ex. 38. 9

[9] " And [l]thou shalt make the court of the tabernacle; for the south side southward there shall be hangings for the court of fine-twined linen of an hundred cubits long for one side. [10] And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. [11] And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

[12] " And for the breadth of the court on the west side shall be hangings of fifty cubits; their pillars ten, and their sockets ten. [13] And the breadth of the court on the east side eastward shall be fifty cubits [14] The hangings of one side of the gate shall be fifteen cubits; their pillars three, and their sockets three. [15] And on the other side shall be hangings fifteen cubits; their pillars three, and their sockets three.

[16] " And for the gate of the court shall be a hanging of twenty cubits, of blue, and purple, and scarlet, and fine-twined linen, wrought with needlework; and their pillars shall be four, and their sockets four. [17] All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

* Heb. *fifty by fifty.*

m Le. 24. 2.

† Heb. *to ascend up.*

n Ex. 26. 31, 33.

o Ex. 30. 8. 1 Sa. 3. 3. 2 Ch. 13. 11.

p Ex. 28. 43. & 29. 9, 28. Le. 3. 17. & 16. 34. & 24. 9. Nu. 18. 23. & 19. 21. 1 Sa. 30. 25.

[18] " The length of the court shall be an hundred cubits, and the breadth *fifty every where, and the height five cubits of fine-twined linen, and their sockets of brass. [19] All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

[20] " And [m]thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp †to burn always. [21] In the tabernacle of the congregation [n]without the veil, which is before the testimony, [o]Aaron and his sons shall order it from evening to morning before the Lord; [p]it shall be a statute for ever unto their generations on the behalf of the children of Israel.

SECT. XVI.

A. M. 2513.
B. C. 1491.
Hales, 1647.
Sinai.

Section XVI.—*Aaron and his Sons set apart for the Priesthood;—The Ceremonies to be observed in their Consecration.*

Exod. xxviii. *and* xxix.

Aaron and his sons set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron's sons. — Chap. xxix. 1 *The sacrifice and ceremonies of consecrating the priests. 38 The continual burnt offering. 45 God's promise to dwell among the children of Israel.*

a Nu. 18. 7. Eccl. 45. 6. He. 5. 1, 4.

b Ex. 29. 5, 29. & 31. 10. & 39. 1, 2. Le. 8. 7, 30. Nu. 20. 26, 28. Eccl. 45. 7, 8.

c Ex. 31. 6. & 36. 1.

d Ex. 31. 3. & 35. 30, 31.

[1] And take thou unto thee [a]Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office; *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. [2] And [b]thou shalt make holy garments for Aaron thy brother for glory and for beauty. [3] And [c]thou shalt speak unto all that are wise hearted, [d]whom I have filled with the Spirit of Wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. [4] And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. [5] And they shall take gold, and blue, and purple, and scarlet, and fine linen.

e Ex. 39. 2.

* Or, *embroidered.*

[6] " And [e]they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine-twined linen, with cunning work. [7] It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. [8] And the *curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine-twined linen. [9] And thou shalt take two onyx stones, and grave on them the names of the

children of Israel; [10] six of their names on one stone, and the other
six names of the rest on the other stone, according to their birth.
[f] Wis. 18. 24. [11] With [f]the work of an engraver in stone, like the engravings of a
signet, shalt thou engrave the two stones with the names of the children
of Israel; thou shalt make them to be set in ouches of gold.
[12] And thou shalt put the two stones upon the shoulders of the ephod
[g] Ex. 39. 7. for stones of memorial unto the children of Israel; and [g]Aaron shall bear
[h] See Jos. 4. 7. Ze. 6. 14. their names before the LORD upon his two shoulders [h]for a memorial.

[13] "And thou shalt make ouches of gold; [14] and two chains of pure
gold at the ends; of wreathen work shalt thou make them, and fasten
the wreathen chains to the ouches.

[i] Ex. 39. 8. [15] "And [i]thou shalt make the breastplate of judgment with cunning
work; after the work of the ephod thou shalt make it; of gold, of
blue, and of purple, and of scarlet, and of fine-twined linen, shalt thou
make it. [16] Foursquare it shall be being doubled; a span shall be the
length thereof, and a span shall be the breadth thereof. [17] And thou
† Heb. *fill it in fillings of stone.* Ex. 39. 10, &c. shalt †set in it settings of stones, *even* four rows of stones: the first
row shall be a ‡sardius, a topaz, and a carbuncle; this shall be the first
‡ Or, *ruby.* row. [18] And the second row shall be an emerald, a sapphire, and a
diamond. [19] And the third row a ligure, an agate, and an amethyst.
[20] And the fourth row a beryl, and an onyx, and a jasper; they shall
* Heb. *fillings.* be set in gold in their *enclosings. [21] And the stones shall be with the
names of the children of Israel, twelve, according to their names, like
the engravings of a signet; every one with his name shall they be
according to the twelve tribes.

[22] "And thou shalt make upon the breastplate chains at the ends of
wreathen work of pure gold. [23] And thou shalt make upon the breastplate
two rings of gold, and shalt put the two rings on the two ends
of the breastplate. [24] And thou shalt put the two wreathen chains of
gold in the two rings which are on the ends of the breastplate. [25] And
the other two ends of the two wreathen chains thou shalt fasten in the
two ouches, and put them on the shoulderpieces of the ephod before it.

[26] "And thou shalt make two rings of gold, and thou shalt put them
upon the two ends of the breastplate in the border thereof, which is
in the side of the ephod inward. [27] And two other rings of gold thou
shalt make, and shalt put them on the two sides of the ephod underneath,
toward the forepart thereof, over against the other coupling
thereof, above the curious girdle of the ephod. [28] And they shall bind
the breastplate by the rings thereof unto the rings of the ephod with
a lace of blue, that it may be above the curious girdle of the ephod,
and that the breastplate be not loosed from the ephod. [29] And Aaron
shall bear the names of the children of Israel in the breastplate of
judgment upon his heart, when he goeth in unto the holy place, for
a memorial before the LORD continually.

[j] Le. 8. 8. Nu. 27. 21. De. 33. 8. I Sa. 28. 6. Ezra 2. 63. Ne. 7. 65. [30] "And [j]thou shalt put in the breastplate of judgment the Urim and
the Thummim; and they shall be upon Aaron's heart, when he goeth
in before the LORD; and Aaron shall bear the judgment of the children
of Israel upon his heart before the LORD continually.

[k] Ex. 39. 22. [31] "And [k]thou shalt make the robe of the ephod all of blue. [32] And
there shall be a hole in the top of it, in the midst thereof; it shall
have a binding of woven work round about the hole of it, as it were
the hole of a habergeon, that it be not rent.

† Or, *skirts.* [33] "And beneath upon the †hem of it thou shalt make pomegranates
of blue, and of purple, and of scarlet, round about the hem thereof;
and bells of gold between them round about: [34] a golden bell and a
pomegranate, a golden bell and a pomegranate, upon the hem of the
[l] Eccl. 45. 9. robe round about. [35] And [l]it shall be upon Aaron to minister; and his

sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

[36] "And [m]thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness to the Lord. [37] And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. [38] And it shall be upon Aaron's forehead, that Aaron may [n]bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be [o]accepted before the Lord.

[39] "And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

[40] "And [p]for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. [41] And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt [q]anoint them, and ‡consecrate them, and sanctify them, that they may minister unto me in the priest's office. [42] And thou shalt make them [r]linen breeches to cover *their nakedness, (from the loins even unto the thighs they shall †reach;) and they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near [s]unto the altar to minister in the holy place; that they [t]bear not iniquity, and die: [u]it shall be a statute for ever unto him and his seed after him.

Exod. xxix.

[1] "And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office. [v]Take one young bullock, and two rams without blemish, [2] and [w]unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; of wheaten flour shalt thou make them. [3] And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. [4] And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, [x]and shalt wash them with water. [5] And [y]thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with [z]the curious girdle of the ephod; [6] and [a]thou shalt put the mitre upon his head, and put the holy crown upon the mitre. [7] Then shalt thou take the anointing [b]oil, and pour it upon his head, and anoint him.

[8] "And [c]thou shalt bring his sons, and put coats upon them. [9] And thou shalt gird them with girdles, Aaron and his sons, and †put the bonnets on them: and [d]the priest's office shall be theirs for a perpetual statute; and thou shalt ‡consecrate Aaron and his sons.

[10] "And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and [e]Aaron and his sons shall put their hands upon the head of the bullock. [11] And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation. [12] And thou [f]shalt take of the blood of the bullock, and put it upon [g]the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. [13] And [h]thou shalt take all the fat that covereth the inwards, and *the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. [14] But [i]the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

[15] "Thou [j]shalt also take one ram; and Aaron and his sons shall [k]put their hands upon the head of the ram. [16] And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. [17] And thou shalt cut the ram in pieces, and wash the in-

m Ex. 39. 30. Ze. 14. 20. Eccl. 45. 12.
n Le. 10. 17. & 22. 9. Nu. 18. 1. Is. 53. 11. Ez. 4. 4–6. John 1. 29. He. 9. 28. 1 Pe. 2. 24.
o Le. 1. 4. & 22. 27. & 23. 11.
p Ex. 39. 27, 28, 29, 41. Ez. 44. 17, 18.
q Ex. 29. 7. & 30. 30. & 40. 15. Le. 10. 7.
‡ Heb. *fill their hand.* Ex. 29. 9, &c. Le. viii. He. 7. 28.
r Ex. 39. 28. Le. 6. 10. & 16. 4.
* Heb. *flesh of their nakedness.*
† Heb. *be.*
s Ex. 20. 26.
t Le. 5. 1, 17. & 20. 19, 20. & 22. 9. Nu. 9. 13.
u Ex. 27. 21. Le. 17. 7.
v Le. 8. 2.
w Le. 2. 4. & 6. 20–22.
x Ex. 40. 12. Le. 8. 6. He. 10. 22.
y Ex. 28. 2.
z Ex. 28. 8.
a Le. 8. 9.
b Ex. 28. 41. & 30. 25. Le. 8. 12. & 21. 10. Nu. 35. 25.
c Le. 8. 13.
† Heb. *bind.*
d Nu. 18. 7.
‡ Heb. *fill the hand of.* Ex. 28. 41. Le. 8. 22, &c. He. 7. 28.
e Le. 1. 4. & 8. 14.
f Le. 8. 15.
g Ex. 27. 2. & 30. 2.
h Le. 3. 3.
* It seemeth by anatomy, and the Hebrew doctors, to be *the midriff.*
i Le. 4. 11, 12, 21. He. 13. 11.
j Le. 8. 18.
k Le. 1. 4–9.

wards of him, and his legs, and put them unto his pieces, and †unto his head. [18] And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord; it is a [l]sweet savour, an offering made by fire unto the Lord.

[19] "And [m]thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. [20] Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. [21] And thou shalt take of the blood that is upon the altar, and of [n]the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and [o]he shall be hallowed, and his garments, and his sons, and his sons' garments with him. [22] Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; (for it is a ram of consecration): [23] and [p]one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord: [24] and thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt ‡wave them for a wave offering before the Lord. [25] And [q]thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the Lord; it is an offering made by fire unto the Lord. [26] And thou shalt take [r]the breast of the ram of Aaron's consecration, and wave it for a wave offering before the Lord; and [s]it shall be thy part. [27] And thou shalt sanctify [t]the breast of the wave offering, and the shoulder of the heave offering which is waved, and which is heaved up, of the ram of the consecration, *even* of that which is for Aaron, and of that which is for his sons; [28] and it shall be Aaron's and his sons' [u]by a statute for ever from the children of Israel: for it is a heave offering; and [v]it shall be a heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the Lord.

[29] "And the holy garments of Aaron [w]shall be his sons' after him, [x]to be anointed therein, and to be consecrated in them. [30] And *that son that is priest in his stead shall put them on [y]seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

[31] "And thou shalt take the ram of the consecration, and [z]seethe his flesh in the holy place. [32] And Aaron and his sons shall eat the flesh of the ram, and the [a]bread that is in the basket, by the door of the tabernacle of the congregation. [33] And [b]they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them; [c]but a stranger shall not eat thereof, because they are holy. [34] And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then [d]thou shalt burn the remainder with fire; it shall not be eaten, because it is holy. [35] And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee; [e]seven days shalt thou consecrate them. [36] And thou shalt [f]offer every day a bullock, for a sin offering for atonement; and thou shalt cleanse the altar, when thou hast made an atonement for it, [g]and thou shalt anoint it, to sanctify it. [37] Seven days thou shalt make an atonement for the altar, and sanctify it; [h]and it shall be an altar most holy: [i]whatsoever toucheth the altar shall be holy.

[38] "Now this is that which thou shalt offer upon the altar; [j]two lambs of the first year [k]day by day continually. [39] The one lamb thou shalt offer [l]in the morning, and the other lamb thou shalt offer at even.

† Or, *upon*.
l Ge. 8. 21.
m Le. 8. 22.
n Ex. 30. 25, 31. Le. 8. 30.
o He. 9. 22.
p Le. 8. 26.
‡ Heb. *shake to and fro.* Le. 7. 30.
q Le. 8. 28.
r Le. 8. 29.
s Ps. 99. 6.
t Le. 7. 31, 34. Nu. 18. 11, 18. De. 18. 3.
u Le. 10. 15.
v Le. 7. 34.
w Nu. 20. 26, 28.
x Nu. 18. 8. & 35. 25.
* Heb. he *of his sons.* Nu. 20. 28.
y Le. 8. 35. & 9. 1, 8.
z Le. 8. 31.
a Mat. 12. 4.
b Le. 10. 14, 15, 17.
c Le. 22. 10.
d Le. 8. 32.
e Ex. 40. 12. Le. 8. 33–35.
f He. 10. 11.
g Ex. 30. 26, 28, 29. & 40. 10.
h Ex. 40. 10.
i Ex. 30. 29. Mat. 23. 19.
j Nu. 28. 3. 1 Ch. 16. 40. 2 Ch. 2. 4. & 13. 11. & 31. 3. Ezra 3. 3.
k See Da. 9. 27. & 12. 11.
l 2 Ki. 16. 15. Ez. 46. 13–15.

[40] And with the one lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink offering. [41] And the other lamb thou shalt [m]offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord. [42] This shall be [n]a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: [o]where I will meet you, to speak there unto thee. [43] And there I will meet with the children of Israel, and †*the tabernacle* shall be sanctified by my glory. [44] And I will sanctify the tabernacle of the congregation, and the altar: I will [p]sanctify also both Aaron and his sons, to minister to me in the priest's office. [45] And I will dwell among the children of Israel, and [q]will be their God. [46] And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God."

m 1 Ki. 18. 29, 36. 2 Ki. 16. 15. Ezra 9. 4, 5. Ps. 141. 2. Da. 9. 21.
n Ex. 30. 8. Nu. 28. 6. Da. 8. 11, 12, 13.
o Ex. 25. 22.
† Or, Israel. See Ex. 40. 34. 1 Ki. 8. 10, 11. 2 Ch. 5. 13, 14. & 7. 1, 2, 3. Ez. 43. 5. Ha. 2. 7, 9. Mal. 3. 1.
p Le. 21. 15. & 22. 9, 16.
q See Ge. 17. 8.

SECT. XVII.

A. M. 2513.
B. C. 1491.
Hales, 1647.
Sinai.

Section XVII.—*Structure of the Altar of Incense, Laver, &c.*

Exod. xxx. *and* xxxi.

The altar of incense. 11 The ransom of souls. 17 The brazen laver. 22 The holy anointing oil. 34 The composition of the perfume. — Chap. xxxi. 1 *Bezaleel and Aholiab are called and made meet for the work of the tabernacle. 12 The observation of the Sabbath is again commanded. 18 Moses receiveth the two tables.*

[1] "And thou shalt make [a]an Altar to burn incense upon; of shittim wood shalt thou make it. [2] A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be; and two cubits shall be the height thereof; the horns thereof shall be of the same. [3] And thou shalt overlay it with pure gold, the *top thereof, and the †sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. [4] And two golden rings shalt thou make to it under the crown of it, by the two ‡corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. [5] And thou shalt make the staves of shittim wood, and overlay them with gold. [6] And thou shalt put it before the veil that is by the ark of the testimony, before the [b]mercy seat that is over the testimony, where I will meet with thee. [7] And Aaron shall burn thereon *sweet incense every morning; when [c]he dresseth the lamps, he shall burn incense upon it. [8] And when Aaron †lighteth the lamps ‡at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. [9] Ye shall offer no [d]strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. [10] And [e]Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements; once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord."

[11] And the Lord spake unto Moses, saying, [12] "When [f]thou takest the sum of the children of Israel after *their number, then shall they give every man [g]a ransom for his soul unto the Lord, when thou numberest them; that there be no [h]plague among them, when thou numberest them. [13] This [i]they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary; ([j]a shekel is twenty gerahs); [k]a half shekel shall be the offering of the Lord. [14] Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. [15] The [l]rich shall not †give more, and the poor shall not ‡give less than half a shekel, when they give an offering unto the Lord, to make [m]an atonement for your souls. [16] And thou shalt take the atonement money of the children of Israel, and [n]shalt appoint it for the ser-

a Ex. 37. 25. & 40. 5. see ver. 7, 8, 10. Le. 4. 7, 18. Re. 8. 3.
* Heb. *roof.*
† Heb. *walls.*
‡ Heb. *ribs.*
b Ex. 25. 21, 22.
* Heb. *incense of spices.* ver. 34. 1 Sa. 2. 28. 1 Ch. 23. 13. Lu. 1. 9.
c Ex. 27. 21.
† Or, *setteth up.* Heb. *causeth to ascend.*
‡ Heb. *between the two evens.* Ex. 12. 6.
d Le. 10. 1.
e Le. 16. 18. & 23. 27.
f Ex. 38. 25. Nu. 1. 2, 5. & 26. 2. 2 Sa. 24. 2.
* Heb. *them that are to be numbered:* see Nu. 31. 50.
g Job 33. 24. & 36. 18. Ps. 49. 7. Mat. 20. 28. 1 Ti. 2. 6. 1 Pe. 1. 18, 19.
h 2 Sa. 24. 15.
i Mat. 17. 24.
j Le. 27. 25. Nu. 3. 47. Ez. 45. 12.
k Ex. 38. 26.
l Job 34. 19. Pr. 22. 2. Eph. 6. 9. Col. 3. 25.
† Heb. *multiply.*
‡ Heb. *diminish.*
m See ver. 12.
n Ex. 38. 25.

o Nu. 16. 40. vice of the tabernacle of the congregation; that it may be [o]a memorial
unto the children of Israel before the LORD, to make an atonement for
your souls."

p Ex. 38. 8. 1 Ki. 7. 38. [17] And the LORD spake unto Moses, saying, [18] "Thou [p]shalt also make
a Laver of brass, and his foot also of brass, to wash withal; and thou
q Ex. 40. 7, 30. shalt [q]put it between the tabernacle of the congregation and the altar,
r Ex. 40. 31, 32. Ps. 26. 6. Is. 52. 11. John 13. 10. He. 10. 22. and thou shalt put water therein. [19] For Aaron and his sons [r]shall wash
their hands and their feet thereat. [20] When they go into the tabernacle
of the congregation, they shall wash with water, that they die not; or
when they come near to the altar to minister, to burn offering made
by fire unto the LORD. [21] So they shall wash their hands and their feet,
s Ex. 28. 43. that they die not; [s]and it shall be a statute for ever to them, *even* to
him and to his seed throughout their generations."

[22] Moreover the LORD spake unto Moses, saying, [23] "Take thou also
t Cant. 4. 14. Ez. 27. 22. unto thee [t]principal spices, of pure [u]myrrh five hundred shekels, and
u Ps. 45. 8. Pr. 7. 17. of sweet cinnamon half so much, *even* two hundred and fifty shekels,
v Je. 6. 20. and of sweet [v]calamus two hundred and fifty shekels, [24] and of [w]cassia
w Ps. 45. 8. five hundred shekels, after the shekel of the sanctuary, and of oil olive
x Ex. 29. 40. a [x]hin; [25] and thou shalt make it an oil of holy ointment, an oint-
* Or, *perfumer.* y Ex. 37. 29. Nu. 35. 25. Ps. 89. 20. & 133. 2. ment compound after the art of the *apothecary: it shall be [y]a holy
anointing oil. [26] And [z]thou shalt anoint the tabernacle of the con-
z Ex. 40. 9. Le. 8. 10. Nu. 7. 1. gregation therewith, and the ark of the testimony, [27] and the table
and all his vessels, and the candlestick and his vessels, and the altar
of incense, [28] and the altar of burnt offering with all his vessels, and
the laver and his foot. [29] And thou shalt sanctify them, that they may
a Ex. 29. 37. be most holy: [a]whatsoever toucheth them shall be holy. [30] And [b]thou
b Ex. 29. 7, &c. Le. 8. 12, 30. shalt anoint Aaron and his sons, and consecrate them, that they may
minister unto me in the priest's office. [31] And thou shalt speak unto the
children of Israel, saying, This shall be a holy anointing oil unto me
throughout your generations. [32] Upon man's flesh shall it not be poured,
neither shall ye make any other like it, after the composition of it: it
is holy, and it shall be holy unto you. [33] Whosoever compoundeth any
c Ge. 17. 14. Ex. 12. 15. Le. 7. 20, 21. like it, or whosoever putteth any of it upon a stranger, [c]shall even be
cut off from his people."

d Ex. 25. 6. & 37. 29. [34] And the LORD said unto Moses, "Take [d]unto thee sweet spices,
stacte, and onycha, and galbanum; these sweet spices with pure
frankincense; of each shall there be a like weight. [35] And thou shalt
† Heb. *salted.* Le. 2. 13. make it a perfume, a confection after the art of the apothecary, †tem-
pered together, pure and holy; [36] and thou shalt beat some of it very
small, and put of it before the testimony in the tabernacle of the
e Ex. 29. 42. Le. 16. 2. congregation, [e]where I will meet with thee: [f]it shall be unto you most
f Le. 2. 3. holy. [37] And as for the perfume which thou shalt make, ye shall not
make to yourselves according to the composition thereof; it shall be
unto thee holy for the LORD. [38] Whosoever shall make like unto that,
to smell thereto, shall even be cut off from his people."

g Ex. 35. 30. & 36. 1. [1] And the LORD spake unto Moses, saying, [2] "See, [g]I have EXOD. xxxi.
h 1 Ch. 2. 20. called by name Bezaleel the [h]son of Uri, the son of Hur, of the tribe of
i Ex. 35. 31. Judah; [3] and I have [i]filled him with the Spirit of God, in wisdom, and
in understanding, and in knowledge, and in all manner of workmanship,
[4] to devise cunning works, to work in gold, and in silver, and in brass,
[5] and in cutting of stones, to set them, and in carving of timber, to
j Ex. 35. 34. work in all manner of workmanship. [6] And I, behold, I have given
k Ex. 28. 3. & 35. 10, 35. with him [j]Aholiab, the son of Ahisamach, of the tribe of Dan. And
l Ex. 36. 8. in the hearts of all that are [k]wise hearted I have put wisdom, that they
m Ex. 37. 1. may make all that I have commanded thee; [7] the [l]tabernacle of the
n Ex. 37. 6. ‡ Heb. *vessels.* congregation, and [m]the ark of the testimony, and [n]the mercy seat that
o Ex. 37. 10. is thereupon, and all the ‡furniture of the tabernacle, [8] and [o]the table

and his furniture, and [p]the pure candlestick with all his furniture, and the altar of incense, [9] and [q]the altar of burnt offering with all his furniture, and [r]the laver and his foot, [10] and [s]the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, [11] and [t]the anointing oil, and [u]sweet incense for the holy place: according to all that I have commanded thee shall they do."

[12] And the Lord spake unto Moses, saying, [13] "Speak thou also unto the children of Israel, saying, Verily [v]my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. [14] Ye [w]shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it shall surely be put to death; for [x]whosoever doeth any work therein, that soul shall be cut off from among his people. [15] Six [y]days may work be done; but in [z]the seventh is the Sabbath of rest, *holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. [16] Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. [17] It is [a]a sign between me and the children of Israel for ever; for [b]in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

[18] And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, [c]two tables of testimony, tables of stone, written with the finger of God.

p Ex. 37. 17.
q Ex. 38. 1.
r Ex. 38. 8.
s Ex. 39. 1, 41. Nu. 4. 5, &c.
t Ex. 30. 25, 31. & 37. 29.
u Ex. 30. 34. & 37. 29.
v Le. 19. 3, 30. & 26. 2. Ez. 20. 12, 20. & 44. 24.
w Ex. 20. 8. De. 5. 12.
x Ex. 35. 2. Nu. 15. 35.
y Ex. 20. 9.
z Ge. 2. 2. Ex. 16. 23. & 20. 10.
* Heb. *holiness.*
a Ez. 20. 12, 20.
b See Ge. 1. 1, 31. & 2. 2.
c Ex. 24. 12. & 32. 15, 16. & 34. 28, 29. De. 4. 13. & 5. 22. & 9. 10, 11. 2 Co. 3. 3.

SECT. XVIII.

A. M. 2513.
B. C. 1491.
Hales, 1648.
Sinai.

Section XVIII.—*Aaron makes the Golden Calf;—The First Tables of the Law broken;—Transactions in consequence.*

Exod. xxxii. *and* xxxiii.

The people, in the absence of Moses, cause Aaron to make a calf. 7 *God is angered thereby.* 11 *At the entreaty of Moses he is appeased.* 15 *Moses cometh down with the tables.* 19 *He breaketh them.* 20 *He destroyeth the calf.* 22 *Aaron's excuse for himself.* 25 *Moses causeth the idolators to be slain.* 30 *He prayeth for the people.* — Chap. xxxiii. 1 *The Lord refuseth to go as he had promised with the people.* 4 *The people murmur thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moses.* 12 *Moses desireth to see the glory of God.*

[1] And when the people saw that Moses [a]delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, "Up! [b]make us gods, which shall [c]go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." [2] And Aaron said unto them, "Break off the [d]golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me." [3] And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. [4] And [e]he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt!" [5] And when Aaron saw it, he built an altar before it; and Aaron made [f]proclamation, and said, "To-morrow is a feast to the Lord." [6] And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; [g]and the people sat down to eat and to drink, and rose up to play.

[7] And the Lord said unto Moses, "Go, [h]get thee down; for thy people, which thou broughtest out of the land of Egypt, [i]have corrupted themselves; [8] they have turned aside quickly out of the way which [j]I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, 'These [k]be thy gods, O Israel, which have brought thee up out of the land of Egypt.'" [9] And the Lord said unto Moses, "I [l]have seen this people, and, behold, it is a stiff-necked people. [10] Now therefore let me alone, [m]that my wrath may wax hot against them, and that I may consume them; [n]and I will make of thee a great nation."

a Ex. 24. 18. De. 9. 9.
b Acts 7. 40.
c Ex. 13. 21.
d Judg. 8. 24–27.
e Ex. 20. 23. De. 9. 16. Judg. 17. 3, 4. 1 Kin. 12. 28. Neh. 9. 18. Ps. 106. 19. Is. 46. 6. Acts 7. 41. Rom. 1. 23.
f Lev. 23. 2, 4, 21, 37. 2 Ki. 10. 20. 2 Chro. 30. 5.
g 1 Cor. 10. 7.
h De. 9. 12. Ex. 33. 1. Da. 9. 24.
i Ge. 6. 11, 12. De. 4. 16. & 32. 5. Ju. 2. 19. Ho. 9. 9.
j Ex. 20. 3, 4, 23. De. 9. 16.
k 1 Ki. 12. 28.
l Ex. 33. 3, 5. & 34. 9. De. 9. 6, 13. & 31. 27. 2 Ch. 30. 8. Is. 48. 4. Acts 7. 51.
m Ex. 22. 24.
n Nu. 14. 12.

[11] And [o]Moses besought *the Lord his God, and said, "Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? [12] Wherefore [p]should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. [13] Remember Abraham, Isaac, and Israel, thy servants, to whom thou [q]swarest by thine own Self, and saidst unto them, 'I [r]will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.'" [14] And the Lord [s]repented of the evil which he thought to do unto his people.

[15] And [t]Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. [16] And the [u]tables were the work of God, and the writing was the writing of God, graven upon the tables. [17] And when Joshua heard the noise of the people as they shouted, he said unto Moses, "There is a noise of war in the camp." [18] And he said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for †being overcome; but the noise of them that sing do I hear."

[19] And it came to pass, as soon as he came nigh unto the camp, that [v]he saw the calf, and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. [20] And [w]he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. [21] And Moses said unto Aaron, "What [x]did this people unto thee, that thou hast brought so great a sin upon them?" [22] And Aaron said, "Let not the anger of my lord wax hot; [y]thou knowest the people, that they are set on mischief. [23] For they said unto me, 'Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.' [24] And I said unto them, 'Whosoever hath any gold, let them break it off.' So they gave it me; then I cast it into the fire, and there came out this calf."

[25] And when Moses saw that the people were [z]naked, (for Aaron [a]had made them naked unto their shame among ‡their enemies), [26] then Moses stood in the gate of the camp, and said, "Who is on the Lord's side? let him come unto me." And all the sons of Levi gathered themselves together unto him. [27] And he said unto them, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and [b]slay every man his brother, and every man his companion, and every man his neighbour." [28] And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. [29] *For Moses had said, "†Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day."

[30] And it came to pass on the morrow, that Moses said unto the people, "Ye [c]have sinned a great sin; and now I will go up unto the Lord, [d]peradventure I shall make [e]an atonement for your sin." [31] And Moses [f]returned unto the Lord, and said, "Oh! this people have sinned a great sin, and have [g]made them gods of gold! [32] Yet now, if thou wilt forgive their sin —; and if not, [h]blot me, I pray thee, [i]out of thy book which thou hast written." [33] And the Lord said unto Moses, "Whosoever [j]hath sinned against me, him will I blot out of my book. [34] Therefore now go, lead the people unto the place of

o Deut. 9. 18, 26–29. Ps. 74. 1, 2. & 106. 23.
* Heb. *the face of the LORD.*
p Nu. 14. 13. De. 9. 28. & 32. 27.
q Ge. 22. 16. Heb. 6. 13.
r Ge. 12. 2, 7.
s De. 32. 26. 2 Sa. 24. 16. 1 Ch. 21. 15. Ps. 106. 45. Je. 18. 8. & 26. 13, 19. Joel 2. 13. Jon. 3. 10. & 4. 2.
t De. 9. 15.
u Ex. 31. 18.
† Heb. *weakness.*
v De. 9. 16, 17.
w De. 9. 21.
x Ge. 20. 9. & 26. 10.
y Ex. 14. 11. & 15. 24. & 16. 2, 20, 28. & 17. 2, 4.
z Ex. 33. 4, 5.
a 2 Ch. 28. 19.
‡ Heb. *those that rose up against them.*
b Nu. 25. 5. De. 33. 9.
* Or, *And Moses said, "Consecrate yourselves to-day to the LORD, because every man hath been against his son, and against his brother,"* &c. Nu. 25. 11–13. De. 13. 6–11. & 33. 9, 10. 1 Sa. 15. 18, 22. Pr. 21. 3. Ze. 13. 3. Matt 10. 37.
† Heb. *Fill your hands.*
c 1 Sa. 12. 20, 23. Luke 15. 18.
d 2 Sa. 16. 12. Amos 5. 15.
e Nu. 25. 13.
f De. 9. 18.
g Ex. 20. 23.
h Ps. 69. 28. Rom. 9. 3.
i Ps. 56. 8. & 139. 16. Da. 12. 1. Phil. 4. 3. Rev. 3. 5. & 13. 8. & 17. 8. & 20. 12, 15. & 21. 27. & 22. 19.
j Le. 23. 30. Ez. 18. 4.

which I have spoken unto thee; [k]behold, mine Angel shall go before thee: nevertheless [l]in the day when I visit I will visit their sin upon them." [35] And the LORD plagued the people, because [m]they made the calf, which Aaron made.

Exod. xxxiii.

[1] And the LORD said unto Moses, "Depart, and go up hence, thou [n]and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, (saying, 'Unto [o]thy seed will I give it;' [2] And [p]I will send an Angel before thee, [q]and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;) [3] unto [r]a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art [s]a stiff-necked people: lest [t]I consume thee in the way."

[4] And when the people heard these evil tidings, [u]they mourned; [v]and no man did put on him his ornaments. [5] For the LORD had said unto Moses, "Say unto the children of Israel, Ye are a stiff-necked people: [w]I will come up into the midst of thee in a moment, and consume thee; therefore now put off thy ornaments from thee, that I may [x]know what to do unto thee." [6] And the children of Israel stripped themselves of their ornaments by the Mount Horeb.

[7] And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, [y]and called it The Tabernacle of the Congregation. And it came to pass, that every one which [z]sought the LORD went out unto the tabernacle of the congregation, which was without the camp. [8] And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man [a]at his tent door, and looked after Moses, until he was gone into the tabernacle.

[9] And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and [a]the LORD [b]talked with Moses. [10] And all the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up, and [c]worshipped, every man in his tent door. [11] And [d]the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but [e]his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

[12] And Moses said unto the LORD, "See! thou sayest unto me, 'Bring up this people;' and thou hast not let me know whom thou wilt send with me. Yet thou hast said, 'I [f]know thee by name, and thou hast also found grace in my sight.' [13] Now therefore, I pray thee, if I have found grace in thy sight, [g]show me now thy way, that I may know thee, that I may find grace in thy sight; [h]and consider that this nation is thy people."

[14] And He said, "My [i]presence shall go with thee, and I will give thee [j]rest."

[15] And he said unto Him, "If thy presence go not with me, carry us not up hence. [16] For wherein shall it be known here that I and thy people have found grace in thy sight? [k]is it not in that Thou goest with us? [l]so shall we be separated, I and thy people, from all the people that are upon the face of the earth."

[17] And the LORD said unto Moses, "I [m]will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name."

[18] And he said, "I beseech thee, show me [n]thy glory."

[19] And He said, "I [o]will make all my goodness pass before thee, and I will proclaim the Name of the LORD before thee; [p]and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." [20] And He said, "Thou canst not see my face; for

[k] See Ex. 13. 21.
[l] De. 32. 35. Amos 3. 14. Ro. 2. 5, 6.
[m] 2 Sa. 12. 9. Acts 7. 41.
[n] Ex. 32. 7.
[o] See Ge. 12. 7.
[p] See Ex. 13. 21.
[q] De. 7. 22. Jos. 24. 11.
[r] See Ex. 3. 8.
[s] Ex. 32. 9.
[t] Ex. 23. 21. & 32. 10. Nu. 16. 21, 45.
[u] Nu. 14. 1, 39.
[v] Le. 10. 6. 2 Sa. 19. 24. 1 Ki. 21. 27. 2 Ki. 19. 1. Est. 4. 1, 4. Ezra 9. 3. Job 1. 20. & 2. 12. Is. 32. 11. Ez. 24. 17, 23. & 26. 16.
[w] See Nu. 16. 45, 46.
[x] De. 8. 2. Ps. 139. 23.
[y] Ex. 29. 42, 43.
[z] De. 4. 29. 2 Sa. 21. 1.
[a] Nu. 16. 27.
[a] "The LORD" not in the Hebrew.
[b] Ex. 25. 22. & 31. 18 Ps. 99. 7.
[c] Ex. 4. 31.
[d] Ge. 32. 30. Nu. 12. 8. De. 34. 10.
[e] Ex. 24. 13.
[f] Ge. 18. 19. Ps. 1. 6. Je. 1. 5. John 10. 14, 15. 2 Tim. 2. 19.
[g] Ps. 25. 4. & 27. 11. & 86. 11. & 119. 33.
[h] See Ge. 17. 8.
[i] See Ex. 13. 21.
[j] De. 3. 20. Jos. 21. 44. & 22. 4. & 23. 1. Ps. 95. 11.
[k] Nu. 14. 14.
[l] See Ge. 17. 8. Ex. 34. 10.
[m] Ge. 19. 21. Ja. 5. 16.
[n] 1 Tim. 6. 16.
[o] Ex. 34. 5, 6, 7. Je. 31. 14.
[p] Ro. 9. 15, 16, 18. & 4. 4, 16.

[q]there shall no man see me, and live." [21] And the LORD said, "Behold, there is a place by me, and thou shalt stand upon a rock. [22] And it shall come to pass, while my glory passeth by, that I will put thee [r]in a cleft of the rock, and will [s]cover thee with my hand while I pass by. [23] And I will take away my hand, and thou shalt see my back parts; but my face shall [t]not be seen."

[q] See Ge. 32. 30. Re. 1. 16, 17. See Ex. 24. 10.
[r] Is. 2. 21.
[s] Ps. 91. 1, 4.
[t] John 1. 18.

SECT. XIX.

A. M. 2513.
B. C. 1491.
HALES, 1648.
Sinai.

SECTION XIX.—*The Tables of the Law renewed.*

EXOD. XXXIV.

The tables are renewed. 5 The name of the Lord proclaimed. 8 Moses entreateth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the first table. 28 Moses after forty days in the mount cometh down with the tables. 29 His face shineth, and he covereth it with a veil.

[1] AND the LORD said unto Moses, "Hew [a]thee two tables of stone like unto the first; [b]and I will write upon these tables the words that were in the first tables, which thou brakest. [2] And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me [c]in the top of the mount. [3] And no man shall [d]come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount."

[4] And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto Mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. [5] And the LORD descended in the cloud, and stood with him there, and [e]proclaimed the name of the LORD. [6] And the LORD passed by before him, and proclaimed, "The LORD, The LORD [f]God, merciful and gracious, long-suffering, and abundant in [g]goodness and [h]truth, [7] keeping [i]mercy for thousands, [j]forgiving iniquity and transgression and sin, [k]and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." [8] And Moses made haste, and [l]bowed his head toward the earth, and worshipped. [9] And he said, "If now I have found grace in thy sight, O Lord! let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for [m]thine inheritance."

[10] And He said, "Behold, [n]I make a covenant: before all thy people I will [o]do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD; for it [p]is a terrible thing that I will do with thee. [11] Observe [q]thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. [12] Take [r]heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. [13] But ye shall [s]destroy their altars, break their [*]images, and [t]cut down their groves. [14] For thou shalt worship [u]no other god, (for the LORD, whose [v]name is Jealous, is a [w]jealous God,) [15] lest thou make a covenant with the inhabitants of the land, and they [x]go a whoring after their gods, and do sacrifice unto their gods, and one [y]call thee, and thou [z]eat of his sacrifice; [16] and thou take of [a]their daughters unto thy sons, and their daughters [b]go a whoring after their gods, and make thy sons go a whoring after their gods. [17] Thou [c]shalt make thee no molten gods.

[18] "The feast of [d]Unleavened Bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib; for in the month [e]Abib thou camest out from Egypt. [19] All [f]that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. [20] But [g]the firstling of an ass

[a] Ex. 32. 16, 19.
[b] De. 10. 1, 2, 4.
[c] Ex. 19. 20.
[d] Ex. 19. 12, 13, 21.
[e] Ex. 33. 19. Nu. 14. 17.
[f] Nu. 14. 18. 2 Ch. 30. 9. Ne. 9. 17. Ps. 86. 15. & 103. 8. & 111. 4. & 112. 4. & 116. 5. & 145. 8. Joel 2. 13.
[g] Ps. 31. 19. Ro. 2. 4.
[h] Ps. 57. 10. & 108. 4.
[i] Ex. 20. 6. De. 5. 10. Ps. 86. 15. Je. 32. 18. Da. 9. 4.
[j] Ps. 103. 3. Da. 9. 9. Ep. 4. 32. 1 Jo. 1. 9.
[k] Ex. 23. 7, 21. Jos. 24. 19. Job 10. 14. Mic. 6. 11. Na. 1. 3.
[l] Ex. 4. 31.
[m] De. 32. 9. Ps. 28. 9. & 33. 12. Je. 10. 16. Ze. 2. 12.
[n] De. 5. 2.
[o] De. 4. 32. 2 Sa. 7. 23. Ps. 77. 14.
[p] De. 10. 21. Ps. 145. 6. Is. 64. 3.
[q] De. 5. 32.
[r] Ex. 23. 32, 33. De. 7. 2. Ju. 2. 2.
[s] Ex. 23. 24. De. 12. 3.
[*] Heb. *statues.*
[t] De. 7. 5. & 12. 2. Ju. 6. 25. 2 Ki. 18. 4. & 23. 14. 2 Ch. 31. 1.
[u] Ex. 20. 3, 5.
[v] So Is. 9. 6. & 57. 15.
[w] Ex. 20. 5.
[x] De. 31. 16. Ju. 2. 17. Je. 3. 9. Ez. 6. 9.
[y] Nu. 25. 2. 1 Co. 10. 27.
[z] Ps. 106. 28. 1 Co. 8. 4, 7, 10.
[a] De. 7. 3. 1 Ki. 11. 2. Ezra 9. 2. Ne. 13. 25.
[b] Nu. 25. 1, 2.
[c] Ex. 32. 8. Le. 19. 4.
[d] See Ex. 12. 6, 8, 15.
[e] See Ex. 13. 4.
[f] See Ex. 13. 2.
[g] Ex. 13. 13.

thou shalt redeem with a †lamb; and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me [h]empty.

[21] "Six [i]days thou shalt work, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest.

[22] "And [j]thou shalt observe the feast of Weeks, of the Firstfruits of Wheat Harvest, and the feast of Ingathering at the ‡year's end.

[23] "Thrice [k]in the year shall all your men children appear before the LORD God, the God of Israel. [24] For I will [l]cast out the nations before thee, and [m]enlarge thy borders; [n]neither shall any man desire thy land when thou shalt go up to appear before the LORD thy God thrice in the year.

[25] "Thou [o]shalt not offer the blood of my sacrifice with leaven; [p]neither shall the sacrifice of the feast of the Passover be left until the morning. [26] The [q]first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. [r]Thou shalt not seethe a kid in his mother's milk."

[27] And the LORD said unto Moses, "Write thou [s]these words; for after the tenor of these words I have made a covenant with thee and with Israel." [28] And [t]he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And [u]he wrote upon the tables the words of the covenant, the ten *commandments.

[29] And it came to pass, when Moses came down from Mount Sinai with the [v]two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that [w]the skin of his face shone while he talked with Him. [30] And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone! and they were afraid to come nigh him. [31] And Moses called unto them, and Aaron and all the rulers of the congregation returned unto him; and Moses talked with them. [32] And afterward all the children of Israel came nigh: [x]and he gave them in commandment all that the LORD had spoken with him in Mount Sinai. [33] And till Moses had done speaking with them, he put [y]a veil on his face. [34] But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. [35] And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with Him.

† Or, *kid*.
h Ex. 23. 15. De. 16. 16. 1 Sa. 9. 7, 8. 2 Sa. 24. 24.
i See Ge. 2. 2, 3.
j Ex. 23. 16. De. 16. 10, 13.
‡ Heb. *revolution of the year*.
k Ex. 23. 14, 17. De. 16. 16.
l Ex. 33. 2. Le. 18. 24. De. 7. 1. Ps. 78. 55. & 80. 8.
m De. 12. 20. & 19. 8.
n See Ge. 35. 5. 2 Ch. 17. 10. Pr. 16. 7. Ac. 18. 10.
o See Ex. 12. 8.
p Ex. 12. 10.
q Ex. 23. 19. De. 26. 2, 10.
r De. 14. 21.
s De. 4. 13. & 31. 9.
t Ex. 24. 18. De. 9. 9, 18.
u ver. 1. Ex. 31. 18. De. 10. 2, 4.
* Heb. *words*.
v Ex. 32. 15.
w Mat. 17. 2. 2 Co. 3. 7, 13.
x Ex. 24. 3.
y 2 Co. 3. 13, 16.

SECT. XX.
A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XX.—*Offerings of the People for the Making of the Tabernacle;—Furniture and Completion of the Tabernacle, and its Erection.*

EXOD. XXXV. *to* XL.

The Sabbath. 4 *The free gifts for the tabernacle.* 20 *The readiness of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*—Chap. xxxvi. 1 *The offerings are delivered to the workmen.* 5 *The liberality of the people is restrained.* 8 *The curtains of cherubim.* 14 *The curtains of goats' hair.* 19 *The covering of skins.* 20 *The boards with their sockets.* 31 *The bars.* 35 *The veil.* 37 *The hanging for the door.*—Chap. xxxvii. 1 *The ark.* 6 *The mercy seat with cherubim.* 10 *The table with his vessels.* 17 *The candlestick with his lamps and instruments.* 25 *The altar of incense.* 29 *The anointing oil and sweet incense.*—Chap. xxxviii. 1 *The altar of burnt offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of that the people offered.*—Chap. xxxix. 1 *The cloths of service and holy garments.* 2 *The ephod.* 8 *The breastplate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen.* 30 *The plate of the holy crown.* 32 *All is viewed and approved by Moses.*—Chap. xl. 1 *The tabernacle is commanded to be reared,* 9 *and anointed.* 13 *Aaron and his sons to be sanctified.* 16 *Moses performeth all things accordingly.* 34 *A cloud covereth the tabernacle.*

[1] AND Moses gathered all the congregation of the children of Israel together, and said unto them, "These [a]are the words which the LORD hath commanded, that ye should do them. [2] Six [b]days shall work be done, but on the seventh day there shall be to you *a holy day, a Sabbath of rest to the LORD; whosoever doeth work therein shall be put to death. [3] Ye [c]shall kindle no fire throughout your habitations upon the Sabbath day."

a Ex. 34. 32.
b See Ge. 2. 2. Le. 23. 3. Nu. 15. 32, &c. De. 5. 12. Lu. 13. 14.
* Heb. *holiness*.
c Ex. 16. 23.

[4] And Moses spake unto all the congregation of the children of Israel, saying, "This [d]is the thing which the Lord commanded, saying, [5] 'Take ye from among you an offering unto the Lord, (whosoever [e]is of a willing heart, let him bring it, an offering of the Lord,) gold, and silver, and brass, [6] and blue, and purple, and scarlet, and fine linen, and goats' hair, [7] and rams' skins dyed red, and badgers' skins, and shittim wood, [8] and oil for the light, [f]and spices for anointing oil, and for the sweet incense, [9] and onyx stones, and stones to be set for the ephod, and for the breastplate. [10] And [g]every wise-hearted among you shall come, and make all that the Lord hath commanded; [11] the [h]tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, [12] the [i]ark, and the staves thereof, with the mercy seat, and the veil of the covering, [13] the [j]table, and his staves, and all his vessels, [k]and the show-bread, [14] the [l]candlestick also for the light, and his furniture, and his lamps, with the oil for the light, [15] and [m]the incense altar, and his staves, [n]and the anointing oil, and [o]the sweet incense, and the hanging for the door at the entering in of the tabernacle. [16] The [p]altar of burnt offering, with his brazen grate, his staves, and all his vessels, the laver and his foot, [17] the [q]hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, [18] the pins of the tabernacle, and the pins of the court, and their cords, [19] the [r]cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.' "

[20] And all the congregation of the children of Israel departed from the presence of Moses. [21] And they came, (every one [s]whose heart stirred him up, and every one whom his spirit made willing), and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. [22] And they came (both men and women, as many as were willing-hearted), and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. [23] And [t]every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. [24] Every one that did offer an offering of silver and brass brought the Lord's offering; and every man, with whom was found shittim wood for any work of the service, brought it. [25] And all the women that were [u]wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. [26] And all the women whose heart stirred them up in wisdom spun goats' hair. [27] And [v]the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; [28] and [w]spice, and oil for the light, and for the anointing oil, and for the sweet incense. [29] The children of Israel brought a [x]willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

[30] And Moses said unto the children of Israel, "See! [y]the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; [31] and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; [32] and to devise curious works, to work in gold, and in silver, and in brass, [33] and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. [34] And he hath put in his heart that he may teach, both he, and [z]Aholiab, the son of Ahisamach, of the tribe of Dan. [35] Them hath he [a]filled with wisdom of heart, to work all manner of work, of the engraver, and of the

[d] Ex. 25. 1, 2.
[e] Ex. 25. 2.
[f] Ex. 25. 6.
[g] Ex. 31. 6.
[h] Ex. 26. 1, &c.
[i] Ex. 25. 10, &c.
[j] Ex. 25. 23.
[k] Ex. 25. 30. Le. 24. 5, 6.
[l] Ex. 25, 31, &c.
[m] Ex. 30. 1.
[n] Ex. 30. 23.
[o] Ex. 30. 34.
[p] Ex. 27. 1.
[q] Ex. 27. 9.
[r] Ex. 31. 10.
[s] Ex. 25. 2. & 36. 2. 1 Ch. 28. 2, 9. & 29. 9. Ezra 7. 27. 2 Co. 8. 12. & 9. 7.
[t] 1 Ch. 20. 8.
[u] Ex. 28. 3. & 31. 6. & 36. 1. 2 Ki. 23. 7. Pr. 31. 19, 22, 24.
[v] 1 Ch. 29. 6. Ezra 2. 68.
[w] Ex. 30. 23.
[x] See ver. 21.
[y] Ex. 31. 2, &c.
[z] Ex. 31. 6.
[a] ver. 31. Ex. 31. 3, 6. 1 Ki. 7. 14. 2 Ch 2. 14. Is. 28. 26.

cunning workman, and of the embroiderer, in blue, and in purple, in
scarlet, and in fine linen, and of the weaver, *even* of them that do any
work, and of those that devise cunning work."

b Ex. 28. 3. & 31. 6. & 35. 10, 35. [1] Then wrought Bezaleel and Aholiab, and every [b]wise-hearted Exod.xxxvi.
man, in whom the Lord put wisdom and understanding to know
c Ex. 25. 8. how to work all manner of work for the service of the [c]sanctuary, according
to all that the Lord had commanded. [2] And Moses called Bezaleel
and Aholiab, and every wise-hearted man, in whose heart the Lord had
d Ex. 35. 2, 26. 1 Ch. 29. 5. put wisdom, *even* every one [d]whose heart stirred him up to come unto
the work to do it. [3] And they received of Moses all the offering, which
e Ex. 35. 27. the children of Israel [e]had brought for the work of the service of the
sanctuary, to make it withal. And they brought yet unto him free
offerings every morning. [4] And all the wise men, that wrought all the
work of the sanctuary, came every man from his work which they
f 2 Co. 8. 2, 3. made; [5] and they spake unto Moses, saying, "The [f]people bring much
more than enough for the service of the work, which the Lord commanded
to make." [6] And Moses gave commandment, and they caused
it to be proclaimed throughout the camp, saying, "Let neither man
nor woman make any more work for the offering of the sanctuary."
So the people were restrained from bringing. [7] For the stuff they had
was sufficient for all the work to make it, and too much.

g Ex. 26. 1. [8] And [g]every wise-hearted man among them that wrought the work
of the tabernacle made ten curtains of fine-twined linen, and blue,
and purple, and scarlet: with cherubim of cunning work made he
them. [9] The length of one curtain was twenty and eight cubits, and
the breadth of one curtain four cubits: the curtains were all of one size.
[10] And he coupled the five curtains one unto another: and the other
five curtains he coupled one unto another. [11] And he made loops of
blue on the edge of one curtain from the selvedge in the coupling:
likewise he made in the uttermost side of another curtain, in the coupling
h Ex. 26. 5. of the second. [12] Fifty [h]loops made he in one curtain, and fifty
loops made he in the edge of the curtain which was in the coupling
of the second: the loops held one curtain to another. [13] And he made
fifty taches of gold, and coupled the curtains one unto another with
the taches: so it became one tabernacle.

i Ex. 26. 7. [14] And [i]he made curtains of goats' hair for the tent over the tabernacle:
eleven curtains he made them. [15] The length of one curtain was
thirty cubits, and four cubits was the breadth of one curtain: the eleven
curtains were of one size. [16] And he coupled five curtains by themselves,
and six curtains by themselves. [17] And he made fifty loops upon the
uttermost edge of the curtain in the coupling, and fifty loops made he
upon the edge of the curtain which coupleth the second. [18] And he made
fifty taches of brass to couple the tent together, that it might be one.
j Ex. 26. 14, 15. [19] And [j]he made a covering for the tent of rams' skins dyed red, and
a covering of badgers' skins above that.

[20] And he made boards for the tabernacle of shittim wood, standing
up. [21] The length of a board was ten cubits, and the breadth of a board
one cubit and a half. [22] One board had two tenons, equally distant one
from another: thus did he make for all the boards of the tabernacle.
[23] And he made boards for the tabernacle; twenty boards for the south
side southward. [24] And forty sockets of silver he made under the twenty
boards; two sockets under one board for his two tenons, and two
sockets under another board for his two tenons. [25] And for the other side
of the tabernacle, which is toward the north corner, he made twenty
boards, [26] and their forty sockets of silver; two sockets under one
board, and two sockets under another board. [27] And for the sides of the
tabernacle westward he made six boards. [28] And two boards made he

for the corners of the tabernacle in the two sides. [29] And they were
† Heb. *twined.* †coupled beneath, and coupled together at the head thereof, to one ring:
thus he did to both of them in both the corners. [30] And there were
‡ Heb. *two sockets, two sockets under one board.* eight boards; and their sockets were sixteen sockets of silver, ‡under
every board two sockets.

k Ex. 26. 26. [31] And he made [k]bars of shittim wood; five for the boards of the one
side of the tabernacle, [32] and five bars for the boards of the other side
of the tabernacle, and five bars for the boards of the tabernacle for the
sides westward. [33] And he made the middle bar to shoot through the
boards from the one end to the other. [34] And he overlaid the boards
with gold, and made their rings of gold to be places for the bars, and
overlaid the bars with gold.

l Ex. 26. 31. [35] And he made [l]a veil of blue, and purple, and scarlet, and fine-twined
linen: with cherubim made he it of cunning work. [36] And he made
thereunto four pillars of shittim wood, and overlaid them with gold:
their hooks were of gold; and he cast for them four sockets of silver.

m Ex. 26. 36. [37] And he made [m]a hanging for the tabernacle door of blue, and
* Heb. *the work of a needle worker,* or, *embroiderer.* purple, and scarlet, and fine-twined linen, *of needlework, [38] and the
five pillars of it with their hooks; and he overlaid their chapiters and
their fillets with gold, but their five sockets were of brass.

n Ex. 25. 10. [1] And Bezaleel made [n]the ark of shittim wood: two cubits Exod. xxxvii.
and a half was the length of it, and a cubit and a half the breadth of
it, and a cubit and a half the height of it. [2] And he overlaid it with
pure gold within and without, and made a crown of gold to it round
about. [3] And he cast for it four rings of gold, to be set by the four
corners of it; even two rings upon the one side of it, and two rings
upon the other side of it. [4] And he made staves of shittim wood, and
overlaid them with gold. [5] And he put the staves into the rings by the
sides of the ark, to bear the ark.

o Ex. 25. 17. [6] And he made the [o]mercy seat of pure gold: two cubits and a half
was the length thereof, and one cubit and a half the breadth thereof.
[7] And he made two cherubim of gold, beaten out of one piece made he
† Or, *out of, &c.* them, on the two ends of the mercy seat, [8] (one cherub †on the end on
‡ Or, *out of, &c.* this side, and another cherub ‡on the other end on that side,) out of
the mercy seat made he the cherubim on the two ends thereof. [9] And
the cherubim spread out their wings on high, and covered with their
wings over the mercy seat, with their faces one to another; *even* to the
mercy seat-ward were the faces of the cherubim.

p See Ex. 25. 23. [10] And he made [p]the table of shittim wood: two cubits was the length
thereof, and a cubit the breadth thereof, and a cubit and a half the
height thereof. [11] And he overlaid it with pure gold, and made thereunto
a crown of gold round about. [12] Also he made thereunto a border
of a hand breadth round about; and made a crown of gold for the
border thereof round about. [13] And he cast for it four rings of gold,
and put the rings upon the four corners that were in the four feet thereof.
[14] Over against the border were the rings, the places for the staves to
bear the table. [15] And he made the staves of shittim wood, and overlaid
them with gold, to bear the table. [16] And he made the vessels which
q Ex. 25. 29. were upon the table, his [q]dishes, and his spoons, and his bowls, and his
* Or, *to pour out withal.* covers *to cover withal, of pure gold.

r Ex. 25. 31. [17] And he made the [r]candlestick of pure gold: of beaten work made
he the candlestick; his shaft, and his branch, his bowls, his knops, and
his flowers, were of the same. [18] And six branches going out of the sides
thereof; three branches of the candlestick out of the one side thereof,
and three branches of the candlestick out of the other side thereof.
[19] Three bowls made after the fashion of almonds in one branch, a knop
and a flower; and three bowls made like almonds in another branch,

a knop and a flower: so throughout the six branches going out of the candlestick. [20] And in the candlestick were four bowls made like almonds, his knops, and his flowers; [21] and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. [22] Their knops and their branches were of the same; all of it was one beaten work of pure gold. [23] And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. [24] Of a talent of pure gold made he it, and all the vessels thereof.

s Ex. 30. 1. [25] And [s]he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. [26] And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it; also he made unto it a crown of gold round about. [27] And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. [28] And he made the staves of shittim wood, and overlaid them with gold.

t Ex. 30. 23, 34. [29] And he made [t]the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

u Ex. 27. 1. [1] And [u]he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. [2] And he made the horns thereof on the four corners of it, (the horns thereof were of the same); and he overlaid it with brass. [3] And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the firepans: all the vessels thereof made he of brass. [4] And he made for the altar a brazen grate of network under the compass thereof beneath unto the midst of it. [5] And he cast four rings for the four ends of the grate of brass, to be places for the staves. [6] And he made the staves of shittim wood, and overlaid them with brass. [7] And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards. Exod. xxxviii.

v Ex. 30. 18. [8] And he made [v]the laver of brass, and the foot of it of brass, of the †looking-glasses of the women ‡assembling, which assembled at the door of the tabernacle of the congregation.

† Or, *brazen glasses.*
‡ Heb. *assembling by troops,* as 1 Sa. 2. 22.

w Ex. 27. 9. [9] And he made [w]the court. On the South side southward the hangings of the court were of fine-twined linen, an hundred cubits. [10] Their pillars were twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets were of silver. [11] And for the North side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. [12] And for the West side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets of silver. [13] And for the East side eastward fifty cubits. [14] The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three. [15] And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. [16] All the hangings of the court round about were of fine-twined linen. [17] And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver. [18] And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine-twined linen; and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. [19] And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. [20] And all the [z]pins of the tabernacle, and of the court round about, were of brass.

[21] This is the sum of the tabernacle, even of [y]the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, [z]by the hand of Ithamar, son to Aaron the priest. [22] And [a]Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses. [23] And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

[24] All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after [b]the shekel of the sanctuary. [25] And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary. [26] A [c]bekah for *every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [d]six hundred thousand and three thousand and five hundred and fifty men. [27] And of the hundred talents of silver were cast [e]the sockets of the sanctuary, and the sockets of the veil; an hundred sockets of the hundred talents, a talent for a socket. [28] And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them. [29] And the brass of the offering was seventy talents, and two thousand and four hundred shekels. [30] And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar, [31] and the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

Exod. xxxix.

[1] And of [f]the blue, and purple, and scarlet, they made [g]cloths of service, to do service in the holy place, and made the holy garments for Aaron; [h]as the Lord commanded Moses. [2] And [i]he made the ephod of gold, blue, and purple, and scarlet, and fine-twined linen. [3] And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work. [4] They made shoulderpieces for it, to couple it together: by the two edges was it coupled together. [5] And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine-twined linen; as the Lord commanded Moses.

[6] And [j]they wrought onyx stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. [7] And he put them on the shoulders of the ephod, that they should be stones for a [k]memorial to the children of Israel; as the Lord commanded Moses.

[8] And [l]he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine-twined linen. [9] It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled. [10] And [m]they set in it four rows of stones: the first row was a †sardius, a topaz, and a carbuncle: this was the first row. [11] And the second row, an emerald, a sapphire, and a diamond. [12] And the third row, a ligure, an agate, and an amethyst. [13] And the fourth row, a beryl, an onyx, and a jasper: they were enclosed in ouches of gold in their enclosings. [14] And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a sig-

[z] Ex. 27. 19.
[y] Nu. 1. 50, 53. & 9. 15. & 10. 11. & 17. 7, 8. & 18. 2. 2 Ch. 24. 6. Ac. 7. 44.
[z] Nu. 4. 28, 33.
[a] Ex. 31. 2, 6.
[b] Ex. 30. 13, 24. Le. 5. 15. & 27. 3, 25. Nu. 3. 47. & 18. 16.
[c] Ex. 30. 13, 15.
* Heb. *a poll.*
[d] Nu. 1. 46.
[e] Ex. 26. 19, 21, 25, 32.
[f] Ex. 35. 23.
[g] Ex. 31. 10. & 35. 19.
[h] Ex. 28. 4.
[i] Ex. 28. 6.
[j] Ex. 28. 9.
[k] Ex. 28. 12.
[l] Ex. 28. 15.
[m] Ex. 28. 17, &c.
† Or, *ruby.*

net, every one with his name, according to the twelve tribes. [15] And they made upon the breastplate chains at the ends, of wreathen work of pure gold. [16] And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. [17] And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. [18] And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it. [19] And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. [20] And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. [21] And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

[22] And [n]he made the robe of the ephod of woven work, all of blue. [23] And there was a hole in the midst of the robe, as the hole of a habergeon, with a band round about the hole, that it should not rend. [24] And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. [25] And they made [o]bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; [26] a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses.

n Ex. 28. 31.

o Ex. 28. 33.

[27] And [p]they made coats of fine linen of woven work for Aaron, and for his sons, [28] and [q]a mitre of fine linen, and goodly bonnets of fine linen, and [r]linen breeches of fine-twined linen, [29] and [s]a girdle of fine-twined linen, and blue, and purple, and scarlet, of needlework; as the Lord commanded Moses.

p Ex. 28. 39, 40.

q Ex. 28. 4, 39. Ez. 44. 18.

r Ex. 28. 42.

s Ex. 28. 39.

[30] And [t]they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, "Holiness to the Lord." [31] And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.

t Ex. 28. 36, 37.

[32] Thus was all the work of the tabernacle of the tent of the congregation finished; and the children of Israel did [u]according to all that the Lord commanded Moses, so did they.

u Ex. 25. 40.

[33] And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, [34] and the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering, [35] the ark of the testimony, and the staves thereof, and the mercy seat, [36] the table, and all the vessels thereof, and the showbread, [37] the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, [38] and the golden altar, and the anointing oil, and ‡the sweet incense, and the hanging for the tabernacle door, [39] the brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, [40] the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, [41] the cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. [42] According to all that the Lord commanded Moses, so the children of Israel [v]made all the work. [43] And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it; and Moses [w]blessed them.

‡ Heb. *the incense of sweet spices.*

v Ex. 35. 10.

w Le. 9. 22, 23. Nu. 6. 23. Jos. 22. 6. 2 Sa. 6. 18. 1 Ki. 8. 14. 2 Ch. 30. 27.

Exod. xl.

[1] And the Lord spake unto Moses, saying, [2] "On the first day of the [x]first month shalt thou set up [y]the tabernacle of the tent of the congregation. [3] And [z]thou shalt put therein the ark of the testimony, and cover the ark with the veil. [4] And [a]thou shalt bring in the table, [b]and set in order *the things that are to be set in order upon it; [c]and thou shalt bring in the candlestick, and light the lamps thereof. [5] And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. [6] And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. [7] And [d]thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. [8] And thou shalt set up the court round about, and hang up the hanging at the court gate. [9] And thou shalt take the anointing oil, and [e]anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy. [10] And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar †most holy. [11] And thou shalt anoint the laver and his foot, and sanctify it. [12] And [f]thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. [13] And thou shalt put upon Aaron the holy garments, [g]and anoint him, and sanctify him; that he may minister unto me in the priest's office. [14] And thou shalt bring his sons, and clothe them with coats. [15] And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be [h]an everlasting priesthood throughout their generations." [16] Thus did Moses; [i]according to all that the Lord commanded him, so did he.

x Ex. 12. 2. & 13. 4.
y ver. 17. Ex. 26. 1, 30.
z ver. 21. Ex. 26. 33. Nu. 4. 5.
a ver. 22. Ex. 26. 35.
b ver. 23. Ex. 25. 30. Le. 24. 5, 6.
* Heb. *the order thereof.*
c ver. 24–26.
d ver. 30. Ex. 30. 18.
e Ex. 30. 26.
† Heb. *holiness of holinesses.* Ex. 29. 36, 37.
f Le. 8. 1–13.
g Ex. 28. 41.
h Nu. 25. 13.
i Ge. 6. 22.

[17] And it came to pass in the first month in the second year, on the first day of the month, that the [j]tabernacle was reared up. [18] And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. [19] And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

j Nu. 7. 1.

[20] And he took and put [k]the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark. [21] And he brought the ark into the tabernacle, and [l]set up the veil of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

k Ex. 25. 16.
l Ex. 26. 33. & 35. 12.

[22] And [m]he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil. [23] And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.

m Ex. 26. 35.

[24] And [n]he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. [25] And [o]he lighted the lamps before the Lord, as the Lord commanded Moses.

n Ex. 26. 35.
o Ex. 25. 37.

[26] And [p]he put the golden altar in the tent of the congregation before the veil. [27] And [q]he burnt sweet incense thereon; as the Lord commanded Moses.

p Ex. 30. 6.
q Ex. 30. 7.

[28] And [r]he set up the hanging at the door of the tabernacle. [29] And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and [s]offered upon it the burnt offering and the meat offering; as the Lord commanded Moses.

r Ex. 26. 36.
s Ex. 29. 38, &c.

[30] And [t]he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. [31] And Moses and Aaron and his sons washed their hands and their feet thereat. [32] When they went into the tent of the congregation, and when they came near unto the altar, they washed; [u]as the Lord commanded Moses.

t Ex. 30. 18.
u Ex 30. 19, 20.

[33] And [v]he reared up the court round about the tabernacle and the

v Ex. 27. 9, 16.

altar, and set up the hanging of the court gate. So Moses finished the work.

[34] Then [w]a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. [35] And Moses [x]was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. [36] And [y]when the cloud was taken up from over the tabernacle, the children of Israel ‡went onward in all their journeys; [37] but [z]if the cloud were not taken up, then they journeyed not till the day that it was taken up. [38] For [a]the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

w Ex. 29. 43. Le. 16. 2. Nu. 9. 15. Is. 6. 4. Hag. 2. 7, 9. Re. 15. 8.
x 1 Ki. 8. 11. 2 Ch. 5. 14.
y Nu. 9. 17. & 10. 11. Ne. 9. 19.
‡ Heb. *journeyed.*
z Nu. 9. 19–22.
a See Ex. 13. 21.

SECT. XXI.
A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XXI.—*Laws concerning Sacrifices.*(22)

LEV. i. *to* vii.

The burnt offerings. 3 *Of the herd,* 10 *of the flocks,* 14 *of the fowls.* — Chap. ii. 1 *The meat offering of flour with oil and incense,* 4 *either baken in the oven,* 5 *or on a plate,* 7 *or in a fryingpan,* 12 *or of the firstfruits in the ear.* 13 *The salt of the meat offering.* — Chap. iii. 1 *The peace offering of the herd,* 6 *of the flock,* 7 *either a lamb,* 12 *or a goat.* — Chap. iv. 1 *The sin offering of ignorance,* 3 *for the priest,* 13 *for the congregation,* 22 *for the ruler,* 27 *for any of the people.* — Chap. v. 1 *He that sinneth in concealing his knowledge,* 2 *in touching an unclean thing,* 4 *or in making an oath.* 6 *His trespass offering, of the flock,* 7 *of fowls,* 11 *or of flour.* 14 *The trespass offering in sacrilege,* 17 *and in sins of ignorance.* — Chap. vi. 1 *The trespass offering for sins done wittingly.* 8 *The law of the burnt offering,* 14 *and of the meat offering.* 19 *The offering at the consecration of a priest.* 24 *The law of the sin offering.* — Chap. vii. 1 *The law of the trespass offering,* 11 *and of the peace offerings,* 12 *whether it be for a thanksgiving,* 16 *or a vow, or a freewill offering.* 22 *The fat,* 26 *and the blood, are forbidden.* 28 *The priests' portion in the peace offerings.*

[1] AND the LORD [a]called unto Moses, and spake unto him [b]out of the tabernacle of the congregation, saying, [2] "Speak unto the children of Israel, and say unto them, [c]If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

[3] "If his offering be a burnt sacrifice of the herd, let him offer a male [d]without blemish; he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. [4] And [e]he shall put his hand upon the head of the burnt offering; [f]and it shall be accepted for him [g]to make atonement for him. [5] And he shall kill [h]the bullock before the LORD; [i]and the priests, Aaron's sons, shall bring the blood, [j]and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. [6] And he shall flay the burnt offering, and cut it into his pieces. [7] And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire. [8] And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar. [9] But his inwards and his legs shall he wash in water; and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of [k]a sweet savour unto the LORD.

[10] "And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. [11] And he shall kill it on the side of the altar northward

a Ex. 19. 3.
b Ex. 40. 34, 35. Nu. 12. 4, 5.
c Le. 22. 18, 19.
d Ex. 12. 5. Le. 3. 1. & 22. 20, 21. De. 15. 21. Mal. 1. 14. Eph. 5. 27. He. 9. 14. 1 Pe. 1. 19.
e Le. 4. 15. & 3. 2, 8, 13. & 8. 14, 22. & 16. 21. Ex. 29. 10, 15, 19.
f Le. 22. 21, 27. Is. 56. 7. Ro. 12. 1. Phil. 4. 18.
g Le. 4. 20, 26, 31, 35. & 9. 7. & 16. 24. Nu. 15. 25. 2 Ch. 29. 23, 24. Ro. 5. 11.
h Mic. 6. 6.
i 2 Ch. 35. 11. He. 10. 11.
j Le. 3. 8. He. 12. 24. 1 Pe. 1. 2.
k See Ge. 8. 21.

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(22) It will be impossible in these brief and cursory notes, to point out the peculiar object of each enactment of the Law of Moses. It must be sufficient to remark, that each was intended, either to inculcate the necessity of personal purity and holiness —to typify the future great sacrifice of Christ—to declare the absolute necessity of a vicarious atonement for sin—or to defend the people against the surrounding idolatry, by compelling them to venerate those things which the idolators hated, or to detest those which the idolators adored. The laws of Moses taught the doctrine of a future state, and of admission into a spiritual Eden, by means of the blood of the true Paschal Lamb. It was the schoolmaster to bring the Israelites to Christ; the middle wall of partition to the Jews and Gentiles, which, St. Paul tells us, the Messiah was to break down. The Law of Moses was the standing evidence of the truth of prophecy, of the providence of God, and of the harmony of the divine dispensations; for nothing was taught in the Gospel which had not previously been inculcated by the Law.—Vide *The Faith of the ancient Jews,* by the Rev. Julius Bate; Lowman *On the Hebrew Ritual;* the Epistle to the Hebrews; the various commentators on the Levitical Law; Dr. Young's *Religion designed to prevent Superstition,* an admirable though neglected work.

before the Lord; and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. [12] And he shall cut it into his pieces, with his head and his fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar. [13] But he shall wash the inwards and the legs with water; and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

[14] "And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of [l]turtledoves, or of young pigeons. [15] And the priest shall bring it unto the altar, and *wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar. [16] And he shall pluck away his crop with †his feathers, and cast it beside the altar on the east part, by the place of the ashes. [17] And he shall cleave it with the wings thereof, [m]but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

l Le. 5. 7. & 12. 8. Lu. 2. 24.
* Or, *pinch off the head with the nail.*
† Or, *the filth thereof.* Le. 6. 10.
m See Ge. 15. 10.

[1] "And when any will offer [n]a meat offering unto the Lord, Lev. ii.
his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon. [2] And he shall bring it to Aaron's sons the priests; and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn [o]the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord. [3] And [p]the remnant of the meat offering shall be Aaron's and his sons'; [q]it is a thing most holy of the offerings of the Lord made by fire.

n Le. 6. 14. & 9. 17. Nu. 15. 4.
o Le. 5. 12. & 6. 15. & 24. 7. Is. 66. 3. Eccl. 45. 16. Ac. 10. 4.
p Le. 7. 9. & 10. 12, 13. Eccl. 7. 31.
q Ex. 29. 37. Nu. 18. 9.

[4] "And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers [r]anointed with oil.

r Ex. 29. 2.

[5] "And if thy oblation be a meat offering baken ‡in a pan, it shall be of fine flour unleavened, mingled with oil. [6] Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.

‡ Or, *on a flat plate*, or, *slice.*

[7] "And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil. [8] And thou shalt bring the meat offering that is made of these things unto the Lord; and when it is presented unto the priest, he shall bring it unto the altar. [9] And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an [s]offering made by fire, of a sweet savour unto the Lord. [10] And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire. [11] No meat offering, which ye shall bring unto the Lord, shall be made with [t]leaven; for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

s Ex. 29. 18.
t Le. 6. 17. See Mat. 16. 12. Ma. 8. 15. Lu. 12. 1. 1 Co. 5. 8. Ga. 5. 9.

[12] "As [u]for the oblation of the firstfruits, ye shall offer them unto the Lord; but they shall not *be burnt on the altar for a sweet savour. [13] And every oblation of thy meat offering [v]shalt thou season with salt; neither shalt thou suffer [w]the salt of the covenant of thy God to be lacking from thy meat offering: [x]with all thine offerings thou shalt offer salt.

u Ex. 22. 29. Le. 23. 10, 11.
* Heb. *ascend.*
v Ma. 9. 49. Col. 4. 6.
w Nu. 18. 19. 2 Ch. 13. 5.
x Ez. 43. 24.

[14] "And if thou offer a meat offering of thy firstfruits unto the Lord, [y]thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of [z]full ears. [15] And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. [16] And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.

y Le. 23. 10, 14.
z 2 Ki. 4. 42.

[1] "And if his oblation be [a]a sacrifice of peace offering, if Lev. iii.

a Le. 7. 11, 29. & 22. 21.

he offer it of the herd; whether it be a male or female, he shall offer it [b]without blemish before the Lord. [2] And [c]he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation; and Aaron's sons the priests shall sprinkle the blood upon the altar round about. [3] And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the †fat that covereth the inwards, and all the fat that is upon the inwards. [4] And the two kidneys, and the fat that is on them, which is by the flanks, and the ‡caul above the liver, with the kidneys, it shall he take away. [5] And Aaron's sons [d]shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord.

[b] Le. 1. 3.
[c] Le. 1. 4, 5.
† Or, *suet.* Ex. 29. 13, 22. Le. 4. 8, 9.
‡ Or, *midriff over the liver, and over the kidneys.*
[d] Le. 6. 12.

[6] "And if his offering for a sacrifice of peace offering unto the Lord be of the flock; male or female, he shall offer it without blemish. [7] If he offer a lamb for his offering, then shall he offer it before the Lord. [8] And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation; and Aaron's sons shall sprinkle the blood thereof round about upon the altar. [9] And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, [10] and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. [11] And the priest shall burn it upon the altar: it is [e]the food of the offering made by fire unto the Lord.

[e] See Le. 21. 6, 8, 17, 21, 22. & 22. 25. Ez. 44. 7. Mal. 1. 7, 12.

[12] "And if his offering be a goat, then he shall offer it before the Lord. [13] And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation; and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. [14] And he shall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, [15] and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. [16] And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour; [f]all the fat is the Lord's. [17] It [g]shall be a perpetual statute for your generations throughout all your dwellings, [h]that ye eat neither fat [i]nor blood."

[f] Le. 7. 23, 25. 1 Sa. 2. 15. 2 Ch. 7. 7.
[g] Le. 6. 18. & 7. 36. & 17. 7. & 23. 14.
[h] ver. 16. compare with De. 32. 14. Ne. 8. 10.
[i] See Ge. 9. 4.

Lev. iv.

[1] And the Lord spake unto Moses, saying, [2] "Speak unto the children of Israel, saying, If [j]a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them: [3] if [k]the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, [l]a young bullock without blemish unto the Lord for a sin offering. [4] And he shall bring the bullock [m]unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. [5] And the priest that is anointed [n]shall take of the bullock's blood, and bring it to the tabernacle of the congregation; [6] and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary. [7] And the priest [o]shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour [p]all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. [8] And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the

[j] Le. 5. 15, 17. Nu. 15. 22, &c. 1 Sa. 14. 27. Ps. 19. 12.
[k] Le. 8. 12.
[l] Le. 9. 2.
[m] Le. 1. 3, 4.
[n] Le. 16. 14. Nu. 19. 4.
[o] Le. 8. 15. & 9. 9. & 16. 18.
[p] Le. 5. 9.

q Le. 3. 3-5.
r Ex. 29. 14. Nu. 19. 5.
* Heb. *to without the camp.*
s Le. 6. 11.
t Heb. 13. 11.
† Heb. *at the pouring out of the ashes.*

inwards, and all the fat that is upon the inwards. [9] And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, [10] as [q]it was taken off from the bullock of the sacrifice of peace offerings; and the priest shall burn them upon the altar of the burnt offering. [11] And [r]the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, [12] even the whole bullock shall he carry forth *without the camp unto a clean place, [s]where the ashes are poured out, [t]and burn him on the wood with fire: †where the ashes are poured out shall he be burnt.

u Nu. 15. 24. Jos. 7. 11.
v Le. 5. 2, 3, 4, 17.
w Le. 1. 4.
x He. 9. 12-14.
y Nu. 15. 25. Da. 9. 24. Ro. 5. 11. He. 2. 17. & 10. 10-12. 1 John 1. 7. & 2. 2.

[13] "And [u]if the whole congregation of Israel sin through ignorance, [v]and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; [14] when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. [15] And the elders of the congregation [w]shall lay their hands upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD. [16] And [x]the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation; [17] and the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, *even* before the veil. [18] And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. [19] And he shall take all his fat from him, and burn it upon the altar. [20] And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: [y]and the priest shall make an atonement for them, and it shall be forgiven them. [21] And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

z Le. 3. 5.
a Nu. 15. 28.

[22] "When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; [23] or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish. [24] And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. [25] And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. [26] And he shall burn all his fat upon the altar, as [z]the fat of the sacrifice of peace offerings; [a]and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

b Nu. 15. 27.
‡ Heb. *any soul.*
* Heb. *people of the land.*
c Le. 3. 14.
d Le. 3. 3.

[27] "And [b]if ‡any one of the *common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; [28] or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. [29] And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. [30] And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. [31] And [c]he shall take away all the fat thereof, [d]as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar

for [e]a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him.

[32] "And if he bring a lamb for a sin offering, he shall bring it a female without blemish. [33] And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. [34] And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. [35] And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, [f]according to the offerings made by fire unto the LORD; and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

LEV. V.

[1] "And if a soul sin, [g]and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall [h]bear his iniquity. [2] Or [i]if a soul touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty. [3] Or if he touch [j]the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty. [4] Or if a soul swear, pronouncing with his lips [k]to do evil, or [l]to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. [5] And it shall be, when he shall be guilty in one of these things, that he shall [m]confess that he hath sinned in that thing. [6] And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

[7] "And if †he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two [n]turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. [8] And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and [o]wring off his head from his neck, but shall not divide it asunder. [9] And he shall sprinkle of the blood of the sin offering upon the side of the altar; and [p]the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering. [10] And he shall offer the second for a burnt offering, according to the ‡manner; [q]and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

[11] "But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; [r]he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. [12] Then shall he bring it to the priest, and the priest shall take his handful of it, [s]*even* a memorial thereof, and burn it on the altar, [t]according to the offerings made by fire unto the LORD: it is a sin offering. [13] And [u]the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [v]the remnant shall be the priest's, as a meat offering."

[14] And the LORD spake unto Moses, saying, [15] "If [w]a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then [x]he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after [y]the shekel of the sanctuary, for a trespass offering. [16] And he shall make amends for the harm that he hath done in the holy thing, and

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[e] Ex. 29. 18. Le. 1. 9.
[f] Le. 3. 5.
[g] 1 Ki. 8. 31. Mat. 26. 63.
[h] Le. 7. 18. & 17. 16. & 19. 8. & 20. 17. Nu. 9. 13.
[i] Le. 11. 24, 28, 31, 39. Nu. 19. 11, 13, 16.
[j] Le. xii. & xiii. & xv.
[k] See 1 Sa. 25. 22. Ac. 23. 12.
[l] See Ma. 6. 23.
[m] Le. 16. 21. & 26. 40. Nu. 5. 7. Ezra 10. 11, 12.
† Heb. *his hand cannot reach to the sufficiency of a lamb.* Le. 12. 8. & 14. 21.
[n] Le. 1. 14.
[o] Le. 1. 15.
[p] Le. 4. 7, 18, 30, 34.
‡ Or, *ordinance.* Le. 1. 14.
[q] Le. 4. 26.
[r] Nu. 5. 15.
[s] Le. 2. 2.
[t] Le. 4. 35.
[u] Le. 4. 26.
[v] Le. 2. 3.
[w] Le. 22. 14.
[x] Ezra 10. 19.
[y] Ex. 30. 13. Le. 27. 25.

[z]shall add the fifth part thereto, and give it unto the priest; [a]and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

[17] "And if [b]a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; [c]though he wist it not, yet is he guilty, and shall bear his iniquity. [18] And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest; and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. [19] It is a trespass offering: [d]he hath certainly trespassed against the Lord."

Lev. vi.

[1] And the Lord spake unto Moses, saying, [2] "If a soul sin, and [e]commit a trespass against the Lord, and [f]lie unto his neighbour in that [g]which was delivered him to keep, or in *fellowship, or in a thing taken away by violence, or hath [h]deceived his neighbour; [3] or [i]have found that which was lost, and lieth concerning it, and [j]sweareth falsely; in any of all these that a man doeth, sinning therein: [4] then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, [5] or all that about which he hath sworn falsely; he shall even [k]restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, †in the day of his trespass offering. [6] And he shall bring his trespass offering unto the Lord, [l]a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: [7] and [m]the priest shall make an atonement for him before the Lord; and it shall be forgiven him for any thing of all that he hath done in trespassing therein."

[8] And the Lord spake unto Moses, saying, [9] "Command Aaron and his sons, saying, This is the law of the burnt offering. It is the burnt offering ‡because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. [10] And [n]the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them [o]beside the altar. [11] And [p]he shall put off his garments, and put on other garments, and carry forth the ashes without the camp [q]unto a clean place. [12] And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon [r]the fat of the peace offerings. [13] The fire shall ever be burning upon the altar; it shall never go out.

[14] "And [s]this is the law of the meat offering: the sons of Aaron shall offer it before the Lord, before the altar. [15] And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even [t]the memorial of it, unto the Lord. [16] And [u]the remainder thereof shall Aaron and his sons eat; [v]with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. [17] It [w]shall not be baken with leaven. [x]I have given it unto them for their portion of my offerings made by fire, [y]it is most holy, as is the sin offering, and as the trespass offering. [18] All [z]the males among the children of Aaron shall eat of it. [a]It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: [b]every one that toucheth them shall be holy."

[19] And the Lord spake unto Moses, saying, [20] "This [c]is the offering

[z] Le. 6. 5. & 22. 14. & 27. 13, 15, 27, 31. Nu. 5. 7.
[a] Le. 4. 26.
[b] Le. 4. 2.
[c] Le. 4. 2, 13, 22, 27. Ps. 19. 12. Lu. 12. 48.
[d] Ezra 10. 2.
[e] Nu. 5. 6.
[f] Le. 19. 11. Ac. 5. 4. Col. 3. 9.
[g] Ex. 22. 7, 10.
* Or, *in dealing.* Heb. *putting of the hand.*
[h] Pr. 24. 28. & 26. 19.
[i] De. 22. 1–3.
[j] Ex. 22. 11. Le. 19. 12. Je. 7. 9. Ze. 5. 4.
[k] Le. 5. 16. 2 Sa. 12. 6. Lu. 19. 8.
† Or, *in the day of his being found guilty.* Heb. *in the day of his trespass.*
[l] Le. 5. 15.
[m] Le. 4. 26.
‡ Or, *for the burning.*
[n] Le. 16. 4. Ex. 28. 39, 40, 41, 43. Ez. 44. 17, 18.
[o] Le. 1. 16.
[p] Ez. 44. 19.
[q] Le. 4. 12.
[r] Le. 3. 3, 9, 14.
[s] Le. 2. 1.
[t] Le. 2. 2, 9.
[u] Le. 2. 3. Ez. 44. 29.
[v] Le. 10. 12, 13.
[w] Le. 2. 11.
[x] Nu. 18. 9, 10.
[y] Le. 2. 3. & 7. 1. Ex. 29. 37.
[z] Nu. 18. 10.
[a] Le. 3. 17.
[b] Le. 22. 3–7.
[e] Ex. 29. 2.

of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an [d]ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. [21] In a pan it shall be made with oil, and when it is baken, thou shalt bring it in; and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the Lord. [22] And the priest of his sons [e]that is anointed in his stead shall offer it, (it is a statute for ever unto the Lord;) [f]it shall be wholly burnt. [23] For every meat offering for the priest shall be wholly burnt; it shall not be eaten."

[24] And the Lord spake unto Moses, saying, [25] "Speak unto Aaron and to his sons, saying, This [g]is the law of the sin offering. [h]In the place where the burnt offering is killed shall the sin offering be killed before the Lord; [i]it is most holy. [26] The [j]priest that offereth it for sin shall eat it; in the holy place shall it be eaten, in the court of the tabernacle of the congregation. [27] Whatsoever [k]shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. [28] But the earthen vessel wherein it is sodden [l]shall be broken; and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water. [29] All [m]the males among the priests shall eat thereof: it is most holy. [30] And [n]no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

Lev. vii.

[1] "Likewise [o]this is the law of the trespass offering: [p]it is most holy. [2] In [q]the place where they kill the burnt offering shall they kill the trespass offering; and the blood thereof shall he sprinkle round about upon the altar. [3] And he shall offer of it [r]all the fat thereof; the rump, and the fat that covereth the inwards, [4] and the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away; [5] and the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass offering. [6] Every [s]male among the priests shall eat thereof; it shall be eaten in the holy place: [t]it is most holy.

[7] "As the sin offering is, so is [u]the trespass offering; there is one law for them: the priest that maketh atonement therewith shall have it. [8] And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered. [9] And [v]all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and *in the pan, shall be the priest's that offereth it. [10] And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

[11] "And [w]this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. [12] If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers [x]anointed with oil, and cakes mingled with oil, of fine flour, fried. [13] Besides the cakes, he shall offer for his offering [y]leavened bread with the sacrifice of thanksgiving of his peace offerings. [14] And of it he shall offer one out of the whole oblation for a heave offering unto the Lord, [z]and it shall be the priest's that sprinkleth the blood of the peace offerings. [15] And [a]the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. [16] But [b]if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten: [17] but the remainder of the flesh of the sacrifice on the third day

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d Ex. 16. 36.
e Le. 4. 3.
f Ex. 29. 25.
g Le. 4. 2.
h Le. 1. 3, 5, 11. & 4. 24, 29, 33.
i Le. 21. 22.
j Le. 10. 17, 18. Nu. 18. 9, 10. Ez. 44. 28, 29.
k Ex. 29. 37. & 30. 29.
l Le. 11. 33. & 15. 12.
m Nu. 18. 10.
n Le. 4. 7, 11, 12, 18, 21. & 10. 18. & 16. 27. He. 13. 11.
o Le. v. & 6. 1-7.
p Le. 6. 17, 25. & 21. 22.
q Le. 1. 3, 5, 11. & 4. 24, 29, 33.
r Le. 3. 4, 9, 10, 14, 15, 16. & 4. 8, 9. Ex. 29. 13.
s Le. 6. 16–18. Nu. 18. 9, 10.
t Le. 2. 3.
u Le. 6. 25, 26. & 14. 13.
v Le. 2. 3, 10. Nu. 18. 9. Ez. 44. 29.
* Or, *on the flat plate*, or, *slice*.
w Le. 3. 1.
x Le. 2. 4. Nu. 6. 15.
y Am. 4. 5.
z Nu. 18. 8, 11, 19.
a Le. 22. 30.
b Le. 19. 6–8.

shall be burnt with fire. [18] And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be [c]imputed unto him that offereth it; it shall be [d]an abomination, and the soul that eateth of it shall bear his iniquity. [19] And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire; and as for the flesh, all that be clean shall eat thereof. [20] But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, [e]having his uncleanness upon him, even that soul [f]shall be cut off from his people. [21] Moreover the soul that shall touch any unclean thing, as [g]the uncleanness of man, or any [h]unclean beast, or any [i]abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people."

c Nu. 18. 27.
d Le. 11. 10, 11, 41. & 19. 7.
e Le. 15. 3.
f Ge. 17. 14.
g Le. xii. & xiii. & xv.
h Le. 11. 24, 28.
i Ez. 4. 14.

[22] And the LORD spake unto Moses, saying, [23] "Speak unto the children of Israel, saying, Ye [j]shall eat no manner of fat, of ox, or of sheep, or of goat. [24] And the fat of the †beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it. [25] For [k]whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people. [26] Moreover [l]ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. [27] Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people."

j See Le. 3. 17.
† Heb. *carcass.* Le. 17. 15. De. 14. 21; Ez. 4. 14. & 44. 31.
k See Le. 3. 17.
l See Ge. 9. 4.

[28] And the LORD spake unto Moses, saying, [29] "Speak unto the children of Israel, saying, [m]He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. [30] His [n]own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that [o]the breast may be waved for a wave offering before the LORD. [31] And [p]the priest shall burn the fat upon the altar; but the breast shall be Aaron's and his sons'. [32] And [q]the right shoulder shall ye give unto the priest for a heave offering of the sacrifices of your peace offerings. [33] He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part. [34] For [r]the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel."

m Le. 3. 1.
n Le. 3. 3, 4, 9, 14.
o Ex. 29. 24, 27. Le. 8. 27. & 9. 21. Nu. 6. 20.
p Le. 3. 5, 11, 16.
q Le. 9. 21. Nu. 6. 20.
r Ex. 29. 28. Le. 10. 14, 15. Nu. 18. 18, 19. De. 18. 3.

[35] This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office; [36] which the LORD commanded to be given them of the children of Israel, [s]in the day that he anointed them, by a statute for ever throughout their generations. [37] This is [t]the law of the burnt offering, [u]of the meat offering, [v]and of the sin offering, [w]and of the trespass offering, [x]and of the consecrations, [y]and of the sacrifice of the peace offerings; [38] which the LORD commanded Moses in Mount Sinai, in the day that he commanded the children of Israel [z]to offer their oblations unto the LORD, in the wilderness of Sinai.

s Le. 8. 12, 30. Ex. 40. 13, 15.
t Le. 6. 9.
u Le. 6. 14.
v Le. 6. 25.
w ver. 1.
x Le. 6. 20. Ex xxix.
y ver. 11.
z Le. 1. 2.

SECT. XXII.

A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XXII.—*The Consecration of Aaron and his Sons, and the Acceptance of their Offering.*

LEV. viii. *and* ix.

Moses consecrateth Aaron and his sons. 14 *Their sin offering.* 18 *Their burnt offering.* 22 *The ram of consecration.* 31 *The place and time of their consecration.* — Chap. ix. 1 *The first offerings of Aaron, for himself and the people.* 8 *The sin offering,* 12 *and the burnt offering for himself.* 15 *The offerings for the people.* 23 *Moses and Aaron bless the people.* 24 *Fire cometh from the Lord upon the altar.*

[1] AND the LORD spake unto Moses, saying, [2] "Take [a]Aaron and his

a Ex. 29. 1–3.

sons with him, [b]and the garments, and [c]the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; [3] and gather thou all the congregation together unto the door of the tabernacle of the congregation."

[4] And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. [5] And Moses said unto the congregation, "This [d]is the thing which the Lord commanded to be done." [6] And Moses brought Aaron and his sons, [e]and washed them with water. [7] And [f]he put upon him the [g]coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. [8] And he put the breastplate upon him; [h]also he put in the breastplate the Urim and the Thummim. [9] And [i]he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as [j]the Lord commanded Moses.

[10] And [k]Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. [11] And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. [12] And he [l]poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. [13] And [m]Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and *put bonnets upon them; as the Lord commanded Moses.

[14] And [n]he brought the bullock for the sin offering; and Aaron and his sons [o]laid their hands upon the head of the bullock for the sin offering. [15] And he slew it; [p]and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. [16] And [q]he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. [17] But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as [r]the Lord commanded Moses.

[18] And [s]he brought the ram for the burnt offering; and Aaron and his sons laid their hands upon the head of the ram. [19] And he killed it; and Moses sprinkled the blood upon the altar round about. [20] And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. [21] And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the Lord; [t]as the Lord commanded Moses.

[22] And [u]he brought the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram. [23] And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. [24] And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about. [25] And [v]he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder; [26] and [w]out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder; [27] and he put all [x]upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the

b Ex. 28. 2, 4.
c Ex. 30. 24, 25.
d Ex. 29. 4.
e Ex. 29. 4.
f Ex. 29. 5.
g Ex. 28. 4.
h Ex. 28. 30.
i Ex. 29. 6.
j Ex. 28. 37, &c.
k Ex. 30. 26–29.
l Le. 21. 10, 12. Ex. 29. 7. & 30. 30. Ps. 133. 2. Ec. 45. 15.
m Ex. 29. 8, 9.
* Heb. *bound.*
n Ex. 29. 10. Ez. 43. 19.
o Le. 4. 4.
p Ex. 29. 12, 36. Le. 4. 7. Ez. 43. 20, 26. He. 9. 22.
q Ex. 29. 13. Le. 4. 8.
r Le. 4. 11, 12. Ex. 29. 14.
s Ex. 29. 15.
t Ex. 29. 18.
u Ex. 29. 19, 31.
v Ex. 29. 22.
w Ex. 29. 23.
x Ex. 29. 24, &c.

Lord. [28] And [y]Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour; it is an offering made by fire unto the Lord. [29] And Moses took the breast, and waved it for a wave offering before the Lord; for of the ram of consecration it was Moses' [z]part; as the Lord commanded Moses. [30] And [a]Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

[31] And Moses said unto Aaron and to his sons, "Boil [b]the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, 'Aaron and his sons shall eat it.' [32] And [c]that which remaineth of the flesh and of the bread shall ye burn with fire. [33] And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end; for [d]seven days shall he consecrate you. [34] As [e]he hath done this day, so the Lord hath commanded to do, to make an atonement for you. [35] Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, [f]and keep the charge of the Lord, that ye die not; for so I am commanded." [36] So Aaron and his sons did all things which the Lord commanded by the hand of Moses.

Lev. ix.

[1] And [g]it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; [2] and he said unto Aaron, "Take [h]thee a young calf for a sin offering, [i]and a ram for a burnt offering, without blemish, and offer them before the Lord. [3] And unto the children of Israel thou shalt speak, saying, [j]Take ye a kid of the goats for a sin offering, and a calf and a lamb, both of the first year, without blemish, for a burnt offering; [4] also a bullock and a ram for peace offerings, to sacrifice before the Lord; [k]and a meat offering mingled with oil: [l]for to-day the Lord will appear unto you."

[5] And they brought that which Moses commanded before the tabernacle of the congregation; and all the congregation drew near and stood before the Lord. [6] And Moses said, "This is the thing which the Lord commanded that ye should do; [m]and the glory of the Lord shall appear unto you." [7] And Moses said unto Aaron, "Go unto the altar, and [n]offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and [o]offer the offering of the people, and make an atonement for them; as the Lord commanded.

[8] Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself. [9] And [p]the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and [q]put it upon the horns of the altar, and poured out the blood at the bottom of the altar. [10] But [r]the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; [s]as the Lord commanded Moses. [11] And [t]the flesh and the hide he burnt with fire without the camp. [12] And he slew the burnt offering; and Aaron's sons presented unto him the blood, [u]which he sprinkled round about upon the altar. [13] And [v]they presented the burnt offering unto him, with the pieces thereof, and the head; and he burnt them upon the altar. [14] And [w]he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

[15] And [x]he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first. [16] And he brought the burnt offering, and offered it according to the *manner. [17] And he brought [y]the meat offering, and †took a

y Ex. 29. 25.
z Ex. 29. 26.
a Ex. 29. 21. & 30. 30. Nu. 3. 3.
b Ex. 29. 31, 32.
c Ex. 29. 34.
d Ex. 29. 30, 35. Ez. 43. 25, 26.
e He. 7. 16.
f Nu. 3. 7. & 9. 19. De. 11. 1. 1 Ki. 2. 3.
g Ez. 43. 27.
h Le. 4. 3. & 8. 14. Ex. 29. 1.
i Le. 8. 18.
j Le. 4. 23. Ezra 6. 17. & 10. 19.
k Le. 2. 4.
l Ex. 29. 43.
m Ex. 24. 16.
n Le. 4. 3. 1 Sa. 3. 14. He. 5. 3. & 7. 27. & 9. 7.
o Le. 4. 16, 20. He. 5. 1.
p Le. 8. 15.
q See Le. 4. 7.
r Le. 8. 16.
s Le. 4. 8.
t Le. 4. 11. & 8. 17.
u Le. 1. 5. & 8. 19.
v Le. 8. 20.
w Le. 8. 21.
x Is. 53. 10. He. 2. 17. & 5. 3.
* Or, *ordinance.* Le. 1. 3, 10.
y Le. 2. 1, 2.
† Heb *filled his hand out of it.*

handful thereof, and burnt it upon the altar, [z]besides the burnt sacrifice of the morning. [18] He slew also the bullock and the ram for [a]a sacrifice of peace offerings, which was for the people. And Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, [19] and the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver; [20] and they put the fat upon the breasts, [b]and he burnt the fat upon the altar; [21] and the breasts and the right shoulder Aaron waved [c]for a wave offering before the Lord; as Moses commanded.

[22] And Aaron lifted up his hand toward the people, and [d]blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. [23] And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: [e]and the glory of the Lord appeared unto all the people. [24] And [f]there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, [g]they shouted, and fell on their faces.

[z] Ex. 29. 38.
[a] Le. 3. 1, &c.
[b] Le. 3. 5, 16.
[c] Ex. 29. 24, 26. Le. 7. 30–34.
[d] Nu. 6. 23. De. 21. 5. Lu. 24. 50.
[e] Nu. 14. 10. & 16. 19, 42.
[f] Ge. 4. 4. Ju. 6. 21. & 13. 20. 1 Ki. 18. 38. 2 Ch. 7. 1. Ps. 20. 3. 2 Mac. 2. 10, 11.
[g] 1 Ki. 18. 39. 2 Ch. 7. 3. Ezra 3. 11.

SECT. XXIII.
A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

Sect. XXIII.—*Destruction of Nadab and Abihu for offering strange Fire.*

Lev. x. 1–7.

[1] And [a]Nadab and Abihu, the sons of Aaron, [b]took either of them his censer, and put fire therein, and put incense thereon, and offered [c]strange fire before the Lord, which he commanded them not. [2] And [d]there went out fire from the Lord, and devoured them, and they died before the Lord. [3] Then Moses said unto Aaron, "This is it that the Lord spake, saying, 'I will be sanctified in them [e]that come nigh me, and before all the people I will be [f]glorified.'" [g]And Aaron held his peace. [4] And Moses called Mishael and Elzaphan, the sons of [h]Uzziel the uncle of Aaron, and said unto them, "Come near, [i]carry your brethren from before the sanctuary out of the camp." [5] So they went near, and carried them in their coats out of the camp; as Moses had said.

[6] And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, "Uncover [j]not your heads, neither rend your clothes, lest ye die, and lest [k]wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. [7] And [l]ye shall not go out from the door of the tabernacle of the congregation, lest ye die; [m]for the anointing oil of the Lord is upon you." And they did according to the word of Moses.

[a] See Ex. 6. 23. Le. 16. 1. & 22. 9.
[b] Le. 16. 12. Nu. 16. 18.
[c] Ex. 30. 9.
[d] Le. 9. 24. Nu. 16. 35. 2 Sa. 6. 7.
[e] Ex. 19. 22. & 29. 43. Le. 21. 6, 17, 21. Is. 52. 11. Ez. 20. 41. & 42. 13.
[f] Is. 49. 3. Ez. 28. 22. John 13. 31, 32. & 14. 13. 2 Thes. 1. 10.
[g] Ps. 39. 9.
[h] Ex. 6. 18, 22.
[i] Lu. 7. 12. Ac. 5. 6, 9, 10. & 8. 2.
[j] Ex. 33. 5. Le. 13. 45. & 21. 1, 10. Nu. 6. 6, 7. De. 33. 9.
[k] Nu. 16. 22, 46. Jos. 7. 1. & 22. 18, 20. 2 Sa. 24. 1.
[l] Ex. 21. 12.
[m] Ex. 28. 41. Le. 8. 30.

SECT. XXIV.
A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

Section XXIV.—*The Priests are forbidden Wine;—The Law of eating Holy Things;—Aaron's Transgression.*

Lev. x. 8, *to the end.*

[8] And the Lord spake unto Aaron, saying, [9] "Do [a]not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: [10] and that ye may [b]put difference between holy and unholy, and between unclean and clean; [11] and [c]that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

[12] And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, "Take [d]the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar; [e]for it is most holy. [13] And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire; [f]for so I am commanded. [14] And [g]the wave breast and heave shoulder shall ye eat in a clean place; (thou, and

[a] Ez. 44. 21. Lu. 1. 15. 1 Ti. 3. 3. Tit. 1. 7.
[b] Le. 11. 47. & 20. 25. Je. 15. 19. Ez. 22. 26. & 44. 23.
[c] De. 24. 8. Ne. 8. 2, 8, 9, 13. Je. 18. 18. Mal. 2. 7.
[d] Ex. 29. 2. Le. 6. 16. Nu. 18. 9, 10.
[e] Le. 21. 22.
[f] Le. 2. 3. & 6. 16.
[g] Ex. 29. 24, 26, 27. Le. 7. 31, 34. Nu. 18. 11.

thy sons, and thy daughters with thee;) for they be thy due, and
thy sons' due, which are given out of the sacrifices of peace offerings
h Le. 7. 29, 30, 34. of the children of Israel. [15] The [h]heave shoulder and the wave breast
shall they bring with the offerings made by fire of the fat, to wave it
for a wave offering before the Lord; and it shall be thine, and thy
sons with thee, by a statute for ever; as the Lord hath commanded."

i Le. 9. 3, 15. [16] And Moses diligently sought [i]the goat of the sin offering, and,
behold, it was burnt! And he was angry with Eleazar and Ithamar,
j Le. 6. 26, 29. the sons of Aaron which were left alive, saying, [17] "Wherefore [j]have
ye not eaten the sin offering in the holy place, seeing it is most holy,
and God hath given it you to bear the iniquity of the congregation,
k Le. 6. 30. to make atonement for them before the Lord? [18] Behold, [k]the blood
of it was not brought in within the holy place: ye should indeed
l Le. 6. 26. have eaten it in the holy place, [l]as I commanded." [19] And Aaron
m Le. 9. 8, 12. said unto Moses, "Behold! [m]this day have they offered their sin offering
and their burnt offering before the Lord; and such things have
n Je. 6. 20. & 14. 12. Ho. 9. 4. befallen me; and if I had eaten the sin offering to-day, [n]should it
Mal. 1. 10, 13. have been accepted in the sight of the Lord?" [20] And when Moses
heard that, he was content.

SECT. XXV.

Section XXV.—*The Second Passover;—May be kept by the Unclean.*

(23)Num. ix. 1–14.

A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

[1] And the Lord spake unto Moses in the wilderness of Sinai, in
the first month of the second year after they were come out of the
land of Egypt, saying, [2] "Let the children of Israel also keep [a]the
a Ex. 12. 1, &c. Passover at his appointed season. [3] In the fourteenth day of this
* Heb. *between the two evenings.* Ex. 12. 6. month, *at even, ye shall keep it in his appointed season; according
to all the rites of it, and according to all the ceremonies thereof, shall
ye keep it." [4] And Moses spake unto the children of Israel, that they
b Jos. 5. 10. should keep the Passover. [5] And [b]they kept the Passover on the fourteenth
day of the first month at even in the wilderness of Sinai;
according to all that the Lord commanded Moses, so did the children
of Israel.

c Nu. 5. 2. & 19. 11, 16. See John 18. 28. [6] And there were certain men, who were [c]defiled by the dead body
of a man, that they could not keep the Passover on that day; [d]and they
d Ex. 18. 15, 19, 26. Nu. 27. 2. came before Moses and before Aaron on that day. [7] And those men
said unto him, "We are defiled by the dead body of a man; wherefore
are we kept back, that we may not offer an offering of the Lord
in his appointed season among the children of Israel?" [8] And Moses
e Nu. 27. 5. said unto them, "Stand still, [e]and I will hear what the Lord will
command concerning you."

[9] And the Lord spake unto Moses, saying, [10] "Speak unto the children
of Israel, saying, If any man of you or of your posterity shall be
unclean by reason of a dead body, or be in a journey afar off, yet he
f Ex. 12. 6, 8. shall keep the Passover unto the Lord. [11] The [f]fourteenth day of the
second month at even they shall keep it, and eat it with unleavened
g Ex. 12. 10. bread and bitter herbs. [12] They [g]shall leave none of it unto the morning,
h Ex. 12. 46. [h]nor break any bone of it: [i]according to all the ordinances of the
i Ex. 12. 43. Passover they shall keep it. [13] But the man that is clean, and is not in
a journey, and forbeareth to keep the Passover, even the same soul
j Ge. 17. 14. Ex. 12. 15. [j]shall be cut off from among his people: because he brought not the
k Nu. 5. 31. offering of the Lord in his appointed season, that man shall [k]bear his
sin. [14] And if a stranger shall sojourn among you, and will keep the
Passover unto the Lord; according to the ordinance of the Passover,
l See Ex. 12. 49. and according to the manner thereof, so shall he do: [l]ye shall have one
ordinance, both for the stranger, and for him that was born in the land."

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(23) That this passage is to be inserted here is plain from the text, Num. ix. 1.—Vide Lightfoot in loc. vol. i. p. 30.

SECT. XXVI.

A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

Section XXVI.—*Laws concerning what Animals may be eaten.*

Lev. xi.

[1] And the Lord spake unto Moses and to Aaron, saying unto them, [2] “Speak unto the children of Israel, saying, These [a]are the beasts which ye shall eat among all the beasts that are on the earth. [3] Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat. [4] Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. [5] And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. [6] And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. [7] And [b]the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; [c]he is unclean to you. [8] Of their flesh shall ye not eat, and their carcass shall ye not touch; [d]they are unclean to you.

[9] “These [e]shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. [10] And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be [f]an abomination unto you. [11] They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. [12] Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

[13] “And [g]these are they which ye shall have in abomination among the fowls, (they shall not be eaten, they are an abomination:) the eagle, and the ossifrage, and the ospray, [14] and the vulture, and the kite after his kind; [15] every raven after his kind; [16] and the owl, and the night hawk, and the cuckow, and the hawk after his kind, [17] and the little owl, and the cormorant, and the great owl, [18] and the swan, and the pelican, and the gier-eagle, [19] and the stork, the heron after her kind, and the lapwing, and the bat.

[20] “All fowls that creep, going upon all four, shall be an abomination unto you. [21] Yet these may ye eat of every flying-creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; [22] even these of them ye may eat; [h]the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. [23] But all other flying-creeping things, which have four feet, shall be an abomination unto you. [24] And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even. [25] And whosoever beareth aught of the carcass of them [i]shall wash his clothes, and be unclean until the even.

[26] “The carcasses of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean. [27] And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcass shall be unclean until the even. [28] And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

[29] “These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and [j]the mouse, and the tortoise after his kind, [30] and the ferret, and the chameleon, and the lizard, and the snail, and the mole. [31] These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. [32] And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is

[a] De. 14. 4. Ac. 10. 12, 14.

[b] Mac. 6. 18. & 7. 1.

[c] Is. 65. 4. & 66. 3, 17.

[d] Is. 52. 11. See Mat. 15. 11, 20. Ma. 7. 2, 15, 18. Ac. 10. 14, 15. & 15. 29. Ro. 14. 14, 17. 1 Co. 8. 8. Col. 2. 16, 21. He. 9. 10.

[e] De. 14. 9.

[f] Le. 7. 18. De. 14. 3.

[g] De. 14. 12.

[h] Mat. 3. 4.

[i] Le. 14. 8. & 15. 5. Nu. 19. 10, 22. & 31. 24.

[j] Is. 66. 17.

k Le. 15. 12.
l Le. 6. 28.
* Heb. *a gathering together of waters.*

done, [k]it must be put into water, and it shall be unclean until the even; so it shall be cleansed. [33] And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and [l]ye shall break it. [34] Of all meat which may be eaten, that on which such water cometh shall be unclean; and all drink that may be drunk in every such vessel shall be unclean. [35] And every thing whereupon any part of their carcass falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down; for they are unclean, and shall be unclean unto you. [36] Nevertheless a fountain or pit, *wherein there is plenty of water, shall be clean; but that which toucheth their carcass shall be unclean. [37] And if any part of their carcass fall upon any sowing seed which is to be sown, it shall be clean. [38] But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you.

m Le. 17. 15. & 22. 8. De. 14. 21. Ez. 4. 14. & 44. 31.

[39] " And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even. [40] And [m]he that eateth of the carcass of it shall wash his clothes, and be unclean until the even; he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

† Heb. *doth multiply feet.*
n Le. 20. 25.
‡ Heb. *souls.*
o Ex. 19. 6. Le. 19. 2. & 20. 7, 26. 1 Thes. 4. 7. 1 Pet. 1. 15, 16.
p Ex. 6. 7.

[41] " And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. [42] Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever †hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. [43] Ye [n]shall not make your‡selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. [44] For I am the LORD your God; ye shall therefore sanctify yourselves, [o]and ye shall be holy, (for I am holy;) neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. [45] For [p]I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

q Le. 10. 10.

[46] " This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth; [47] to [q]make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten."

SECT. XXVII.

A. M. 2414.
B. C. 1490.
HALES, 1647.
Sinai.

SECT. XXVII.—*Purification of Women after Childbirth;—The Offerings.*

LEV. xii.

a Le. 15. 19.
b Lu. 2. 22.
c Le. 15. 19.
d See Ge. 17. 12.

[1] AND the LORD spake unto Moses, saying, [2] " Speak unto the children of Israel, saying, If [a]a woman have conceived seed, and born a man child; then [b]she shall be unclean seven days; [c]according to the days of the separation for her infirmity shall she be unclean. [3] And in the [d]eighth day the flesh of his foreskin shall be circumcised. [4] And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. [5] But if she bear a maid child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying threescore and six days.

e Lu. 2. 22.
* Heb. *a son of his year.*
† Heb. *her hand find not sufficiency of.* Le. 5. 7. Lu. 2. 24.

[6] " And [e]when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb *of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest; [7] who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. [8] And if †she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons, the one for the

f Le. 4. 26.

burnt offering, and the other for a sin offering; [f]and the priest shall make an atonement for her, and she shall be clean."

SECT. XXVIII.
A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XXVIII.—*The Laws and Tokens whereby the Priest is to be guided in discerning the Leprosy.*

LEV. xiii.

* Or, *swelling.* De. 28. 27. Is. 3. 17.
a De. 17. 8, 9. & 24. 8. Lu. 17. 14.
b Le. 11. 25. & 14. 8.

[1] AND the LORD spake unto Moses and Aaron, saying, [2] "When a man shall have in the skin of his flesh a *rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; [a]then he shall be brought unto Aaron the priest, or unto one of his sons the priests. [3] And the priest shall look on the plague in the skin of the flesh; and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy; and the priest shall look on him, and pronounce him unclean. [4] If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days. [5] And the priest shall look on him the seventh day; and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin, then the priest shall shut him up seven days more. [6] And the priest shall look on him again the seventh day; and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean; it is but a scab; and he [b]shall wash his clothes, and be clean. [7] But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again; [8] and if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

c Nu. 12. 10, 12. 2 Ki. 5. 27. 2 Ch. 26. 20.
† Heb. *the quickening of living flesh.*

[9] "When the plague of leprosy is in a man, then he shall be brought unto the priest; [10] and [c]the priest shall see him. And, behold, if the rising be white in the skin, and it have turned the hair white, and there be †quick raw flesh in the rising; [11] it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up; for he is unclean. [12] And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh; [13] then the priest shall consider; and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white; he is clean. [14] But when raw flesh appeareth in him, he shall be unclean. [15] And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean; it is a leprosy. [16] Or if the raw flesh turn again, and be changed into white, he shall come unto the priest; [17] and the priest shall see him. And, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

d Ex. 9. 9.

[18] "The flesh also, in which, *even* in the skin thereof, was a [d]bile, and is healed, [19] and in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest; [20] and if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the bile. [21] But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days. [22] And if it spread much abroad in the skin, then the priest shall pronounce him unclean; it is a plague. [23] But if the bright spot stay in his place, and spread not, it is a burning bile; and the priest shall pronounce him clean.

* Heb. *a burning of fire.*

[24] "Or if there be any flesh, in the skin whereof there is ‡a hot burn-

ing, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white; [25] then the priest shall look upon it. And, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning. Wherefore the priest shall pronounce him unclean; it is the plague of leprosy. [26] But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days. [27] And the priest shall look upon him the seventh day; and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. [28] And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean, for it is an inflammation of the burning.

[29] "If a man or woman have a plague upon the head or the beard; [30] then the priest shall see the plague. And, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair, then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard. [31] And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days. [32] And in the seventh day the priest shall look on the plague; and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; [33] he shall be shaven, but the scall shall he not shave, and the priest shall shut up him that hath the scall seven days more. [34] And in the seventh day the priest shall look on the scall; and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin, then the priest shall pronounce him clean, and he shall wash his clothes, and be clean. [35] But if the scall spread much in the skin after his cleansing, [36] then the priest shall look on him; and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair, he is unclean. [37] But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean, and the priest shall pronounce him clean.

[38] "If a man also or a woman have in the skin of their flesh bright spots, even white bright spots, [39] then the priest shall look; and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin, he is clean.

* Heb. *head is pilled.*

[40] "And the man whose *hair is fallen off his head, he is bald, yet is he clean. [41] And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald, yet is he clean. [42] And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. [43] Then the priest shall look upon it; and, behold, if the rising of the sore be white reddish, in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; [44] he is a leprous man, he is unclean: the priest shall pronounce him utterly unclean, his plague is in his head.

[45] "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he [e]shall put a covering upon his upper lip, and shall cry, [f]Unclean! unclean! [46] All the days wherein the plague shall be in him he shall be defiled; he is unclean, he shall dwell alone, [g]without the camp shall his habitation be.

[e] Ez. 24. 17, 22. Mic. 3. 7.
[f] La. 4. 15.
[g] Nu. 5. 2. & 12. 14. 2 Ki. 7. 3. & 15. 5. 2 Ch. 26. 21. Lu. 17. 12.

[47] "The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment; [48] whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any †thing made of skin; [49] and if the plague be greenish or reddish in the garment, or in

† Heb. *work of.*

the skin, either in the warp, or in the woof, or in any ‡thing of skin; it is a plague of leprosy, and shall be showed unto the priest. [50] And the priest shall look upon the plague, and shut up it that hath the plague seven days. [51] And he shall look on the plague on the seventh day; if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is [h]a fretting leprosy; it is unclean. [52] He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is; for it is a fretting leprosy, it shall be burnt in the fire.

‡ Heb. *vessel, or, instrument.*
h Le. 14. 44.

[53] "And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; [54] then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more. [55] And the priest shall look on the plague, after that it is washed; and, behold, if the plague have not changed his color, and the plague be not spread, it is unclean, thou shalt burn it in the fire, it is fret inward; *whether it be bare within or without. [56] And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof. [57] And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is a spreading plague; thou shalt burn that wherein the plague is with fire. [58] And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

* Heb. whether *it be bald in the head thereof, or in the forehead thereof.*

[59] "This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean."

SECT. XXIX.

A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XXIX.—*The Rites and Sacrifices in Cleansing of a Leper.*

LEV. xiv. 1–32.

[1] AND the LORD spake unto Moses, saying, [2] "This shall be the law of the leper in the day of his cleansing: He [a]shall be brought unto the priest, [3] and the priest shall go forth out of the camp, and the priest shall look, and, behold, if the plague of leprosy be healed in the leper, [4] then shall the priest command to take for him that is to be cleansed two *birds alive and clean, and [b]cedar wood, and [c]scarlet, and [d]hyssop, [5] and the priest shall command that one of the birds be killed in an earthen vessel over running water. [6] As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water; [7] and he shall [e]sprinkle upon him that is to be cleansed from the leprosy [f]seven times, and shall pronounce him clean, and shall let the living bird loose †into the open field.

a Mat. 8. 2, 4. Ma. 1. 40, 44. Lu. 5. 12, 14. & 17. 14.
* Or, *sparrows.*
b Nu. 19. 6.
c He. 9. 19.
d Ps. 51. 7.
e He. 9. 13.
f 2 Ki. 5. 10, 14.
‡ Heb. *upon the face of the field.*

[8] "And he that is to be cleansed [g]shall wash his clothes, and shave off all his hair, [h]and wash himself in water, that he may be clean; and after that he shall come into the camp, and [i]shall tarry abroad out of his tent seven days. [9] But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

g Le. 13. 6.
h Le. 11. 25.
i Nu. 12. 15.

[10] "And on the eighth day [j]he shall take two he lambs without blemish, and one ewe lamb ‡of the first year without blemish, and three tenth deals of fine flour for [k]a meat offering, mingled with oil, and one log of oil. [11] And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the

j Mat. 8. 4. Ma. 1. 44. Lu. 5. 14.
‡ Heb. *the daughter of her year.*
k Le. 2. 1. Nu. 15. 4, 15.

Lord, at the door of the tabernacle of the congregation. [12] And the priest shall take one he lamb, and [l]offer him for a trespass offering, and the log of oil, and [m]wave them for a wave offering before the Lord. [13] And he shall slay the lamb [n]in the place where he shall kill the sin offering and the burnt offering, in the holy place: for [o]as the sin offering is the priest's, so is the trespass offering; [p]it is most holy. [14] And the priest shall take some of the blood of the trespass offering, and the priest shall put it [q]upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. [15] And the priest shall take some of the log of oil, and pour it into the palm of his own left hand. [16] And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord. [17] And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering. [18] And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed; [r]and the priest shall make an atonement for him before the Lord. [19] And the priest shall offer [s]the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering. [20] And the priest shall offer the burnt offering and the meat offering upon the altar; and the priest shall make an atonement for him, and he shall be clean.

[l] Le. 5. 2, 18. & 6. 6, 7.
[m] Ex. 29. 24.
[n] Ex. 29. 11. Le. 1. 5, 11. & 4. 4, 24.
[o] Le. 7. 7.
[p] Le. 2. 3. & 7. 6. & 21. 22.
[q] Ex. 29. 20. Le. 8. 23.
[r] Le. 4. 26.
[s] Le. 5. 1, 6. & 12. 7.

[21] "And [t]if he be poor, and *cannot get so much; then he shall take one lamb for a trespass offering †to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; [22] and two [u]turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. [23] And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord. [24] And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the Lord. [25] And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. [26] And the priest shall pour of the oil into the palm of his own left hand. [27] And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord. [28] And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering. [29] And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord. [30] And he shall offer the one of [v]the turtledoves, or of the young pigeons, such as he can get, [31] (even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering;) and the priest shall make an atonement for him that is to be cleansed before the Lord.

[t] Le. 5. 7. & 12. 8.
* Heb. *his hand reach not.*
† Heb. *for a waving.*
[u] Le. 12. 8. & 15. 14, 15.
[v] ver. 22.

[32] "This is the law of him in whom is the plague of leprosy, whose hand is not able to get [w]that which pertaineth to his cleansing."

[w] ver. 10.

SECT. XXX.
A. M. 2514.
B. C. 1490.
HALES, 1647
Sinai.

SECTION XXX.—*The Signs of Leprosy in a House;—Laws for the Cleansing.*

LEV. xiv. 33, *to the end.*

[33] AND the LORD spake unto Moses and unto Aaron, saying, [34] "When [a]ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; [35] and he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were [b]a plague in the house. [36] Then the priest shall command that they *empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean; and afterward the priest shall go in to see the house. [37] And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; [38] then the priest shall go out of the house to the door of the house, and shut up the house seven days. [39] And the priest shall come again the seventh day, and shall look; and, behold, if the plague be spread in the walls of the house, [40] then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city. [41] And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place. [42] And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house. [43] And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered; [44] then the priest shall come and look, and, behold, if the plague be spread in the house, it is [c]a fretting leprosy in the house; it is unclean. [45] And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. [46] Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. [47] And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

[a] Ge. 12. 7. Nu. 32. 22. De. 7. 1. & 32. 49.
[b] Ps. 91. 10. Pr. 3. 33. Ze. 5. 4.
* Or, *prepare.*
[c] Le. 13. 51. Ze. 5. 4.

[48] "And if the priest †shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed. [49] And [d]he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop. [50] And he shall kill the one of the birds in an earthen vessel over running water. [51] And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times. [52] And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet; [53] but he shall let go the living bird out of the city into the open fields, and [e]make an atonement for the house, and it shall be clean.

† Heb. *in coming in shall come in, &c.*
[d] ver. 4.

[54] "This is the law for all manner of plague of leprosy, and [f]scall, [55] and for the [g]leprosy of a garment, [h]and of a house, [56] and [i]for a rising, and for a scab, and for a bright spot; [57] to teach ‡when it is unclean, and when it is clean: this is the law of leprosy."

[e] ver. 20.
[f] Le. 13. 30.
[g] Le. 13. 47.
[h] ver. 34.
[i] Le. 13. 2.
‡ Heb. *in the day of the unclean, and in the day of the clean.* De. 24. 8. Ez. 44. 23.

SECT. XXXI.
A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XXXI.—*Of the Uncleanness of Men and Women;—Laws for their Cleansing.*

LEV. XV.

[1] AND the LORD spake unto Moses and to Aaron, saying, [2] "Speak unto the children of Israel, and say unto them, [a]When any man hath

[a] Le. 22. 4. Nu. 5. 2. 2 Sa. 3. 29. Mat. 9. 20. Ma. 5. 25. Lu. 8. 43.

a *running issue out of his flesh, because of his issue he is unclean. [3] And this shall be his uncleanness in his issue; whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. [4] Every bed, whereon he lieth that hath the issue, is unclean; and every †thing, whereon he sitteth, shall be unclean. [5] And whosoever toucheth his bed shall wash his clothes, [b]and bathe himself in water, and be unclean until the even. [6] And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. [7] And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. [8] And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even. [9] And what saddle soever he rideth upon that hath the issue shall be unclean. [10] And whosoever toucheth any thing that was under him shall be unclean until the even; and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even. [11] And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. [12] And [c]the vessel of earth, that he toucheth which hath the issue, shall be broken; and every vessel of wood shall be rinsed in water.

[13] “ And when he that hath an issue is cleansed of his issue; then [d]he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. [14] And on the eighth day he shall take to him [e]two turtledoves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest. [15] And the priest shall offer them, [f]the one for a sin offering, and the other for a burnt offering; [g]and the priest shall make an atonement for him before the Lord for his issue.

[16] “ And [h]if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. [17] And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. [18] The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and [i]be unclean until the even.

[19] “ And [j]if a woman have an issue, and her issue in her flesh be blood, she shall be ‡put apart seven days; and whosoever toucheth her shall be unclean until the even. [20] And every thing that she lieth upon in her separation shall be unclean; every thing also that she sitteth upon shall be unclean. [21] And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. [22] And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even. [23] And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. [24] And [k]if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. [25] And if [l]a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation, she shall be unclean. [26] Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. [27] And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

* Or, *running of the reins.*

† Heb. *vessel.*

[b] Le. 11. 25. & 17. 15.

[c] Le. 6. 28. & 11. 32, 33.

[d] Le. 14. 8.

[e] Le. 14. 22, 23.

[f] Le. 14. 30, 31.

[g] Le. 14. 19, 31.

[h] Le. 22. 4. De. 23. 10.

[i] 1 Sa. 21. 4.

[j] Le. 12. 2.

‡ Heb. *in her separation.*

[k] See Le. 20. 18.

[l] See ver. 2.

[28] "But [m]if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. [29] And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. [30] And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness.

[31] "Thus shall ye [n]separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they [o]defile my tabernacle that is among them.

[32] "This [p]is the law of him that hath an issue, [q]and of him whose seed goeth from him, and is defiled therewith; [33] and [r]of her that is sick of her flowers, and of him that hath an issue, of the man, [s]and of the woman, and [t]of him that lieth with her that is unclean."

m ver. 13.
n Le. 11. 47. De. 24. 8. Ez. 44. 23.
o Nu. 5. 3. & 19. 13, 20. Ez. 5. 11. & 23. 38.
p ver. 2.
q ver. 16.
r ver. 19.
s ver. 25.
t ver. 24.

SECT. XXXII.

A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

Section XXXII.—*Law of the Sacrifices for Atonement.*

Lev. xvi.

How the high priest must enter into the holy place. 11 *The sin offering for himself.* 15 *The sin offering for the people.* 20 *The scapegoat.* 29 *The yearly feast of the expiations.*

[1] And the Lord spake unto Moses after [a]the death of the two sons of Aaron, when they offered before the Lord, and died; [2] and the Lord said unto Moses, "Speak unto Aaron thy brother, that he [b]come not at all times into the holy place within the veil before the mercy seat which is upon the ark, that he die not; for [c]I will appear in the cloud upon the mercy seat. [3] Thus shall Aaron [d]come into the holy place; [e]with a young bullock for a sin offering, and a ram for a burnt offering. [4] He shall put on [f]the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore [g]shall he wash his flesh in water, and so put them on. [5] And he shall take of [h]the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

[6] "And Aaron shall offer his bullock of the sin offering, which is for himself, and [i]make an atonement for himself, and for his house. [7] And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. [8] And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the *scapegoat. [9] And Aaron shall bring the goat upon which the Lord's lot †fell, and offer him for a sin offering. [10] But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make [j]an atonement with him, and to let him go for a scapegoat into the wilderness.

a Le. 10. 1, 2.
b Ex. 30. 10: Le. 23. 27. He. 9. 7. & 10. 19.
c Ex. 25. 22. & 40. 34. 1 Ki. 8. 10–12.
d He. 9. 7, 12, 24, 25.
e Le. 4. 3.
f Ex. 28. 39, 42, 43. Le. 6. 10. Ez. 44. 17, 18.
g Ex. 30. 20. Le. 8. 6, 7.
h See Le. 4. 14. Nu. 29. 11. 2 Ch. 29. 21. Ezra 6. 17. Ez. 45. 22, 23.
i Le. 9. 7. He. 5. 2. & 7. 27, 28. & 9. 7.
* Heb. *Azazel.*
† Heb. *went up.*
j 1 John 2. 2.

[11] "And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself. [12] And he shall take [k]a censer full of burning coals of fire from off the altar before the Lord, and his hands full of [l]sweet incense beaten small, and bring it within the veil. [13] And [m]he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the [n]mercy seat that is upon the testimony, that he die not. [14] And [o]he shall take of the blood of the bullock, and [p]sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

[15] "Then [q]shall he kill the goat of the sin offering, that is for the people, and bring his blood [r]within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: [16] and he shall [s]make an atonement for the holy place, because of the uncleanness of the children of Israel,

k Le. 10. 1. Nu. 16. 18, 46. Re. 8. 5.
l Ex. 30. 34.
m Ex. 30. 1, 7, 8. Nu. 16. 7, 18, 46. Re. 8. 3, 4.
n Ex. 25. 21.
o Le. 4. 5. He. 9. 13, 25. & 10. 4.
p Le. 4. 6.
q He. 2. 17. & 5. 2. & 9. 7, 28.
r He. 6. 19. & 9. 3, 7, 12.
s See Ex. 29. 36. Ez. 45. 18. He. 9. 22, 23.

and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that ‡remaineth among them in the midst of their uncleanness. [17] And [t]there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. [18] And he shall go out unto the altar that is before the LORD, and [u]make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. [19] And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and [v]hallow it from the uncleanness of the children of Israel.

‡ Heb. *dwelleth.*
t See Ex. 34. 3. Lu. 1. 10.
u Ex. 30. 10. Le. 4. 7, 18. He. 9. 22, 23.
v Ez. 43. 20.

[20] "And when he hath made an end of [w]reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat. [21] And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, [x]putting them upon the head of the goat, and shall send him away by the hand of *a fit man into the wilderness: [22] and the goat shall [y]bear upon him all their iniquities unto a land †not inhabited; and he shall let go the goat in the wilderness.

w Ez. 45. 20.
x Is. 53. 6.
* Heb. *a man of opportunity.*
y Is. 53. 11, 12. John 1. 29. He. 9. 28. 1 Pe. 2. 24.
† Heb. *of separation.*

[23] "And Aaron shall come into the tabernacle of the congregation, [z]and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there. [24] And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. [25] And [a]the fat of the sin offering shall he burn upon the altar.

z Ez. 42. 14. & 44. 19.
a Le. 4. 10.

[26] "And he that let go the goat for the scapegoat shall wash his clothes, and [b]bathe his flesh in water, and afterward come into the camp. [27] And [c]the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. [28] And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

b Le. 15. 5.
c Le. 4. 12, 21. & 6. 30. He. 13. 11.

[29] "And this shall be a statute for ever unto you; that [d]in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. [30] For on that day shall the priest make an atonement for you, to [e]cleanse you, that ye may be clean from all your sins before the LORD. [31] It [f]shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. [32] And [g]the priest, whom he shall anoint, and whom he shall ‡consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments. [33] And he shall make an atonement for the holy Sanctuary, and he shall make an atonement for the Tabernacle of the Congregation, and for the Altar, and he shall make an atonement for the Priests, and for all the People of the Congregation. [34] And [h]this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins [i]once a year." And he did as the LORD commanded Moses.

d Ex. 30. 10. Le. 23. 27. Nu. 29. 7. Is. 58. 3, 5. Da. 10. 3, 12.
e Ps. 51. 2. Je. 33. 8. Ep. 5. 26. He. 9. 13, 14. & 10. 1, 2. 1 John 1. 7, 9.
f Le. 23. 32.
g Le. 4. 3, 5, 16.
‡ Heb. *fill his hand.* Ex. 29. 29, 30. Nu. 20. 26, 28.
h Le. 23. 31. Nu. 29. 7.
i Ex. 30. 10. He. 9. 7, 25.

SECT. XXXIII.
A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECT. XXXIII.—*Blood to be offered to the Lord;—Its eating forbidden.*

LEV. xvii.

The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. 7 *They must not offer to devils.* 10 *All eating of blood is forbidden,* 15 *and all that dieth alone, or is torn.*

[1] AND the LORD spake unto Moses, saying, [2] "Speak unto Aaron, and

unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying, [3] What man soever there be of the house of Israel, [a]that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, [4] and [b]bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood [c]shall be imputed unto that man, he hath shed blood, [d]and that man shall be cut off from among his people; [5] to the end that the children of Israel may bring their sacrifices, [e]which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD. [6] And the [f]priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and [g]burn the fat for a sweet savour unto the LORD. [7] And they shall no more offer their sacrifices [h]unto devils, after whom they [i]have gone a whoring. This shall be a statute for ever unto them throughout their generations.

[8] "And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, [j]that offereth a burnt offering or sacrifice, [9] and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

[10] "And [k]whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; [l]I will even set my face against that soul that eateth blood, and will cut him off from among his people. [11] For the life of the flesh is in the blood, and I have given it to you upon the altar [m]to make an atonement for your souls; [n]for it is the blood that maketh an atonement for the soul. [12] Therefore I said unto the children of Israel, 'No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.' [13] And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, *which hunteth and catcheth any beast or fowl that may be eaten; he shall even [o]pour out the blood thereof, and [p]cover it with dust. [14] For [q]it is the life of all flesh, the blood of it is for the life thereof; therefore I said unto the children of Israel, 'Ye shall eat the blood of no manner of flesh,' for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off.

[15] "And [r]every soul that eateth †that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, [s]he shall both wash his clothes, [t]and bathe himself in water, and be unclean until the even; then shall he be clean. [16] But if he wash them not, nor bathe his flesh; then [u]he shall bear his iniquity."

[a] See De. 12. 5, 15, 21.
[b] De. 12. 6, 13, 14.
[c] Ro. 5. 13.
[d] Ge. 17. 14.
[e] Ge. 21. 33. & 22. 2. & 31. 54. De. 12. 2. 1 Ki. 14. 23. 2 Ki. 16. 4. & 17. 10. 2 Ch. 28. 4. Ez. 20. 28. & 22. 9.
[f] Le. 3. 2.
[g] Ex. 29. 18. Le. 3. 5, 11, 16. & 4. 31. Nu. 18. 17.
[h] De. 32. 17. 2 Ch. 11. 15. Ps. 106. 37. 1 Co. 10. 20. Re. 9. 20.
[i] Ex. 34. 15. Le. 20. 5. De. 31. 16. Ez. 23. 8.
[j] Le. 1. 2, 3.
[k] Ge. 9. 4. Le. 3. 17. & 7. 26, 27. & 19. 26. De. 12. 16, 23. & 15. 23. 1 Sa. 14. 33. Ez. 44. 7.
[l] See Ge. 9. 4.
[m] Mat. 26. 28. Ma. 14. 24. Ro. 3. 25. & 5. 9. Ep. 1. 7. Col. 1. 14, 20. He. 13. 12. 1 Pe. 1. 2. 1 Jo. 1. 7. Re. 1. 5.
[n] He. 9. 22.
* Heb. *that hunteth any hunting.* Le. 7. 26.
[o] De. 12. 16, 24. & 15. 23.
[p] Ez. 24. 7.
[q] See Ge. 9. 4.
[r] Ex. 22. 31. See Le. 11. 40.
† Heb. *a carcass.*
[s] Le. 11. 25.
[t] Le. 15. 5.
[u] Le. 5. 1. & 7. 18. & 19. 8. Nu. 19. 20.

SECT. XXXIV.

A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

Section XXXIV.—*Unlawful Marriages;—Unlawful Lusts.*

Lev. xviii.

[1] And the LORD spake unto Moses, saying, [2] "Speak unto the children of Israel, and say unto them, [a]I am the LORD your God. [3] After [b]the doings of the land of Egypt, wherein ye dwelt, shall ye not do; [c]and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances. [4] Ye [d]shall do my judgments, and keep mine ordinances, to walk therein; I am the LORD your God. [5] Ye shall therefore keep my statutes, and my judgments, [e]which if a man do, he shall live in them; [f]I am the LORD.

[6] "None of you shall approach to any that is *near of kin to him, to uncover their nakedness: I am the LORD. [7] The [g]nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakedness. [8] The [h]nakedness of thy father's wife shalt thou not uncover: it is thy father's

[a] Ex. 6. 7. Le. 11. 44. & 19. 4, 10, 34. & 20. 7. Ez. 20. 5, 7, 19, 20.
[b] Ez. 20. 7, 8. & 23. 8.
[c] Ex. 23. 24. Le. 20. 23. De. 12. 4, 30, 31.
[d] De. 4. 1, 2. & 6. 1. Ez. 20. 19.
[e] Ez. 20. 11, 13, 21. Lu. 10. 28. Ro. 10. 5. Ga. 3. 12.
[f] Ex. 6. 2, 6, 29. Mal. 3. 6.
* Heb. *remainder of his flesh.*
[g] Le. 20. 11.
[h] Ge. 49. 4. Le. 20. 11. De. 22. 30. & 27. 20. Ez. 22. 10 Am. 2. 7. 1 Co. 5. 1.

nakedness. [9] The [i]nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. [10] The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. [11] The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. [12] Thou [j]shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. [13] Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. [14] Thou [k]shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. [15] Thou [l]shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness. [16] Thou [m]shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. [17] Thou [n]shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. [18] Neither shalt thou take †a wife to her sister, [o]to vex her, to uncover her nakedness, besides the other in her life time.

[19] "Also [p]thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. [20] Moreover [q]thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. [21] And thou shalt not let any of thy seed [r]pass through the fire to [s]Molech, neither shalt thou [t]profane the name of thy God: I am the LORD. [22] Thou [u]shalt not lie with mankind, as with womankind: it is abomination. [23] Neither [v]shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: [w]it is confusion.

[24] "Defile [x]not ye yourselves in any of these things: [y]for in all these the nations are defiled which I cast out before you. [25] And [z]the land is defiled; therefore I do [a]visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. [26] Ye [b]shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; [27] (for all these abominations have the men of the land done, which were before you, and the land is defiled:) [28] that [c]the land spue not you out also, when ye defile it, as it spued out the nations that were before you. [29] For whosoever shall commit any of these abominations, even the souls that commit them, shall be cut off from among their people. [30] Therefore shall ye keep mine ordinance, [d]that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God."

[i] Le. 20. 17. 2 Sa. 13. 12. Ez. 22. 11.
[j] Le. 20. 19.
[k] Le. 20. 20.
[l] Ge. 38. 18, 26. Le. 20. 12. Ez. 22. 11.
[m] Le. 20. 21. Mat. 14. 4. See De. 25. 5. Mat. 22. 24.
[n] Le. 20. 14.
† Or, *one wife to another*. Ex. 26. 3.
[o] 1 Sa. 1. 6, 8.
[p] Le. 20. 18. Ez. 18. 6. & 22. 10.
[q] Le. 20. 10. Ex. 20. 14. De. 5. 18. & 22. 22. Pr. 6. 29, 32. Mal. 3. 5. Mat. 5. 27. Jo. 8. 4, 5. Ro. 2. 22. 1 Co. 6. 9. He. 13. 4.
[r] Le. 20. 2. 2 Ki. 16. 3. & 21. 6. & 23. 10. Je. 19. 5. Ez. 20. 31. & 23. 37, 39.
[s] 1 Ki. 11. 7, 33. Called, Ac. 7. 43, *Moloch*.
[t] Le. 19. 12. & 20. 3. & 21. 6. & 22. 2, 32. Ez. 36. 20, &c. Mal. 1. 12.
[u] Le. 20. 13. Ro. 1. 27. 1 Co. 6. 9. 1 Ti. 1. 10.
[v] Le. 20. 15, 16. Ex. 22. 19.
[w] Le. 20. 12.
[x] Mat. 15. 18-20. 1 Co. 3. 17.
[y] Le. 20. 23. De. 18. 12.
[z] Nu. 35. 34. Je. 2. 7. & 16. 18. Ez. 36. 17.
[a] Ps. 89. 32. Is. 26. 21. Je. 5. 9, 29. & 9. 9. & 14. 10. & 23. 2. Ho. 2. 13. & 8. 13. & 9. 9.
[b] Le. 20. 22, 23.
[c] Je. 9. 19. Ez. 36. 13, 17.
[d] De. 18. 9.

SECT. XXXV.

A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XXXV.—*A Repetition of sundry Laws.*

LEV. XIX.

[1] AND the LORD spake unto Moses, saying, [2] "Speak unto all the congregation of the children of Israel, and say unto them, [a]Ye shall be holy; for I the LORD your God am holy.

[3] "Ye [b]shall fear every man his mother, and his father, [c]and keep my Sabbaths: I am the LORD your God.

[4] "Turn [d]ye not unto idols, [e]nor make to yourselves molten gods: I am the LORD your God.

[5] "And [f]if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. [6] It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it

[a] Le. 11. 44. & 20. 7, 26. 1 Pe. 1. 16.
[b] Ex. 20. 12.
[c] Ge. 2. 2.
[d] Ex. 20. 4. Le. 26. 1. 1 Co. 10. 14. 1 John 5. 21.
[e] Ex. 34. 17. De. 27. 15.
[f] Le. 7. 16.

shall be burnt in the fire. [7] And if it be eaten at all on the third day, it is abominable: it shall not be accepted. [8] Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.

¶ [9] "And [g]when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. [10] And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

[11] "Ye [h]shall not steal, neither deal falsely, [i]neither lie one to another. [12] And ye shall not [j]swear by my name falsely, [k]neither shalt thou profane the name of thy God: I am the Lord. [13] Thou [l]shalt not defraud thy neighbour, neither rob him: [m]the wages of him that is hired shall not abide with thee all night until the morning.

[14] "Thou shalt not curse the deaf, [n]nor put a stumblingblock before the blind, but shalt [o]fear thy God: I am the Lord.

[15] "Ye [p]shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbour.

[16] "Thou [q]shalt not go up and down 'as a talebearer among thy people; neither shalt thou [r]stand against the blood of thy neighbour: I am the Lord. [17] Thou [s]shalt not hate thy brother in thy heart; [t]thou shalt in any wise rebuke thy neighbour, *and not suffer sin upon him. [18] Thou [u]shalt not avenge, nor bear any grudge against the children of thy people, [v]but thou shalt love thy neighbour as thyself: I am the Lord.

[19] "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind; [w]thou shalt not sow thy field with mingled seed; [x]neither shall a garment mingled of linen and woollen come upon thee.

[20] "And whosoever lieth carnally with a woman, that is a bondmaid, †betrothed to a husband, and not at all redeemed, nor freedom given her; ‡she shall be scourged; they shall not be put to death, because she was not free. [21] And [y]he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering. [22] And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sin which he hath done; and the sin which he hath done shall be forgiven him.

[23] "And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall be as uncircumcised unto you; it shall not be eaten of. [24] But in the fourth year all the fruit thereof shall be *holy [z]to praise the Lord withal. [25] And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

[26] "Ye [a]shall not eat any thing with the blood; [b]neither shall ye use enchantment, nor observe times. [27] Ye [c]shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. [28] Ye shall not [d]make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.

[29] "Do not †prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

[30] "Ye [e]shall keep my Sabbaths, and [f]reverence my sanctuary: I am the Lord.

[31] "Regard [g]not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.

[32] "Thou [h]shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.

[g] Le. 23. 22. De. 24. 19–21. Ru. 2. 15, 16.
[h] Ex. 20. 15. & 22. 1, 7, 10. De. 5. 19.
[i] Le. 6. 2. Ep. 4. 25. Col. 3. 9.
[j] Ex. 20. 7. Le. 6. 3. De. 5. 11. Mat. 5. 33. Ja. 5. 12.
[k] Le. 18. 21.
[l] Ma. 10. 19. 1 Thes. 4. 6.
[m] De. 24. 14, 15. Mal. 3. 5.
[n] De. 27. 18. Ro. 14. 13.
[o] Le. 25. 17. Ge. 42. 18. Ec. 5. 7. 1 Pe. 2. 17.
[p] Ex. 23. 2, 3. De. 1. 17. & 16. 19. & 27. 19. Ps. 82. 2. Pr. 24. 23. Mat. 22. 16. Ja. 2. 9.
[q] Ex. 23. 1. Ps. 15. 3. & 50. 20. Pr. 11. 13. & 20. 19. Ez. 22. 9.
[r] Ex. 23. 1, 7. 1 Ki. 21. 13. Mat. 26. 60, 61. & 27. 4.
[s] 1 John 2. 9, 11. & 3. 15.
[t] Mat. 18. 15. Ga. 6. 1. Ep. 5. 11. 1 Ti. 5. 20. 2 Ti. 4. 2. Tit. 1. 13. & 2. 15.
* Or, *that thou bear not sin for him:* see Ro. 1. 32. 1 Co. 5. 2. 1 Tim. 5. 22. 2 John 11.
[u] 2 Sa. 13. 22. Pr. 20. 22. Ro. 12. 17, 19. Ga. 5. 20. Ep. 4. 31. 1 Pe. 2. 1. Ja. 5. 9.
[v] Mat. 5. 43. & 22. 39. Ro. 13. 9. Ga. 5. 14. Ja. 2. 8.
[w] De. 22. 9, 10.
[x] De. 22. 11.
† Or, *abused by any.* Heb. *reproached by,* or, *for man.*
‡ Or, *they.* Heb. *there shall be a scourging.*
[y] Le. 5. 15. & 6. 6.
* Heb. *holiness of praises to the LORD.*
[z] De. 12. 17, 18. Pr. 3. 9.
[a] See Ge. 9. 4. De. 12. 23.
[b] De. 18. 10, 11, 14. 1 Sa. 15. 23. Mal. 3. 5.
[c] De. 21. 5. Je. 9. 26. Is. 15. 2.
[d] Le. 21. 5. De. 14. 1. Je. 16. 6.
† Heb. *profane.* De. 23. 17.
[e] Le. 26. 2.
[f] Ec. 5. 1.
[g] Ex. 22. 18. Le. 20. 6, 27. De. 18. 10. 1 Sa. 28. 7. 1 Ch. 10. 13. Is. 8. 19. Ac. 16. 16.
[h] Ge. 31. 35. Pr. 20. 29. 1 Ti. 5. 1.

[i] See Ex. 22. 21.
‡ Or, *oppress.*
[j] Ex. 12. 48, 49.
[k] De. 10. 19.
[l] De. 25. 13, 15. Pr. 11. 1. & 16. 11. & 20. 10.
* Heb. *stones.*
[m] Le. 13. 4, 5. De. 4. 5, 6. & 5. 1. & 6. 25.

[33] "And [i]if a stranger sojourn with thee in your land, ye shall not ‡vex him. [34] But [j]the stranger that dwelleth with you shall be unto you as one born among you, and [k]thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

[35] "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. [36] Just [l]balances, just *weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. [37] Therefore [m]shall ye observe all my statutes, and all my judgments, and do them: I am the LORD."

SECT. XXXVI.

A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XXXVI.—*Miscellaneous and Moral Laws.*

LEV. XX.

Of him that giveth of his seed to Molech. 4 Of him that favoreth such an one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 Of sodomy. 15 Of bestiality. 18 Of uncleanness. 22 Obedience is required with holiness. 27 Wizards must be put to death.

[a] Le. 18. 21.
[b] De. 12. 31. 2 Ki. 17. 17. 2 Ch. 33. 6. Je. 7. 31. Ez. 20. 26, 31.
[c] Le. 17. 10.
[d] Ez. 5. 11.
[e] Le. 18. 21.
[f] De. 17. 2, 3, 5.
[g] Le. 17. 10.
[h] Ex. 20. 5.
[i] Le. 17. 7.
[j] Le. 19. 31.
[k] Le. 11. 44. 1 Pe. 1. 16.
[l] Le. 19. 37.
[m] Ex. 31. 13. Le. 21. 8. Ez. 37. 28.
[n] Ex. 21. 17. Pr. 20. 20. Mat. 15. 4.
[o] 2 Sa. 1. 16.
[p] Le. 18. 20.
[q] Le. 18. 8. De. 27. 23.
[r] Le. 18. 15.
[s] Le. 18. 23.
[t] Le. 18. 22. See Ge. 19. 5.
[u] Le. 18. 17. De. 27. 23.
[v] Le. 18. 23.

[1] AND the LORD spake unto Moses, saying, [2] "Again, thou [a]shalt say to the children of Israel, [b]Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto (24)Molech, he shall surely be put to death; the people of the land shall stone him with stones. [3] And [c]I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, [d]to defile my sanctuary, and [e]to profane my Holy Name. [4] And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and [f]kill him not; [5] then [g]I will set my face against that man, and [h]against his family, and will cut him off, and all that [i]go a whoring after him, to commit whoredom with Molech, from among their people.

[6] "And [j]the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

[7] "Sanctify [k]yourselves therefore, and be ye holy; for I am the LORD your God. [8] And [l]ye shall keep my statutes, and do them: [m]I am the LORD which sanctify you.

[9] "For [n]every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; [o]his blood shall be upon him.

[10] "And [p]the man that committeth adultery with another man's wife, (even he that committeth adultery with his neighbour's wife), the adulterer and the adulteress shall surely be put to death. [11] And [q]the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. [12] And [r]if a man lie with his daughter-in-law, both of them shall surely be put to death: [s]they have wrought confusion; their blood shall be upon them. [13] If [t]a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. [14] And [u]if a man take a wife and her mother, it is wickedness; they shall be burnt with fire, both he and they, that there be no wickedness among you. [15] And [v]if a man lie with a beast, he shall surely be put to death, and ye shall slay the beast. [16] And if a woman approach unto any beast,

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(24) Idolatry was punished by the Mosaic Law, because it was treason and rebellion against their Sovereign. God assumed the title of King of Israel, that adherence to his worship might be a proof of allegiance, and idolatry be more certainly and rigorously prohibited. And the justice and wisdom of this law will be more evident, if we consider that the idolatry of the nations which surrounded Israel did not consist in speculative opinions only, but in acts of open homage to the personified powers of nature, or to the spirits of deified men; and murder and every abomination were enumerated among the proofs of homage to these false gods. Human sacrifices—offering up their children, and passing them through the fire to Molech—the prostitution of their young women—the shameful rites of Baal Peor, &c., were crimes deserving of death in every well-ordered community. Vide Michaelis, *Com.* &c., b. v. ch. ii. art. 246.

and lie down thereto, thou shalt kill the woman, and the beast: they
shall surely be put to death; their blood shall be upon them. [17] And
[w]if a man shall take his sister, his father's daughter, or his mother's
daughter, and see her nakedness, and she see his nakedness; it is a
wicked thing; and they shall be cut off in the sight of their people:
he hath uncovered his sister's nakedness; he shall bear his iniquity.
[17] And [x]if a man shall lie with a woman having her sickness, and shall
uncover her nakedness; he hath *discovered her fountain, and she hath
uncovered the fountain of her blood: and both of them shall be cut
off from among their people. [19] And [y]thou shalt not uncover the naked-
ness of thy mother's sister, nor of thy father's sister; [z]for he uncovereth
his near kin: they shall bear their iniquity. [20] And [a]if a man shall lie
with his uncle's wife, he hath uncovered his uncle's nakedness; they
shall bear their sin, they shall die childless. [21] And [b]if a man shall take
his brother's wife, it is †an unclean thing; he hath uncovered his
brother's nakedness, they shall be childless.

[22] "Ye shall therefore keep all my [c]statutes, and all my judgments,
and do them; that the land, whither I bring you to dwell therein, [d]spue
you not out. [23] And [e]ye shall not walk in the manners of the nations,
which I cast out before you: for they committed all these things, and
[f]therefore I abhorred them. [24] But [g]I have said unto you, Ye shall in-
herit their land, and I will give it unto you to possess it, a land that
floweth with milk and honey: [h]I am the Lord your God, which have
separated you from other people.

[25] "Ye [i]shall therefore put difference between clean beasts and un-
clean, and between unclean fowls and clean; [j]and ye shall not make
your souls abominable by beast, or by fowl, or by any manner of living
thing that ‡creepeth on the ground, which I have separated from you
as unclean. [26] And ye shall be holy unto me; [k]for I the Lord am holy,
[l]and have severed you from other people, that ye should be mine.

[27] "A [m]man also or a woman that hath a familiar spirit, or that is a
wizard, shall surely be put to death; they shall stone them with stones;
their blood shall be upon them."

w See Ge. 20. 12.
x See Le. 15. 24.
* Heb. *made naked.*
y Le. 18. 12, 13.
z Le. 18. 6.
a Le. 18. 14.
b Le. 18. 16.
† Heb. *a separation.*
c Le. 18. 26.
d Le. 18. 25, 28.
e Le. 18. 3, 24, 30.
f De. 9. 5.
g See Ge. 12. 7. Ex. 3. 17.
h Ge. 17. 8.
i Le. 11. 47. De. 14. 4.
j Le. 11. 43.
‡ Or, *moveth.*
k Le. 19. 2. 1 Pe. 1. 16.
l Tit. 2. 14.
m Le. 19. 31. De. 18. 10, 11. 1 Sa. 28. 7, 8.

SECT. XXXVII.

A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

Section XXXVII.—*Laws concerning the Priests.*

Lev. xxi. *and* xxii.

Of the priests' mourning. 6 *Of their holiness.* 8 *Of their estimation.* 7, 13 *Of their marriages.* 17 *The priests that have blemishes must not minister in the sanctuary.*—Chap. xxii. 1 *The priests in their uncleanness must abstain from the holy things.* 6 *How they shall be cleansed.* 10 *Who of the priest's house may eat of the holy things.* 17 *The sacrifices must be without blemish.* 26 *The age of the sacrifice.* 29 *The law of eating the sacrifice of thanksgiving.*

[1] And the Lord said unto Moses, "Speak unto the priests the sons
of Aaron, and say unto them, [a]There shall none be defiled for the
dead among his people. [2] But for his kin, that is near unto him, that
is, for his mother, and for his father, and for his son, and for his daugh-
ter, and for his brother, [3] and for his sister a virgin, that is nigh unto
him, which hath had no husband; for her may he be defiled. [4] But
*he shall not defile himself, being a chief man among his people, to
profane himself. [5] They [b]shall not make baldness upon their head,
neither shall they shave off the corner of their beard, nor make any
cuttings in their flesh. [6] They shall be holy unto their God, and [c]not
profane the name of their God; for the offerings of the Lord made by
fire, and [d]the bread of their God, they do offer, therefore they shall be
holy. [7] They [e]shall not take a wife that is a whore, or profane, neither
shall they take a woman [f]put away from her husband; for he is holy
unto his God. [8] Thou shalt sanctify him therefore; for he offereth the
bread of thy God. He shall be holy unto thee; [g]for I the Lord, which
sanctify you, am holy.

a Ez. 44. 25.
* Or, *being a husband among his people, he shall not defile himself for his wife,* &c. See Ez. 24. 16, 17.
b Le. 19. 27, 28. Ez. 44. 20.
c Le. 18. 21.
d See Le. 3. 11.
e Ez. 44. 22.
f See De. 24. 1, 2.
g Le. 20. 7, 8.

[9] "And [h]the daughter of any priest, if she profane herself by playing the whore, she profaneth her father; she shall be burnt with fire.

[10] "And [i]he that is the high priest among his brethren, upon whose head the anointing oil was poured, [j]and that is consecrated to put on the garments, [k]shall not uncover his head, nor rend his clothes; [11] neither shall he [l]go in to any dead body, nor defile himself for his father, or for his mother; [12] neither [m]shall he go out of the sanctuary, nor profane the sanctuary of his God, [n]for the crown of the anointing oil of his God is upon him: I am the Lord. [13] And [o]he shall take a wife in her virginity. [14] A widow, or a divorced woman, or profane, or a harlot, these shall he not take; but he shall take a virgin of his own people to wife. [15] Neither shall he profane his seed among his people; for I the Lord do sanctify him."

[16] And the Lord spake unto Moses, saying, [17] "Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not [p]approach to offer the †bread of his God. [18] For whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or any thing [q]superfluous. [19] Or a man that is broken-footed, or broken-handed, [20] or crookbacked, or *a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or [r]hath his stones broken; [21] no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God. [22] He shall eat the bread of his God, both of the [s]most holy, and of [t]the holy. [23] Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries, for I the Lord do sanctify them."

[24] And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

Lev. xxii.

[1] And the Lord spake unto Moses, saying, [2] "Speak unto Aaron and to his sons, that they [u]separate themselves from the holy things of the children of Israel, and that they [v]profane not my Holy Name in those things which they [w]hallow unto me: I am the Lord. [3] Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, [x]having his uncleanness upon him, that soul shall be cut off from my presence: I am the Lord. [4] What man soever of the seed of Aaron is a leper, or hath a †running issue; he shall not eat of the holy things, [y]until he be clean. And [z]whoso toucheth any thing that is unclean by the dead, or [a]a man whose seed goeth from him; [5] or [b]whosoever toucheth any creeping thing, whereby he may be made unclean, or [c]a man of whom he may take uncleanness, whatsoever uncleanness he hath; [6] the soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he [d]wash his flesh with water. [7] And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because [e]it is his food. [8] That [f]which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the Lord. [9] They shall therefore keep mine ordinance, [g]lest they bear sin for it, and die therefor, if they profane it: I the Lord do sanctify them.

[10] "There [h]shall no stranger eat of the holy thing; a sojourner of the priest, or a hired servant, shall not eat of the holy thing. [11] But if the priest buy any soul ‡with his money, he shall eat of it, and he that is born in his house; [i]they shall eat of his meat. [12] If the priest's daughter also be married unto *a stranger, she may not eat of an offering of the holy things. [13] But if the priest's daughter be a widow, or divorced, and have no child, and is [j]returned unto her father's house, [k]as in her

h Ge. 38. 24.
i Ex. 29. 29, 30. Le. 8. 12. Nu. 35. 25.
j Ex. 28. 2.
k Le. 10. 6.
l Nu. 19. 14.
m Le. 10. 7.
n Ex. 28. 36.
o Ez. 44. 22.
p Le. 10. 3. Nu. 16. 5. Ps. 64. 4.
† Or, *food.* Le. 3. 11.
q Le. 22. 23.
* Or, *too slender.*
r De. 23. 1.
s Le. 2. 3, 10.
t Le. 22. 10–12.
u Nu. 6. 3.
v Le. 18. 21.
w Ex. 28. 38.
x Le. 7. 20.
† Heb. *running of the reins.* Le. 15. 2.
y Le. 14. 2.
z Nu. 19. 11, 12.
a Le. 15. 16.
b Le. 11. 24, 43, 44.
c Le. 15. 7, 19.
d Le. 15. 5. He. 10. 22.
e Le. 21. 22.
f See Ex. 22. 31.
g Ex. 28. 43.
h See 1 Sa. 21. 6.
‡ Heb. *with the purchase of his money.*
i Nu. 18. 11, 13.
* Heb. *a man a stranger.*
j Ge. 38. 11.
k Le. 10. 14.

youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

[14] "And [l]if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing. [15] And [m]they shall not profane the holy things of the children of Israel, which they offer unto the LORD, [16] or †suffer them to bear the iniquity of trespass, when they eat their holy things; for I the LORD do sanctify them."

l Le. 5. 15, 16.
m Nu. 18. 32.
† Or, *lade themselves with the iniquity of trespass in their eating.*

[17] And the LORD spake unto Moses, saying, [18] "Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [n]Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; [19] ye [o]shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. [20] But [p]whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you. [21] And [q]whosoever offereth a sacrifice of peace offerings unto the LORD [r]to accomplish his vow, or a freewill offering in beeves or ‡sheep, it shall be perfect to be accepted; [s]there shall be no blemish therein. [22] Blind, [t]or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make [u]an offering by fire of them upon the altar unto the LORD. [23] Either a bullock or a *lamb that hath any thing [v]superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. [24] Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land. [25] Neither [w]from a stranger's hand shall ye offer [x]the bread of your God of any of these; because their [y]corruption is in them, and blemishes be in them: they shall not be accepted for you."

n Le. 1. 2, 3, 10.
o Le. 1. 3.
p De. 15. 21. Ep. 5. 27. He. 9. 14. 1 Pe. 1. 19.
q Le. 3. 1, 6.
r Le. 7. 16. Nu. 15. 3, 8. De. 23. 21, 23. Ps. 61. 8. Ec. 5. 4, 5.
‡ Or, *goats.*
s See Le. 1. 3.
t Mal. 1. 8.
u Le. 1. 9, 13.
* Or, *kid.*
v Le. 21. 18.
w Nu. 15. 15, 16.
x Le. 21. 6, 17.
y Mal. 1. 14.

[26] And the LORD spake unto Moses, saying, [27] "When [z]a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. [28] And whether it be cow or †ewe, ye shall not kill it [a]and her young both in one day.

z Ex. 22. 30.
† Or, *she goat.*
a De. 22. 6.

[29] "And when ye will [b]offer a sacrifice of thanksgiving unto the LORD, offer it at your own will. [30] On the same day it shall be eaten up; ye shall leave [c]none of it until the morrow: I am the LORD.

b Le. 7. 12. Ps. 116. 17.
c Le. 7. 15.

[31] "Therefore [d]shall ye keep my commandments, and do them: I am the LORD. [32] Neither [e]shall ye profane my Holy Name; but [f]I will be hallowed among the children of Israel: I am the LORD which [g]hallow you, [33] that [h]brought you out of the land of Egypt, to be your God: I am the LORD."

d Le. 19. 37.
e Le. 18. 21.
f Le. 10. 3. Mat. 6. 9.
g Le. 20. 8.
h Ex. 6. 7.

SECT. XXXVIII.

A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECT. XXXVIII.—*Laws concerning Festivals.*

LEV. xxiii.

The feasts of the Lord. 3 The Sabbath. 4 The Passover. 9 The sheaf of Firstfruits. 15 The feast of Pentecost. 22 Gleanings to be left for the poor. 23 The feast of Trumpets. 26 The day of Atonement. 33 The feast of Tabernacles.

[1] AND the LORD spake unto Moses, saying, [2] "Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall [a]proclaim to be holy convocations, even these are my feasts.

a Ex. 32. 5. 2 Ki. 10. 20. Ps. 81. 3.

[3] "Six [b]days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation. Ye shall do no work therein; it is the Sabbath of the LORD in all your dwellings.

b See Ge. 2. 2.

[4] "These [c]are the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons. [5] In [d]the fourteenth day of the first month at even is the LORD's Passover. [6] And on the fifteenth day of

c Ex. 23. 14.
d Ex. 12. 6, 14, 18.

the same month is the feast of Unleavened Bread unto the Lord: seven days ye must eat unleavened bread. [7] In [e]the first day ye shall have a holy convocation; ye shall do no servile work therein. [8] But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is a holy convocation; ye shall do no servile work therein."

e Ex. 12. 16.

[9] And the Lord spake unto Moses, saying, [10] "Speak unto the children of Israel, and say unto them, [f]When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a *sheaf of the firstfruits of your harvest unto the priest. [11] And he shall [g]wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it. [12] And ye shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt offering unto the Lord. [13] And [h]the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour; and the drink offering thereof shall be of wine, the fourth part of a hin. [14] And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God; it shall be a statute for ever throughout your generations in all your dwellings.

f Ex. 23. 16, 19. Jos. 3. 15.
* Or, *handful.* Heb. *omer.* Ro. 11. 16. Ja. 1. 18. Re. 14. 4.
g Ex. 29. 24.
h Le. 2. 14-16.

[15] "And [i]ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete; [16] (even unto the morrow after the seventh Sabbath shall ye number [j]fifty days;) and ye shall offer [k]a new meat offering unto the Lord. [17] Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baken with leaven; they are [l]the firstfruits unto the Lord. [18] And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the Lord. [19] Then ye shall sacrifice [m]one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of [n]peace offerings. [20] And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs; [o]they shall be holy to the Lord for the priest. [21] And ye shall proclaim on the selfsame day, that it may be a holy convocation unto you: ye shall do no servile work therein; it shall be a statute for ever in all your dwellings throughout your generations.

i Le. 25. 8. De. 16. 9.
j Ac. 2. 1.
k Nu. 28. 26.
l Ex. 23. 16, 19. Nu. 15. 17. De. 26. 1.
m Le. 4. 23, 28. Nu. 28. 30.
n Le. 3. 1.
o Nu. 18. 12. De. 18. 4.

[22] "And [p]when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, [q]neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor, and to the stranger: I am the Lord your God."

p Le. 19. 9.
q De. 24. 19.

[23] And the Lord spake unto Moses, saying, [24] "Speak unto the children of Israel, saying, In the [r]seventh month, in the first day of the month, shall ye have a Sabbath, [s]a memorial of blowing of trumpets, a holy convocation. [25] Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord."

r Nu. 29. 1.
s Le. 25. 9.

[26] And the Lord spake unto Moses, saying, [27] "Also [t]on the tenth day of this seventh month there shall be a Day of Atonement. It shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. [28] And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. [29] For whatsoever soul it be that shall not be afflicted in that same day, [u]he shall be cut off from among his people. [30] And whatsoever soul it be that doeth any work in that same day, [v]the same soul will I destroy from among his people. [31] Ye shall do no manner of work, (it shall be a statute for ever through-

t Le. 16. 30. Nu. 29. 7.
u Ge. 17. 14.
v Le. 20. 3, 5, 6.

out your generations in all your dwellings,) [32] it shall be unto you a Sabbath of rest, and ye shall afflict your souls. In the ninth day of the month at even, from even unto even, shall ye †celebrate your Sabbath."

† Heb. *rest.*

[33] And the LORD spake unto Moses, saying, [34] "Speak unto the children of Israel, saying, [w]The fifteenth day of this seventh month shall be the feast of Tabernacles for seven days unto the LORD. [35] On the first day shall be a holy convocation; ye shall do no servile work therein. [36] Seven days ye shall offer an offering made by fire unto the LORD. [x]On the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it is a ‡solemn assembly, and ye shall do no servile work therein.

w Ex. 23. 16. John 7. 2.
x Nu. 29. 35. Ne. 8. 18. John 7. 37.
‡ Heb. day of *restraint.* De. 16. 8. 2 Ch. 7. 9. Joel 1. 14.

[37] "These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day; [38] besides [y]the Sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your freewill offerings, which ye give unto the LORD.

y Nu. 29. 39.

[39] "Also in the fifteenth day of the seventh month, when ye have [z]gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. [40] And [a]ye shall take you on the first day the *boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; [b]and ye shall rejoice before the LORD your God seven days. [41] And [c]ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations; ye shall celebrate it in the seventh month. [42] Ye [d]shall dwell in booths seven days, (all that are Israelites born shall dwell in booths;) [43] that [e]your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God."

z Ex. 23. 16. De. 16. 13.
a Ne. 8. 15.
* Heb. *fruit.*
b De. 16. 14, 15.
c Nu. 29. 12.
d Ne. 8. 14-16.
e De. 31. 13. Ps. 78. 5, 6.

[44] And Moses declared unto the children of Israel the feasts of the LORD.

SECT. XXXIX.

A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XXXIX.—*Shelomith's Son is stoned for Blasphemy; Various Laws.*

LEV. XXIV.

The oil for the lamps. 5 The show-bread. 10 Shelomith's son blasphemeth. 13 The law of blasphemy. 17 Of murder. 18 Of damage. 23 The blasphemer is stoned.

[1] AND the LORD spake unto Moses, saying, [2] "Command [a]the children of Israel, that they bring unto thee pure oil olive beaten for the light; *to cause the lamps to burn continually. [3] Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations. [4] He shall order the lamps upon [b]the pure candlestick before the LORD continually.

a Ex. 27. 20, 21.
* Heb. *to cause to ascend.*
b Ex. 31. 8.

[5] "And thou shalt take fine flour, and bake twelve [c]cakes thereof: two tenth deals shall be in one cake. [6] And thou shalt set them in two rows, six on a row, [d]upon the pure table before the LORD. [7] And thou shalt put pure frankincense upon each row, that it may be on the bread [e]for a memorial, *even* an offering made by fire unto the LORD. [8] Every [f]Sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant. [9] And [g]it shall be Aaron's and his sons', [h]and they shall eat it in the holy place; for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute."

c Ex. 25. 30.
d 1 Ki. 7. 48. He. 9. 2.
e See Le. 2. 2.
f Nu. 4. 7. 1 Ch. 9. 32.
g 1 Sa. 21. 6. Mat. 12. 4.
h Ex. 29. 33. Le. 8. 3.

[10] And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel. And this son of the Israelitish woman and a man of Israel strove together in the camp; [11] and the Israelitish woman's son blasphemed the name [a]of the LORD,

a "Of the LORD" is not expressed in the Hebrew. The Jews seldom used to mention the name *Jehovah*, except on sacred occasions. See also ver. 16.—*Ed.*

and [i]cursed. And they [j]brought him unto Moses, (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan,) [12] and they [k]put him in ward, †that the mind of the LORD might be showed them. [13] And the LORD spake unto Moses, saying, [14] "Bring forth him that hath cursed without the camp; and let all that heard him [l]lay their hands upon his head, and let all the congregation stone him. [15] And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God [m]shall bear his sin. [16] And he that [n]blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name [b]of the LORD, shall be put to death.

[17] "And he that ‡killeth any man shall surely be put to death. [18] And he that killeth a beast shall make it good; *beast for beast. [19] And if a man cause a blemish in his neighbour; [o]as he hath done, so shall it be done to him; [20] breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. [21] And [p]he that killeth a beast, he shall restore it; and he that killeth a man, he shall be put to death. [22] Ye [q]shall have one manner of law, as well for the stranger, as for one of your own country; for I am the LORD your God."

[23] And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

[i] Job 1. 5, 11, 22. Is. 8. 21.
[j] Ex. 18. 22, 26.
[k] Nu. 15. 34.
† Heb. *to expound unto them according to the mouth of the LORD.* Ex. 18. 15, 16. Nu. 27. 5.
[l] De. 13. 9.
[m] Le. 5. 1. Nu. 9. 13.
[n] 1 Ki. 21. 10, 13. Ps. 74. 10, 18. Mat. 12. 31. Ja. 2. 7.
[b] See ver. 11.—*Ed.*
‡ Heb. *smiteth the life of a man.* Ex. 21. 12. Nu. 35. 31. De. 19. 11, 12.
* Heb. *life for life.*
[o] Ex. 21. 24. Mat. 5. 38. & 7. 2.
[p] Ex. 21. 33.
[q] Ex. 12. 49.

SECT. XL.

A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XL.——*Of the Sabbaths of Years;—The Jubilee.*

LEV. XXV.

The Sabbath of the seventh year. 8 The jubilee in the fiftieth year. 14 Of oppression. 18 A blessing of obedience. 23 The redemption of land, 29 of houses. 35 Compassion of the poor. 39 The usage of bondmen. 47 The redemption of servants.

[1] AND the LORD spake unto Moses in Mount Sinai, saying, [2] "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land *keep a Sabbath unto the LORD. [3] Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; [4] but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. [5] That [a]which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes †of thy vine undressed; for it is a year of rest unto the land. [6] And the Sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, [7] and for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

[8] "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee, forty and nine years. [9] Then shalt thou cause the trumpet ‡of the jubilee to sound on the tenth day of the seventh month, [b]in the day of atonement shall ye make the trumpet sound throughout all your land. [10] And ye shall hallow the fiftieth year, and [c]proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; [d]and ye shall return every man unto his possession, and ye shall return every man unto his family. [11] A jubilee shall that fiftieth year be unto you, ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. [12] For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field. [13] In [e]the year of this jubilee ye shall return every man unto his possession. [14] And if thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, [f]ye shall not oppress

* Heb. *rest.* Ge. 2. 3. 2 Ch. 36. 21.
[a] 2 Ki. 19. 29.
† Heb. *of thy separation.*
‡ Heb. *loud of sound.*
[b] Le. 23. 24, 27.
[c] Is. 61. 2. Je. 34. 8, 15, 17. Lu. 4. 19.
[d] Nu 36. 4.
[e] Le. 27. 24. Nu. 36. 4.
[f] Le. 19. 13. 1 Sa. 12. 3, 4. Mic. 2. 2. 1 Co. 6. 8.

one another. [15] According [g]to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee. [16] According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for according to the number of the years of the fruits doth he sell unto thee. [17] Ye shall not therefore oppress one another; [h]but thou shalt fear thy God: for I am the LORD your God.

[18] "Wherefore [i]ye shall do my statutes, and keep my judgments, and do them; [j]and ye shall dwell in the land in safety. [19] And the land shall yield her fruit, and [k]ye shall eat your fill, and dwell therein in safety. [20] And if ye shall say, [l]What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase. [21] Then I will [m]command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. [22] And [n]ye shall sow the eighth year, and eat yet of [o]old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

[23] "The land shall not be sold *for ever; for [p]the land is mine, for ye are [q]strangers and sojourners with me. [24] And in all the land of your possession ye shall grant a redemption for the land.

[25] "If [r]thy brother be waxen poor, and hath sold away some of his possession, and if [s]any of his kin come to redeem it, then shall he redeem that which his brother sold. [26] And if the man have none to redeem it, and †himself be able to redeem it; [27] then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. [28] But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession.

[29] "And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. [30] And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations; it shall not go out in the jubilee. [31] But the houses of the villages which have no walls round about them shall be counted as the fields of the country: ‡they may be redeemed, and they shall go out in the jubilee. [32] Notwithstanding [t]the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. [33] And if *a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee; for the houses of the cities of the Levites are their possession among the children of Israel. [34] But [u]the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

[35] "And if thy brother be waxen poor, and †fallen in decay with thee, then thou shalt ‡relieve him, (yea, though he be a stranger, or a sojourner;) that he may live with thee. [36] Take [v]thou no usury of him, or increase, but [w]fear thy God; that thy brother may live with thee. [37] Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. [38] I [x]am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

[39] "And [y]if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not *compel him to serve as a bondservant. [40] But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee. [41] And then shall he depart from thee, both he and his children [z]with him, and shall return unto

g Le. 27. 18, 23.
h Le. 19. 14, 32.
i Le. 19. 37.
j Le. 26. 5. Ps. 4. 8. Pr. 1. 33.
k Le. 26. 5. Ez. 34. 25, 27, 28.
l Mat. 6. 25, 31.
m De. 28. 8. See Ex. 16. 29.
n 2 Ki. 19. 29.
o Jos. 5. 11, 12.
* Or, *to be quite cut off.* Heb. *for cutting off.*
p De. 32. 43. 2 Ch. 7. 20. Ps. 85. 1. Joel 2. 18.
q 1 Ch. 29. 15. Ps. 39. 12. 1 Pe. 2. 11.
r Ru. 2. 20. & 4. 4, 6.
s See Ru. 3. 2, 9, 12. Je. 32. 7, 8.
† Heb. *his hand hath attained and found sufficiency.* Le. 5. 7.
‡ Heb. *redemption belongeth unto it.*
t See Nu. 35. 2.
* Or, *one of the Levites redeem them.*
u See Ac. 4. 36, 37.
† Heb. *his hand faileth.*
‡ Heb. *strengthen.* De. 15. 7, 8. Ps. 37. 26. Pr. 14. 31. Lu. 6. 35. Ac. 11. 29. Ro. 12. 18. 1 Jo. 3. 17.
v Ex. 22. 25. De. 23. 19. Ne. 5. 7. Ps. 15. 5. Pr. 28. 8. Ez. 18. 8, 13, 17. & 22. 12.
w Ne. 5. 9.
x Ge. 17. 8.
y Ex. 21. 2. 1 Ki. 9. 22. 2 Ki. 4. 1. Ne. 5. 5. Je. 34. 14.
* Heb. *serve thyself with him with the service, &c.* ver. 46. Ex. 1. 14. Je. 25. 14. & 27. 7. & 30. 8.
z Ex. 21. 3.

his own family, and unto the possession of his fathers shall he return. [42] For they are [a]my servants, which I brought forth out of the land of Egypt; they shall not be sold †as bondmen. [43] Thou [b]shalt not rule over him [c]with rigor; but [d]shalt fear thy God. [44] Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. [45] Moreover of [e]the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. [46] And [f]ye shall take them as an inheritance for your children after you, to inherit them for a possession, ‡they shall be your bondmen for ever; but over your brethren the children of Israel, ye shall not rule one over another with rigor.

[47] "And if a sojourner or a stranger *wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family; [48] after that he is sold he may be redeemed again. One of his brethren may [g]redeem him; [49] either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. [50] And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee; and the price of his sale shall be according unto the number of years, [h]according to the time of a hired servant shall it be with him. [51] If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. [52] And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption. [53] And as a yearly hired servant shall he be with him; and the other shall not rule with rigor over him in thy sight. [54] And if he be not redeemed †in these years, then [i]he shall go out in the year of jubilee, both he, and his children with him. [55] For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God."

a Ro. 6. 22.
† Heb. *with the sale of a bondman.*
b Ep. 6. 9.
c Ex. 1. 13.
d Ex. 1. 17, 21.
e Is. 56. 3, 6.
f Is. 14. 2.
‡ Heb. *ye shall serve yourselves with them*, ver. 39.
* Heb. *his hand obtain, &c.* ver. 26.
g Ne. 5. 5.
h Job 7. 1. Is. 16. 14.
† Or, *by these means.*
i Ex. 21. 2, 3.

SECT. XLI.
A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XLI.—*Prophetic Threatenings and Curses.*

LEV. XXVI.

Of idolatry. 2 *Religiousness.* 3 *A blessing to them that keep the commandments.* 14 *A curse to those that break them.* 40 *God promiseth to remember them that repent.*

[1] "YE shall make you [a]no idols nor graven image, neither rear you up a *standing image, neither shall ye set up any †image of stone in your land, to bow down unto it; for I am the LORD your God.

[2] "Ye [b]shall keep my Sabbaths, and reverence my sanctuary: I am the LORD.

[3] "If [c]ye walk in my statutes, and keep my commandments, and do them; [4] then [d]I will give you rain in due season, [e]and the land shall yield her increase, and the trees of the field shall yield their fruit. [5] And [f]your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and [g]ye shall eat your bread to the full, and [h]dwell in your land safely. [6] And [i]I will give peace in the land, and [j]ye shall lie down, and none shall make you afraid; and I will ‡rid evil beasts out of the land, neither shall [k]the sword go through your land. [7] And ye shall chase your enemies, and they shall fall before you by the sword. [8] And [l]five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword. [9] For I will [m]have respect unto you, and [n]make you fruitful, and multiply you, and establish my covenant with you. [10] And ye shall eat [o]old store, and bring forth the old because of the

a Ex. 20. 4, 5. De. 5. 8. Ps. 97. 7.
* Or, *pillar.*
† Or, *figured stone.* Heb. *a stone of picture.*
b Ge. 2. 2.
c De. 11. 13–15.
d Is. 30. 23. Ez. 34. 26. Joel 2. 23, 24.
e Ps. 67. 6. Ez. 34. 27. Ze. 8. 12.
f Am. 9. 13.
g Le. 25. 19. De. 11. 15. Joel 2. 19, 26.
h Le. 25. 18. Job 11. 18.
i 1 Ch. 22. 9. Ps. 29. 11.
j Ps. 3. 5. Is. 35. 9.
‡ Heb. *cause to cease.* 2 Ki. 17. 25. Ez. 5. 17.
k Ez. 14. 17.
l De. 32. 30. Jos. 23. 10.
m Ex. 2. 25.
n Ge. 17. 6, 7.
o Le. 25. 22.

new. [11] And [p]I will set my tabernacle among you; and my soul shall not [q]abhor you. [12] And [r]I will walk among you, and will be your God, and ye shall be my people. [13] I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; [s]and I have broken the bands of your yoke, and made you go upright.

[14] "But [t]if ye will not hearken unto me, and will not do all these commandments; [15] and if ye shall [u]despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: [16] I also will do this unto you; I will even appoint *over you terror, [v]consumption, and the burning ague, that shall [w]consume the eyes, and cause sorrow of heart; and [x]ye shall sow your seed in vain, for your enemies shall eat it. [17] And I will set my face against you, and [y]ye shall be slain before your enemies; [z]they that hate you shall reign over you, and [a]ye shall flee when none pursueth you. [18] And if ye will not yet for all this hearken unto me, then I will punish you [b]seven times more for your sins. [19] And I will [c]break the pride of your power, and [d]I will make your heaven as iron, and your earth as brass; [20] and your [e]strength shall be spent in vain, for [f]your land shall not yield her increase, neither shall the trees of the land yield their fruits.

[21] "And[a] if ye walk †contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. [22] I [g]will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and [h]your high ways shall be desolate. [23] And if ye [i]will not be reformed by me by these things, but will walk contrary unto me; [24] then [j]will I also walk contrary unto you, and will punish you yet seven times for your sins. [25] And [k]I will bring a sword upon you, that shall avenge the quarrel of my covenant; and when ye are gathered together within your cities, [l]I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. [26] And [m]when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and [n]ye shall eat, and not be satisfied.

[27] "And if ye will not for all this hearken unto me, but walk contrary unto me; [28] then I will walk contrary unto you also [o]in fury, and I, even I, will chastise you seven times for your sins. [29] And [p]ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. [30] And [q]I will destroy your high places, and cut down your images, and [r]cast your carcasses upon the carcasses of your idols, and my soul shall [s]abhor you. [31] And [t]I will make your cities waste, and [u]bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odors. [32] And [v]I will bring the land into desolation: and your enemies which dwell therein shall be [w]astonished at it. [33] And [x]I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. [34] Then [y]shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. [35] As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it. [36] And upon them that are left alive of you [z]I will send a faintness into their hearts in the lands of their enemies; and [a]the sound of a ‡shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. [37] And [b]they shall fall one upon another, as it were before a sword, when none pursueth; and [c]ye shall have no power to stand before your enemies. [38] And ye shall perish among the heathen, and the land of your enemies shall eat you up. [39] And they that are left

[p] Ex. 25. 8. Re. 21. 3.
[q] Le. 20. 23. De. 32. 19.
[r] See Ge. 17. 8.
[s] Je. 2. 20.
[t] La. 2. 17.
[u] 2 Ki. 17. 15.
* Heb. *upon you.* De. 28. 65–67. Je. 15. 8.
[v] De. 28. 22.
[w] 1 Sa. 2. 33.
[x] De. 28. 33, 51. Je. 5. 17. Mic. 6. 15.
[y] Ju. 2. 14. Je. 19. 7.
[z] Ps. 106. 41.
[a] Ps. 53. 5. Pr. 28. 1.
[b] 1 Sa. 2. 5. Pr. 24. 16.
[c] Is. 25. 11. Ez. 7. 24.
[d] De. 28. 23.
[e] Ps. 127. 1. Is. 49. 4.
[f] De. 11. 17. Hag. 1. 10.
a Or, And if ye even then, &c. —*Ed.*
† Or, *at all adventures with me,* and so ver. 24.
[g] 2 Ki. 17. 25. Ez. 5. 17.
[h] Ju. 5. 6. 2 Ch. 15. 5. Is. 33. 8. La. 1. 4.
[i] Je. 2. 30. Am. 4. 6–12.
[j] 2 Sa. 22. 27. Ps. 18. 26.
[k] Ez. 5. 17.
[l] Nu. 14. 12. Je. 14. 12. Am. 4. 10.
[m] Ps. 105. 16. Is. 3. 1.
[n] Is. 9. 20.
[o] Is. 59. 18. Je. 21. 5. Ez. 5. 13, 15.
[p] 2 Ki. 6. 29. Ez. 5. 10. La. 4. 10.
[q] 2 Ch. 34. 3, 4, 7. Is. 27. 9. Ez. 6. 3–6, 13.
[r] 2 Ki. 23. 20.
[s] Ps. 78. 59. Je. 14. 19.
[t] Ne. 2. 3. Je. 4. 7. Ez. 6. 6.
[u] Ps. 74. 7. La. 1. 10. Ez. 9. 6.
[v] Je. 9. 11.
[w] 1 Ki. 9. 8. Je. 18. 16. Ez. 5. 15.
[x] Ps. 44. 11. Je. 9. 16. Ez. 12. 15. Ze. 7. 14.
[y] 2 Ch. 36. 21. See Ge. 2. 2.
[z] Ez. 21. 7, 12, 15.
[a] Job 15. 21. Pr. 28. 1.
‡ Heb. *driven.*
[b] Is. 10. 4. See Ju. 7. 22. 1 Sa. 14. 15, 16.
[c] Jos. 7. 12, 13. Ju. 2. 14.

of you [d]shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

[40] “If [e]they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; [41] and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their [f]uncircumcised hearts be [g]humbled, and they then accept of the punishment of their iniquity: [42] then will I [h]remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will [i]remember the land. [43] The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them, and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes. [44] And yet for all that, when they be in the land of their enemies, [j]I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God. [45] But I will [k]for their sakes remember the covenant of their ancestors, [l]whom I brought forth out of the land of Egypt [m]in the sight of the heathen, that I might be their God: I am the Lord.”

[46] These [n]are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses.

[d] Ne. 1. 9. Je. 3. 25. & 29. 12, 13. Ez. 4. 17. & 6. 9. Ho. 5. 15. Ze. 10. 9.
[e] Nu. 5. 7. 1 Ki. 8. 33, 35, 47. Ne. 9. 2. Da. 9. 3, 4. Pr. 28. 13. Lu. 15. 18. 1 Jo. 1. 9.
[f] See Je. 6. 10. Ez. 44. 7.
[g] 1 Ki. 21. 29.
[h] Ex. 2. 24. Ps. 106. 45. Ez. 16. 60.
[i] Ps. 136. 23.
[j] De. 4. 31. 2 Ki. 13. 23. Ro. 11. 2.
[k] Ro. 11. 28.
[l] Le. 22. 33.
[m] Ps. 98. 2. Ez. 20. 9, 14, 22.
[n] Le. 27. 34. De. 6. 1. Jo. 1. 17.

SECT. XLII.

A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

Section XLII.—*Of Vows, Things devoted, and Tithes.*

Lev. xxvii.

He that maketh a singular vow must be the Lord's. 3 The estimation of the person. 9 Of a beast given by vow. 14 Of a house. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 32 The tithe may not be changed.

[1] And the Lord spake unto Moses, saying, [2] “Speak unto the children of Israel, and say unto them, [a]When a man shall make a singular vow, the persons shall be for the Lord by thy estimation. [3] And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. [4] And if it be a female, then thy estimation shall be thirty shekels. [5] And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. [6] And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. [7] And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. [8] But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

[9] “And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy. [10] He shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. [11] And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest. [12] And the priest shall value it, whether it be good or bad: *as thou valuest it, who art the priest, so shall it be. [13] But [b]if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

[14] “And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. [15] And if he that sanctified

[a] Nu. 6. 2. See Ju. 11. 30, 31, 39. 1 Sa. 1. 11, 28.
* Heb. *according to thy estimation, O priest! &c.*
[b] See Le. 5. 16.

it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

[16] "And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: †a homer of barley seed shall be valued at fifty shekels of silver. [17] If he sanctify his field from the year of jubilee, according to thy estimation it shall stand. [18] But if he sanctify his field after the jubilee, then the priest shall [c]reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation. [19] And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. [20] And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. [21] But the field, [d]when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted; [e]the possession thereof shall be the priest's.

† Or, *the land of a homer, &c.*
[c] Le. 25. 15, 16.
[d] Le. 25. 10, 28, 31.
[e] Nu. 18. 14. Ez. 44. 29.

[22] "And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of [f]his possession; [23] then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord. [24] In [g]the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong. [25] And all thy estimations shall be according to the shekel of the sanctuary: [h]twenty gerahs shall be the shekel.

[f] Le. 25. 10, 25.
[g] Le. 25. 28.
[h] Ex. 30. 13.

[26] "Only the ‡firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the Lord's. [27] And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto; or if it be not redeemed, then it shall be sold according to thy estimation.

‡ Heb. *firstborn, &c.* See Ex. 13. 2, 12.

[28] "Notwithstanding [i]no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord. [29] None [j]devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

[i] Jos. 6. 17–19.
[j] Nu. 21. 2, 3.

[30] "And [k]all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. [31] And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. [32] And concerning the tithe of the herd, or of the flock, (*even* of whatsoever [l]passeth under the rod,) the tenth shall be holy unto the Lord. [33] He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

[k] Ge. 28. 22. Nu. 18. 21, 24. 2 Ch. 31. 5, 6, 12. Ne. 13. 12. Mal. 3. 8, 10.
[l] See Je. 33. 13. Ez. 20. 37. Mic. 7. 14. The rod or crook of the shepherd, by means of which he daily numbered his flock.—*Ed.*

[34] These [m]are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai.

[m] Le. 26. 46.

SECT. XLIII.
A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

Section XLIII.—*The Numbering of the Tribes, and their Order.*

Num. i. *and* ii.

[1] And the Lord spake unto Moses [a]in the wilderness of Sinai, [b]in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, [2] "Take [c]ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; [3] from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. [4] And with you there shall be a man of every tribe; every one head of the house of his fathers.

[a] Ex. 19. 1.
[b] Ex. 25. 22.
[c] Ex. 30. 12.

[5] "And these are the names of the men that shall stand with you:—of the tribe of Reuben, Elizur the son of Shedeur; [6] of Simeon, Shelumiel the son of Zurishaddai; [7] of Judah, Nahshon the son of Amminadab; [8] of Issachar, Nethaneel the son of Zuar; [9] of Zebulun, Eliab the son of Helon; [10] of the children of Joseph—of Ephraim, Elishama the son of Ammihud; of Manasseh, Gamaliel the son of Pedahzur; [11] of Benjamin, Abidan the son of Gideoni; [12] of Dan, Ahiezer the son of Ammishaddai; [13] of Asher, Pagiel the son of Ocran; [14] of Gad, Eliasaph the son of [d]Deuel; [15] of Naphtali, Ahira the son of Enan." [16] These [e]were the renowned of the congregation, princes of the tribes of their fathers, [f]heads of thousands in Israel.

[17] And Moses and Aaron took these men which are expressed by their names; [18] and they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. [19] As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.

[20] And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; [21] those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred.

[22] Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; [23] those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred.

[24] Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [25] those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

[26] Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [27] those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred.

[28] Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [29] those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred.

[30] Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [31] those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred.

[32] Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [33] those that were [g]numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.

[34] Of the children of Manasseh, by their generations, after their

[d] Nu. 2. 14, he is called *Reuel*.

[e] Nu. 7. 2. 1 Ch. 27. 16.

[f] Ex. 18. 21, 25.

[g] Ge. 48. 19.

families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [35] those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.

[36] Of the children of BENJAMIN, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [37] those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred.

[38] Of the children of DAN, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [39] those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred.

[40] Of the children of ASHER, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [41] those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.

[42] Of the children of NAPHTALI, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [43] those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred. [44] These [h]are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men; each one was for the house of his fathers. [45] So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; [46] even all they that were numbered were [i]six hundred thousand and three thousand and five hundred and fifty.

h Nu. 26. 64.

i Ex. 38. 26. See Ex. 12. 37. Nu. 2. 32. & 26. 51.

[47] But [j]the LEVITES after the tribe of their fathers were not numbered among them. [48] For the LORD had spoken unto Moses, saying, [49] "Only [k]thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel; [50] but [l]thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it. They shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, [m]and shall encamp round about the tabernacle. [51] And [n]when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; [o]and the stranger that cometh nigh shall be put to death. [52] And the children of Israel shall pitch their tents, [p]every man by his own camp, and every man by his own standard, throughout their hosts. [53] But the Levites shall pitch round about the tabernacle of testimony, that there be no [q]wrath upon the congregation of the children of Israel; [r]and the Levites shall keep the charge of the tabernacle of testimony."

j Nu. 2. 33. See Nu. iii. & iv.

k Nu. 26. 62.

l Ex. 38. 21. Nu. 3. 7, 8.

m Nu. 3. 23, 29, 35, 38.

n Nu. 10. 17, 21.

o Nu. 3. 10, 38. & 18. 22.

p Nu. 2. 2, 34.

q Le. 10. 6. Nu. 8. 19. & 16. 46. & 18. 5. 1 Sa. 6. 19.

r Nu. 3. 7, 8. 1 Ch. 23. 32. 2 Ch. 13. 10

[54] And the children of Israel did according to all that the LORD commanded Moses, so did they.

NUM. ii.

[1] And the LORD spake unto Moses and unto Aaron, saying, [2] "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house; †far off about the tabernacle of the congregation shall they pitch.

† Heb. *over against*. Jos. 3. 4.

[3] "And on the East Side toward the rising of the sun shall they of the standard of the camp of JUDAH pitch throughout their armies; and [s]Nahshon the son of Amminadab shall be captain of the children of Judah. [4] And his host, and those that were numbered of them, were

s Ru. 4. 20. 1 Ch. 2. 10. Mat. 1. 4.

threescore and fourteen thousand and six hundred. [5] And those that do pitch next unto him shall be the tribe of ISSACHAR; and Nethaneel the son of Zuar shall be captain of the children of Issachar. [6] And his host, and those that were numbered thereof, were fifty and four thousand and four hundred. [7] Then the tribe of ZEBULUN; and Eliab the son of Helon shall be captain of the children of Zebulun. [8] And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred. [9] All that were numbered in the camp of Judah were an hundred thousand and fourscore thousand and six
t Nu. 10. 14. thousand and four hundred, throughout their armies. [t]These shall first set forth.

[10] "On the South Side shall be the standard of the camp of REUBEN according to their armies; and the captain of the children of Reuben shall be Elizur the son of Shedeur. [11] And his host, and those that were numbered thereof, were forty and six thousand and five hundred. [12] And those which pitch by him shall be the tribe of SIMEON; and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai. [13] And his host, and those that were numbered of them, were fifty and nine thousand and three hundred. [14] Then the tribe of GAD; and the captain of the sons of Gad shall be Eliasaph the son
* *Deuel*, Nu. 1. 14. & 7. 42, 47. & 10. 20 of *Reuel. [15] And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty. [16] All that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies.
u Nu. 10. 18, &c. [u]And they shall set forth in the second rank.

[17] "Then the tabernacle of the congregation shall set forward with the camp of the LEVITES in the midst of the camp; as they encamp, so shall they set forward, every man in his place by their standards.

[18] "On the West Side shall be the standard of the camp of EPHRAIM according to their armies; and the captain of the sons of Ephraim
v Ge. 48. 19. shall be Elishama the son of Ammihud. [19] And [v]his host, and those that were numbered of them, were forty thousand and five hundred. [20] And by him shall be the tribe of MANASSEH; and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur. [21] And his host, and those that were numbered of them, were thirty and two thousand and two hundred. [22] Then the tribe of BENJAMIN; and the captain of the sons of Benjamin shall be Abidan the son of Gideoni. [23] And his host, and those that were numbered of them, were thirty and five thousand and four hundred. [24] All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred throughout their armies. And they shall go forward in the third rank.

[25] "The standard of the camp of DAN shall be on the North Side by their armies; and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai. [26] And his host, and those that were numbered of them, were threescore and two thousand and seven hundred. [27] And those that encamp by him shall be the tribe of ASHER; and the captain of the children of Asher shall be Pagiel the son of Ocran. [28] And his host, and those that were numbered of them, were forty and one thousand and five hundred. [29] Then the tribe of NAPHTALI; and the captain of the children of Naphtali shall be Ahira the son of Enan. [30] And his host, and those that were numbered of them, were fifty and three thousand and four hundred. [31] All they that were numbered in the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards."

[32] These are those which were numbered of the children of Israel by

w Ex. 38. 26. Nu. 1. 46. & 11. 21.

z Nu. 24. 2, 5, 6.

the house of their fathers; [w]all those that were numbered of the camps throughout their hosts were six hundred thousand and three thousand and five hundred and fifty. [33] But the Levites were not numbered among the children of Israel; as the Lord commanded Moses.

[34] And the children of Israel did according to all that the Lord commanded Moses; [z]so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

SECT. XLIV.

A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

Section XLIV.—*The Numbering and Appointment of the Levites.*

Num. iii. *and* iv.

The sons of Aaron. 5 *The Levites are given to the priests for the service of the tabernacle,* 11 *instead of the firstborn.* 14 *The Levites are numbered by their families.* 21 *The families, number, and charge of the Gershonites,* 27 *of the Kohathites,* 33 *of the Merarites.* 38 *The place and charge of Moses and Aaron.* 40 *The firstborn are freed by the Levites.* 44 *The overplus are redeemed.* — Chap. iv. 1 *The age and time of the Levites' service.* 4 *The carriage of the Kohathites, when the priests have taken down the tabernacle.* 16 *The charge of Eleazar.* 17 *The office of the priests.* 21 *The carriage of the Gershonites.* 29 *The carriage of the Merarites.* 34 *The number of the Kohathites,* 38 *of the Gershonites,* 42 *and of the Merarites.*

a See Ex. 6. 23.

b Ex. 28. 41. Le. viii.

* Heb. *whose hand he filled.*

c Le. 10. 1. Nu. 26. 61. 1 Ch. 21. 2.

[1] These also are the generations of Aaron and Moses in the day that the Lord spake with Moses in Mount Sinai. [2] And these are the names of the sons of Aaron; Nadab the [a]firstborn, and Abihu, Eleazar, and Ithamar. [3] These are the names of the sons of Aaron, [b]the priests which were anointed, *whom he consecrated to minister in the priest's office. [4] And [c]Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children; and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

d Nu. 8. 6. & 18. 2.

e See Nu. 1. 50. & 8. 11, 15, 24, 26.

f Nu. 8. 19. & 18. 6.

g Nu. 18. 7.

h Nu. 16. 40.

[5] And the Lord spake unto Moses, saying, [6] "Bring [d]the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. [7] And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do [e]the service of the tabernacle. [8] And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. [9] And [f]thou shalt give the Levites unto Aaron and to his sons; they are wholly given unto him out of the children of Israel. [10] And thou shalt appoint Aaron and his sons, [g]and they shall wait on their priest's office; [h]and the stranger that cometh nigh shall be put to death."

i Nu. 8. 16.

j See Ex. 13. 2.

k Ex. 13. 12, 15.

[11] And the Lord spake unto Moses, saying, [12] "And I, behold, [i]I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; [13] because [j]all the firstborn are mine; [k]for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine they shall be: I am the Lord."

l Nu. 26. 62.

† Heb. *mouth.* Ge. 45. 21.

m Ge. 46. 11. Ex. 6. 16. Nu. 26. 57. 1 Ch. 6. 1, 16.

n Ex. 6. 17.

o Ex. 6. 18, &c.

[14] And the Lord spake unto Moses in the wilderness of Sinai, saying, [15] "Number the children of Levi after the house of their fathers, by their families; [l]every male from a month old and upward shalt thou number them." [16] And Moses numbered them according to the †word of the Lord, as he was commanded. [17] And [m]these were the sons of Levi by their names; Gershon, and Kohath, and Merari. [18] And these are the names of the sons of Gershon by their families; [n]Libni, and Shimei. [19] And the sons of Kohath by their families; [o]Amram, and Izehar, Hebron, and Uzziel. [20] And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers.

[21] Of Gershon was the family of the Libnites, and the family of the Shimites; these are the families of the Gershonites. [22] Those that were numbered of them, according to the number of all the males,

from a month old and upward, even those that were numbered of them were seven thousand and five hundred. [23] The [p]families of the Gershonites shall pitch behind the tabernacle Westward. [24] And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael. [25] And [q]the charge of the sons of Gershon in the tabernacle of the congregation shall be [r]the tabernacle, and [s]the tent, [t]the covering thereof, [u]and the hanging for the door of the tabernacle of the congregation. [26] And [v]the hangings of the court, and [w]the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and [x]the cords of it for all the service thereof.

p Nu. 1. 53.
q Nu. 4. 24–26.
r Ex. 25. 9.
s Ex. 26. 1.
t Ex. 26. 7, 14.
u Ex. 26. 36.
v Ex. 27. 9.
w Ex. 27. 16.
x Ex. 35. 18.

[27] And [y]of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. [28] In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary. [29] The families of the sons of Kohath shall pitch on the side of the tabernacle Southward. [30] And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel. [31] And [z]their charge shall be [a]the ark, and [b]the table, and [c]the candlestick, and [d]the altars, and the vessels of the sanctuary wherewith they minister, and [e]the hanging, and all the service thereof. [32] And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

y 1 Ch. 26. 23.
z Nu. 4. 15.
a Ex. 25. 10.
b Ex. 25. 23.
c Ex. 25. 31.
d Ex. 27. 1. & 30. 1.
e Ex. 26. 32.

[33] Of Merari was the family of the Mahlites, and the family of the Mushites; these are the families of Merari. [34] And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred. [35] And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail; these shall pitch on the side of the tabernacle Northward. [36] And †under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, [37] and the pillars of the court round about, and their sockets, and their pins, and their cords.

† Heb. *the office of the charge.*
Nu. 4. 31, 32.

[38] But those that encamp before the tabernacle toward the East (*even* before the tabernacle of the congregation eastward), shall be Moses, and Aaron, and his sons, [f]keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. [39] All [g]that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, were twenty and two thousand.

f Nu. 18. 5.
g See Nu. 26. 62.

[40] And the Lord said unto Moses, "Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. [41] And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel." [42] And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel. [43] And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

[44] And the Lord spake unto Moses, saying, [45] "Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord. [46] And for those that are to be [h]redeemed of the two hundred and threescore and thirteen of the firstborn of the children

h Ex. 13. 13. Nu. 18. 15.

of Israel, which are more than the Levites; [47] thou shalt even take [i]five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them, (the [j]shekel is twenty gerahs.) [48] And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons." [49] And Moses took the redemption money of them that were over and above them that were redeemed by the Levites. [50] Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary. [51] And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

[1] And the Lord spake unto Moses and unto Aaron, saying, Num. iv.
[2] "Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, [3] from [k]thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. [4] This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things:—

[5] "And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down [l]the covering veil, and cover the [m]ark of testimony with it; [6] and shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in [n]the staves thereof. [7] And upon the [o]table of show-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to ‡cover withal; and the continual bread shall be thereon. [8] And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. [9] And they shall take a cloth of blue, and cover the [p]candlestick of the light, [q]and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it; [10] and they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a [a]bar. [11] And upon [r]the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof. [12] And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar. [13] And they shall take away the ashes from the altar, and spread a purple cloth thereon; [14] and they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the *basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. [15] And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, [s]the sons of Kohath shall come to bear it, [t]but they shall not touch any holy thing, lest they die. [u]These things are the burden of the sons of Kohath in the tabernacle of the congregation.

[16] "And to the office of Eleazar the son of Aaron the priest pertaineth [v]the oil for the light, and the [w]sweet incense, and [x]the daily meat offering, and [y]the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof."

[17] And the Lord spake unto Moses and unto Aaron, saying, [18] "Cut ye not off the tribe of the families of the Kohathites from among the Levites; [19] but thus do unto them, that they may live, and not die, when they approach unto the most holy things. Aaron and his sons shall go in, and appoint them every one to his service and to his bur-

i Le. 27. 6. Nu. 18. 16.
j Ex. 30. 13. Le. 27. 25. Ez. 45. 12.
k See Nu. 8. 24. 1 Ch. 23. 3, 24, 27.
l Ex. 26. 31.
m Ex. 25. 10, 16.
n Ex. 25. 13.
o Ex. 25. 23, 29, 30. Le. 24. 6, 8.
‡ Or, *pour out withal.*
p Ex. 25. 31.
q Ex. 25. 37, 38.
a *Or,* bier, i. e. for carrying the utensils.—*Ed.*
r Ex. 30. 1, 3.
* Or, *bowls.*
s Nu. 7. 9. & 10. 21. De. 31. 9. 2 Sa. 6. 13. 1 Ch. 15. 2, 15.
t 2 Sa. 6. 6, 7. 1 Ch. 13. 9, 10.
u Nu. 3. 31.
v Ex. 25. 6. Le. 24. 2.
w Ex. 30. 34.
x Ex. 29. 40.
y Ex. 30. 23.

[z] See Ex. 19. 21. 1 Sa. 6. 19. den; [20] but [z]they shall not go in to see when the holy things are
covered, lest they die."

[21] And the Lord spake unto Moses, saying, [22] "Take also the sum
of the sons of Gershon, throughout the houses of their fathers, by their
families; [23] from thirty years old and upward until fifty years old shalt
† Heb. *to war the warfare.* thou number them; all that enter in †to perform the service, to do the
work in the tabernacle of the congregation. [24] This is the service of the
‡ Or, *carriage.* families of the Gershonites, to serve, and for ‡burdens; [25] and [a]they
[a] Nu. 3. 25, 26. shall bear the curtains of the tabernacle, and the tabernacle of the
congregation, his covering, and the covering of the badgers' skins that
is above upon it, and the hanging for the door of the tabernacle of the
congregation, [26] and the hangings of the court, and the hanging for the
door of the gate of the court, which is by the tabernacle and by the
altar round about, and their cords, and all the instruments of their
service, and all that is made for them: so shall they serve. [27] At the
* Heb. *mouth.* *appointment of Aaron and his sons shall be all the service of the sons
of the Gershonites, in all their burdens, and in all their service; and
ye shall appoint unto them in charge all their burdens. [28] This is the
service of the families of the sons of Gershon in the tabernacle of the
congregation; and their charge shall be under the hand of Ithamar the
son of Aaron the priest.

[29] "As for the sons of Merari, thou shalt number them after their families,
by the house of their fathers; [30] from thirty years old and upward
even unto fifty years old shalt thou number them, every one that entereth
† Heb. *warfare.* into the †service, to do the work of the tabernacle of the congregation.
[b] Ne. 3. 36, 37. [31] And [b]this is the charge of their burden, according to all
[c] Ex. 26. 15. their service in the tabernacle of the congregation; [c]the boards of the
tabernacle, and the bars thereof, and the pillars thereof, and sockets
thereof, [32] and the pillars of the court round about, and their sockets,
and their pins, and their cords, with all their instruments, and with all
[d] Ex. 38. 21. their service: and by name ye shall [d]reckon the instruments of the
charge of their burden. [33] This is the service of the families of the
sons of Merari, according to all their service, in the tabernacle of the
congregation, under the hand of Ithamar the son of Aaron the priest."

[34] And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers, [35] from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation. [36] And those that were numbered of them by their families were two thousand seven hundred and fifty. [37] These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses.

[38] And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, [39] from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, [40] even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. [41] These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord.

[42] And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, [43] from thirty years old and upward even unto fifty years old, every one that entereth

into the service, for the work in the tabernacle of the congregation, [44] even those that were numbered of them after their families, were three thousand and two hundred. [45] These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord by the hand of Moses.

[46] All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, [47] from thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, [48] even those that were numbered of them, were eight thousand and five hundred and fourscore. [49] According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden; thus were they numbered of him, as the Lord commanded Moses.

SECT. XLV.

Section XLV.—*Various legal Ceremonies.*

Num. v. *and* vi.

The unclean are removed out of the camp. 5 Restitution is to be made in trespasses. 11 The trial of jealousy. — Chap. vi. *The law of the Nazarites. 22 The form of blessing the people.*

A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

[1] And the Lord spake unto Moses, saying, [2] "Command the children of Israel, that they put out of the camp every [a]leper, and every one that hath an [b]issue, and whosoever is defiled by the [c]dead. [3] Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, [d]in the midst whereof I dwell." [4] And the children of Israel did so, and put them out without the camp: as the Lord spake unto Moses, so did the children of Israel.

a Le. 13. 3, 46. & 12. 14.
b Le. 15. 2.
c Le. 21. 1. Nu. 9. 6, 10. & 19. 11, 13. & 31. 19.
d Le. 26. 11, 12. 2 Co. 6. 16.

[5] And the Lord spake unto Moses, saying, [6] "Speak unto the children of Israel, [e]When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty, [7] then [f]they shall confess their sin which they have done; and he shall recompense his trespass [g]with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. [8] But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; besides [h]the ram of the atonement, whereby an atonement shall be made for him. [9] And every *offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. [10] And every man's hallowed things shall be his; whatsoever any man giveth the priest, it shall be [i]his."

e Le. 6. 2, 3.
f Le. 5. 5. & 26. 40. Jos. 7. 19.
g Le. 6. 5.
h Le. 6. 6, 7. & 7. 7.
* Or, *heave-offering*. Ex. 29. 28. Le. 6. 17, 18, 26. & 7. 6, 7, 9, 10, 14. Nu. 18. 8, 9, 19. De. 18. 3, 4. Ez. 44. 29, 30.
i Le. 10. 13.

[11] And the Lord spake unto Moses, saying, [12] "Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, [13] and a man [j]lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; [14] and the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: [15] then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, [k]bringing iniquity to remembrance. [16] And the priest shall bring her near, and set her before the Lord. [17] And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water. [18] And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering; and the priest shall have in his hand the bitter water

j Le. 18. 20.
k 1 Ki. 17. 18. Ez. 29. 16.

that causeth the curse. [19] And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness †with another instead of thy husband, be thou free from this bitter water that causeth the curse; [20] but if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee besides thy husband, [21] (then the priest shall [l]charge the woman with an oath of cursing, and the priest shall say unto the woman,) [m]the Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to ‡rot, and thy belly to swell; [22] and this water that causeth the curse [n]shall go into thy bowels, to make thy belly to swell, and thy thigh to rot. [o]And the woman shall say, Amen! Amen! [23] And the priest shall write these curses in a book, and he shall blot them out with the bitter water. [24] And he shall cause the woman to drink the bitter water that causeth the curse; (and the water that causeth the curse shall enter into her, and become bitter.) [25] Then the priest shall take the jealousy offering out of the woman's hand, and shall [p]wave the offering before the Lord, and offer it upon the altar. [26] And [q]the priest shall take a handful of the offering, *even* the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. [27] And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot; and the woman [r]shall be a curse among her people. [28] And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. [29] This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled; [30] or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law. [31] Then shall the man be guiltless from iniquity, and this woman [s]shall bear her iniquity."

Num. vi.

[1] And the Lord spake unto Moses, saying, [2] "Speak unto the children of Israel, and say unto them, When either man or woman shall *separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; [3] he [t]shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. [4] All the days of his †separation shall he eat nothing that is made of the ‡vine tree, from the kernels even to the husk. [5] All the days of the vow of his separation there shall no [u]razor come upon his head; until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. [6] All the days that he separateth himself unto the Lord [v]he shall come at no dead body. [7] He [w]shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the *consecration of his God is upon his head. [8] All the days of his separation he is holy unto the Lord. [9] And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall [x]shave his head in the day of his cleansing, on the seventh day shall he shave it. [10] And [y]on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation; [11] and the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. [12] And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb

† Or, *being in the power of thy husband.* Ro. 7. 2. Heb. *under thy husband.*
[l] Jos. 6. 26. 1 Sa. 14. 24. Ne. 10. 29.
[m] Je. 29. 22.
‡ Heb. *fall.*
[n] Ps. 109. 18.
[o] De. 27. 15.
[p] Le. 8. 27.
[q] Le. 2. 2, 9.
[r] De. 28. 37. Ps. 83. 9, 11. Je. 24. 9. & 29. 18, 22. & 42. 18. Ze. 8. 13.
[s] Le. 20. 17, 19, 20.
* Or, *make themselves Nazarites.* Le. 27. 2. Ju. 13. 5. Ac. 21. 23. Ro. 1. 1.
[t] Am. 2. 12. Lu. 1. 15.
† Or, *Nazariteship.*
‡ Heb. *vine of the wine.*
[u] Ju. 13. 5. & 16. 17. 1 Sa. 1. 11.
[v] Le. 21. 11. Nu. 19. 11, 16.
[w] Le. 21, 2, 11. Nu. 9. 6.
* Heb. *separation.*
[x] Ac. 18. 18. & 21. 24.
[y] Le. 5. 7. & 14. 22. & 15. 14, 29.

of the first year [z]for a trespass offering; but the days that were before shall †be lost, because his separation was defiled.

[13] "And this is the law of the Nazarite, [a]when the days of his separation are fulfilled. He shall be brought unto the door of the tabernacle of the congregation; [14] and he shall offer his offering unto the Lord, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish [b]for a sin offering, and one ram without blemish [c]for peace offerings, [15] and a basket of unleavened bread, [d]cakes of fine flour mingled with oil, and wafers of unleavened bread [e]anointed with oil, and their meat offering, and their [f]drink offerings. [16] And the priest shall bring them before the Lord, and shall offer his sin offering, and his burnt offering. [17] And he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread; the priest shall offer also his meat offering, and his drink offering. [18] And [g]the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. [19] And the priest shall take the [h]sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and [i]shall put them upon the hands of the Nazarite, after the hair of his separation is shaven. [20] And the priest shall wave them for a wave offering before the Lord; [j]this is holy for the priest, with the wave breast and heave shoulder, and after that the Nazarite may drink wine. [21] This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, besides that that his hand shall get; according to the vow which he vowed, so he must do after the law of his separation."

[22] And the Lord spake unto Moses, saying, [23] "Speak unto Aaron and unto his sons, saying, On this wise [k]ye shall bless the children of Israel, saying unto them,—

[24] The Lord bless thee and [l]keep thee!
[25] The Lord [m]make his face shine upon thee,
And [n]be gracious unto thee!
[26] The [o]Lord lift up his countenance upon thee,
And [p]give thee peace!

[27] And [q]they shall put my Name upon the children of Israel; [r]and I will bless them."

z Le. 5. 6.
† Heb. *fall.*
a Ac. 21. 26.
b Le. 4. 2, 27, 32.
c Le. 3. 6.
d Le. 2. 4.
e Ex. 29. 2.
f Nu. 15. 5, 7, 10.
g Ac. 21. 24.
h 1 Sa. 2 15.
i Ex. 29. 23, 24.
j Ex. 29. 27, 28.
k Le. 9. 22. 1 Ch. 23. 13.
l Ps. 121. 7. John 17. 11.
m Ps. 31. 16. & 67. 1. & 80. 3. 7, 19. & 119. 135. Da. 9. 17.
n Ge. 43. 29.
o Ps. 4. 6.
p Jo. 14. 27. 2 Thes. 3. 16.
q De. 28. 10. 2 Ch. 7. 14. Is. 43. 7. Da. 9. 18, 19.
r Ps. 115. 12.

SECT. XLVI.
A. M. 2514.
B. C. 1490.
Hales, 1647.
Sinai.

Section XLVI.—*The Dedication of the Tabernacle and the Altar;—The Offerings.*

Num. vii.

[1] And it came to pass on the day that Moses had fully [a]set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; [2] that [b]the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, *and were over them that were numbered, offered. [3] And they brought their offering before the Lord, six covered wagons, and twelve oxen, (a wagon for two of the princes, and for each one an ox;) and they brought them before the tabernacle. [4] And the Lord spake unto Moses, saying, [5] "Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service." [6] And Moses took the wagons and the oxen, and gave them unto the Levites. [7] Two wagons and four oxen [c]he gave unto the sons of Gershon, according to their service. [8] And [d]four wagons and eight oxen he gave unto the sons of Merari, according unto their service, [e]under the hand of Ithamar the son of Aaron the

a Ex. 40. 18. Le. 8. 10, 11.
b Nu. 1. 4, &c.
* Heb. *who stood.*
c Nu. 4. 25.
d Nu. 4. 31.
e Nu. 4. 28, 33.

[f] Nu. 4. 15.
[g] Nu. 4. 6, 8, 10, 12, 14. 2 Sa. 6. 13.

priest. [9] But unto the sons of Kohath he gave none; because [f]the service of the sanctuary belonging unto them [g]was that they should bear upon their shoulders.

[h] See De. 20. 5. 1 Ki. 8. 63. 2 Ch. 7. 5, 9. Ezra 6. 16. Ne. 12. 27. Ps. 30. title.

[10] And the princes offered for [h]dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar. [11] And the Lord said unto Moses, "They shall offer their offering, each prince on his day, for the dedicating of the altar."

[i] Nu. 2. 3.
[j] Ex. 30. 13.
[k] Le. 2. 1.
[l] Ex. 30. 34.
[m] Le. 1. 2.
[n] Le. 4. 23.
[o] Le. 3. 1.

[12] And he that offered his offering the first day was [i]Nahshon the son of Amminadab, of the tribe of Judah. [13] And his offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after [j]the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a [k]meat offering; [14] one spoon of ten shekels of gold, full of [l]incense; [15] one [m]young bullock, one ram, one lamb of the first year, for a burnt offering; [16] one kid of the goats for a [n]sin offering; [17] and for [o]a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Nahshon the son of Amminadab.

[18] On the second day Nethaneel the son of Zuar, prince of Issachar, did offer. [19] He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering; [20] one spoon of gold of ten shekels, full of incense; [21] one young bullock, one ram, one lamb of the first year, for a burnt offering; [22] one kid of the goats for a sin offering; [23] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Nethaneel the son of Zuar.

[24] On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer. [25] His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering; [26] one golden spoon of ten shekels, full of incense; [27] one young bullock, one ram, one lamb of the first year, for a burnt offering; [28] one kid of the goats for a sin offering; [29] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Eliab the son of Helon.

[30] On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer. [31] His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering; [32] one golden spoon of ten shekels, full of incense; [33] one young bullock, one ram, one lamb of the first year, for a burnt offering; [34] one kid of the goats for a sin offering; [35] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Elizur the son of Shedeur.

[36] On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer. [37] His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering; [38] one golden spoon of ten shekels, full of incense; [39] one young bullock, one ram, one lamb of the first year, for a burnt offering; [40] one kid of the goats for a sin offering; [41] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Shelumiel the son of Zurishaddai.

[42] On the sixth day Eliasaph the son of Deuel, prince of the children

of Gad, offered. [43] His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering; [44] one golden spoon of ten shekels, full of incense; [45] one young bullock, one ram, one lamb of the first year, for a burnt offering; [46] one kid of the goats for a sin offering; [47] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Eliasaph the son of Deuel.

[48] On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered. [49] His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering; [50] one golden spoon of ten shekels, full of incense; [51] one young bullock, one ram, one lamb of the first year, for a burnt offering; [52] one kid of the goats for a sin offering; [53] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Elishama the son of Ammihud.

[54] On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh. [55] His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering; [56] one golden spoon of ten shekels, full of incense; [57] one young bullock, one ram, one lamb of the first year, for a burnt offering; [58] one kid of the goats for a sin offering; [59] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Gamaliel the son of Pedahzur.

[60] On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, offered. [61] His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering; [62] one golden spoon of ten shekels, full of incense; [63] one young bullock, one ram, one lamb of the first year, for a burnt offering; [64] one kid of the goats for a sin offering; [65] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Abidan the son of Gideoni.

[66] On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered. [67] His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering; [68] one golden spoon of ten shekels, full of incense; [69] one young bullock, one ram, one lamb of the first year, for a burnt offering; [70] one kid of the goats for a sin offering; [71] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Ahiezer the son of Ammishaddai.

[72] On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered. [73] His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering; [74] one golden spoon of ten shekels, full of incense; [75] one young bullock, one ram, one lamb of the first year, for a burnt offering; [76] one kid of the goats for a sin offering; [77] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Pagiel the son of Ocran.

[78] On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered. [79] His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering; [80] one golden spoon of ten shekels, full of incense; [81] one young bullock, one ram, one lamb of the first year, for a burnt offering; [82] one kid of the goats for a sin offering; [83] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year; this was the offering of Ahira the son of Enan.

[84] This was the Dedication of the Altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold; [85] each charger of silver weighing an hundred and thirty shekels, each bowl seventy; all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary. [86] The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels. [87] All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering; and the kids of the goats for sin offering twelve. [88] And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the Dedication of the Altar, after that it was anointed.

[89] And when Moses was gone into the tabernacle of the congregation [p]to speak with †Him, then he heard [q]the voice of One speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubim; and He spake unto him.

[p] Nu. 12. 8. Ex. 33. 9, 11.
† That is, *God.*
[q] Ex. 25. 22.

SECT. XLVII.

A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECT. XLVII.—*Order of the Lamps;—Consecration of the Levites—their Age and Time of Service.*

NUM. viii.

[1] AND the LORD spake unto Moses, saying, [2] "Speak unto Aaron, and say unto him, When thou [a]lightest the lamps, the seven lamps shall give light over against the candlestick." [3] And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses. [4] And [b]this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was [c]beaten work: [d]according unto the pattern which the LORD had showed Moses, so he made the candlestick.

[a] Ex. 25. 37. & 40. 25.
[b] Ex. 25. 31.
[c] Ex. 95. 18.
[d] Ex. 25. 40.

[5] And the LORD spake unto Moses, saying, [6] "Take the Levites from among the children of Israel, and cleanse them. [7] And thus shalt thou do unto them, to cleanse them:—Sprinkle [e]water of purifying upon them, and *let them shave all their flesh, and let them wash their clothes, and so make themselves clean. [8] Then let them take a young bullock with [f]his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. [9] And [g]thou shalt bring the Levites before the tabernacle of the congregation; [h]and thou shalt gather the whole assembly of the children of Israel together; [10] and thou shalt bring the Levites before the LORD; and the children of Israel [i]shall put their hands upon the Levites. [11] And Aaron shall †offer the Levites before the LORD for an ‡offering of the children of Israel, *that they may execute the service of the LORD. [12] And [j]the Levites shall lay their hands upon the heads of the bullocks; and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites.

[e] Nu. 19. 9, 17, 18.
* Heb. *let them cause a razor to pass over, &c.* Le. 14. 8, 9.
[f] Le. 2. 1.
[g] See Ex. 29. 4. & 40. 12.
[h] Le. 8. 3.
[i] Le. 1. 4.
† Heb. *wave.*
‡ Heb. *wave offering.*
* Heb. *they may be to execute, &c.*
[j] Ex. 29. 10.

[13] "And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD. [14] Thus shalt thou sep-

arate the Levites from among the children of Israel; and the Levites shall be [k]mine. [15] And after that shall the Levites go in to do the service of the tabernacle of the congregation; and thou shalt cleanse them, and offer them for an offering. [16] For they are wholly given unto me from among the children of Israel; [l]instead of such as open every womb, *even* instead of the firstborn of all the children of Israel have I taken them unto me. [17] For [m]all the firstborn of the children of Israel are mine, both man and beast; on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. [18] And I have taken the Levites for all the firstborn of the children of Israel. [19] And [n]I have given the Levites as †a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; [o]that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary."

[20] And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them. [21] And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them. [22] And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons; as the LORD had commanded Moses concerning the Levites, so did they unto them.

[23] And the LORD spake unto Moses, saying, [24] "This is it that belongeth unto the Levites: [p]from twenty and five years old and upward they shall go in ‡to wait upon the service of the tabernacle of the congregation. [25] And from the age of fifty years they shall *cease waiting upon the service thereof, and shall serve no more; [26] but shall minister with their brethren in the tabernacle of the congregation, [q]to keep the charge, and shall do no service. Thus shalt thou do unto the Levites, touching their charge."

k Nu. 3. 45. & 16. 9.
l Nu. 3. 12, 45.
m Ex. 13. 2.
n Nu. 3. 9.
† Heb. *given.*
o Nu. 1. 53. & 16. 46. & 18. 5. 2 Ch. 26. 16.
p See Nu. 4. 3. 1 Ch. 23. 3, 24, 27.
‡ Heb. *to war the warfare of, &c.* 1 Tim. 1. 18.
* Heb. *return from the warfare of the service.*
q Nu. 1. 53.

SECT. XLVIII.

A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XLVIII.—*The Making and Use of the Silver Trumpets.*

NUM. X. 1–10.

[1] AND the LORD spake unto Moses, saying, [2] "Make thee two trumpets of silver, (of a whole piece shalt thou make them;) that thou mayest use them for the [a]calling of the assembly, and for the journeying of the camps. [3] And when [b]they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. [4] And if they blow but with one trumpet, then the princes, which are [c]heads of the thousands of Israel, shall gather themselves unto thee. [5] When ye blow an alarm, then [d]the camps that lie on the east parts shall go forward. [6] When ye blow an alarm the second time, then the camps that lie [e]on the south side shall take their journey; they shall blow an alarm for their journeys. [7] But when the congregation is to be gathered together, ye shall blow, but ye shall not [f]sound an alarm. [8] And [g]the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. [9] And [h]if ye go to war in your land against the enemy that [i]oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be [j]remembered before the LORD your God, and ye shall be saved from your enemies. [10] Also [k]in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God."

a Is. 1. 13.
b Jer. 4. 5. Joel 2. 15.
c Ex. 18. 21. Nu. 1. 16. & 7. 2.
d Nu. 2. 3.
e Nu. 2. 10.
f Joel 2. 1.
g Nu. 31. 6. Jos. 6. 4. 1 Ch. 15. 24. 2 Ch. 13. 12.
h Nu. 31. 6. Jos. 6 5. 2 Ch. 13. 14.
i Ju. 2. 18. & 4. 3. & 6. 9. & 10. 8, 12. 1 Sa. 10. 18. Ps. 106. 42.
j Gen. 8. 1. Ps. 106. 4.
k Nu. 29. 1. Le. 23. 24. 1 Ch. 15. 24. 2 Ch. 5. 12. & 7. 6. & 29. 26. Ezra 3. 10. Neh. 12. 35. Ps. 81. 3.

A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai.

SECTION XLIX.—*Arrival of Jethro, with Moses' Wife and Sons;—Institution of the Sanhedrin.*(25)

EXOD. xviii. 1–26.

[1] WHEN [a]Jethro, the priest of Midian, Moses' father-in-law, heard of all that [b]God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; [2] then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, [c]after he had sent her back, [3] and her [d]two sons; of which the name of the one was *Gershom; for he said, "I have been an alien in a strange land;" [4] and the name of the other was †Eliezer; "For the God of my father," said he, "was my help, and delivered me from the sword of Pharaoh." [5] And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at [e]the mount of God. [6] And he said unto Moses, "I, thy father-in-law Jethro, am come unto thee, and thy wife, and her two sons with her."

[7] And Moses [f]went out to meet his father-in-law, and did obeisance, and [g]kissed him; and they asked each other of their ‡welfare, and they came into the tent. [8] And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had *come upon them by the way, and how the LORD [h]delivered them. [9] And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. [10] And Jethro said, "Blessed [i]be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. [11] Now I know that the LORD is [j]greater than all gods; [k]for in the thing wherein they dealt [l]proudly He was above them!" [12] And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law [m]before God.

[13] And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the evening. [14] And when Moses' father-in-law saw all that he did to the people, he said, "What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?" [15] And Moses said unto his father-in-law, "Because [n]the people come unto me to inquire of God; [16] when they have [o]a matter, they come unto me, and I judge between †one and another, and I do [p]make them know the statutes of God, and his laws." [17] And Moses' father-in-law said unto him, "The thing that thou doest is not good. [18] ‡Thou wilt surely wear away, both thou, and this people that is with thee; for this thing is too heavy for thee, [q]thou art not able to perform it thyself alone. [19] Hearken now unto my voice, I will give thee counsel, and [r]God shall be with thee. Be thou [s]for the people to Godward, that thou mayest [t]bring the causes unto God; [20] and thou shalt [u]teach them ordinances and laws, and shalt show them [v]the way wherein they must walk, and [w]the work that they must do. [21] Moreover thou shalt provide out of all the people [x]able men, such as [y]fear God, [z]men of truth, [a]hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. [22] And let them judge the people at all seasons; [b]and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, [c]and they shall

a See Ex. 2. 16, 18.
b Ps. 44. 1. & 77. 14, 15. & 78. 4. & 105. 5, 43. & 106. 2, 8.
c Ex. 4. 26.
d Ac. 7. 29.
* That is, *a stranger there*. Ex. 2. 22.
† That is, *my God is a help*.
e Ex. 3. 1, 12.
f Ge. 14. 17. & 18. 2. & 19. 1. 1 Ki. 2. 19.
g Ge. 29. 13. & 33. 4.
‡ Heb. *peace*. Ge. 43. 27. 2 Sa. 11. 7.
* Heb. *found them*. Ge. 44. 34. Nu. 20. 14.
h Ps. 78. 42. & 81. 7. & 106. 10. & 107. 2.
i See Ge. 14. 20.
j 2 Ch. 2. 5. Ps. 95. 3. & 97. 9. & 135. 5.
k Ex. 1. 10, 16, 22. & 5. 2, 7. & 14. 8, 18.
l 1 Sa. 2. 3. Ne. 9. 10, 16, 29. Job 40. 11, 12. Ps. 31. 23. & 119. 21. Lu. 1. 51.
m De. 12. 7. 1 Ch. 29. 22. 1 Co. 10. 18, 21, 31.
n Le. 24. 12.
o Ex. 23. 7. De. 17. 8. 2 Sa. 15. 3. Ac. 18. 15. 1 Co. 6. 1.
† Heb. *a man and his fellow*.
p Le. 24. 15. Nu. 15. 35.
‡ Heb. *Fading thou wilt fade*.
q Nu. 11. 14, 17. De. 1. 9, 12.
r Ex. 3. 12.
s Ex. 4. 16. & 20. 19. De. 5. 5.
t Nu. 27. 5.
u De. 4. 1, 5. & 5. 1. & 6. 1, 2. & 7. 11.
v Ps. 143. 8.
w De. 1. 18.
x De. 1. 15, 16. 2 Ch. 19. 5–10. Ac. 6. 3.
y Ge. 42. 18.
z Ez. 18. 8.
a De. 16. 19.
b Le. 24. 11. Nu. 15. 33. & 27. 2. & 36. 1. De. 1. 17. & 17. 8.
c Nu. 11. 17.

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(25) Both Horsley and Lightfoot concur in placing the account of the arrival of Jethro in this part of the narrative. Vide Horsley's *Biblical Criticisms*, vol. i. p. 98; Lightfoot, vol. i. p. 33; see also Simon's *Critical History of the Old Testament*, vol. i. book i. chap. v.

bear the burden with thee. [23] If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to [d]their place in peace."

[24] So Moses hearkened to the voice of his father-in-law, and did all that he had said. [25] And [e]Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. [26] And they judged the people at all seasons; the [f]hard causes they brought unto Moses, but every small matter they judged themselves.

d Ge. 18. 33. Ex. 16. 29. 2 Sa. 19. 39.
e De. 1. 15. Ac. 6. 5.
f Job 29. 16.

SECT. L.

A. M. 2514.
B. C. 1490.
HALES, 1647.
Sinai to Kibroth-hattaavah.

SECTION L.——*Manner in which the Cloud guided the People;—The Twelfth Journey—From Sinai to Kibroth-hattaavah;—Order of the March;—Moses' Blessing.*

NUM. ix. 15, *to the end,* x. 11–28, 33, *to the end, and* xxxiii. 16.

Num. ix. 15, *to the end.*

[15] AND [a]on the day that the tabernacle was reared up the cloud covered the tabernacle (namely, the tent of the testimony); and [b]at even there was upon the tabernacle, as it were, the appearance of fire, until the morning. [16] So it was always; the cloud covered it by day, and the appearance of fire by night. [17] And when the cloud [c]was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. [18] At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched; [d]as long as the cloud abode upon the tabernacle they rested in their tents. [19] And when the cloud *tarried long upon the tabernacle many days, then the children of Israel [e]kept the charge of the LORD, and journeyed not. [20] And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. [21] And so it was, when the cloud †abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed; whether it was by day or by night that the cloud was taken up, they journeyed. [22] Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [f]abode in their tents, and journeyed not; but when it was taken up, they journeyed. [23] At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed; they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

a Ex. 40. 34. Ne. 9. 12, 19. Ps. 78. 14.
b See Ex. 13. 21.
c Ex. 40. 36. Nu. 10. 11, 33, 34. Ps. 80. 1.
d 1 Co. 10. 1.
* Heb. *prolonged.*
e Nu. 1. 53. & 3. 8.
† Heb. *was.*
f Ex. 40. 36, 37.

Num. x. 11–28, 33, *to end.*

[11] And it came to pass on the twentieth day of the second month, in the second year, that the cloud [g]was taken up from off the tabernacle of the testimony. [12] And the children of Israel took [h]their journeys out of the [i]wilderness of Sinai; and the cloud rested in the [j]wilderness of Paran. [13] And they first took their journey [k]according to the commandment of the LORD by the hand of Moses.

[14] In [l]the first place went the standard of the camp of the children of Judah according to their armies; and over his host was [m]Nahshon the son of Amminadab. [15] And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar. [16] And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. [17] And [n]the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, [o]bearing the tabernacle.

[18] And [p]the standard of the camp of Reuben set forward according to their armies; and over his host was Elizur the son of Shedeur. [19] And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. [20] And over the host of the tribe of the children

g Nu. 9. 17.
h Ex. 40. 36. Nu. 2. 9, 16, 24, 31.
i Ex. 19. 1. Nu. 1. 1. & 9. 5.
j Ge. 21. 21. Nu. 12. 16. & 13. 3, 26. De. 1. 1.
k Nu. 2. 34.
l Nu. 2. 3, 9.
m Nu. 1. 7.
n Nu. 1. 51.
o Nu. 4. 24, 31. & 7. 6–8.
p Nu. 2. 10, 16.

of Gad was Eliasaph the son of Deuel. [21] And the Kohathites set forward, bearing the [q]sanctuary; and ‡the other did set up the tabernacle against they came.

[22] And [r]the standard of the camp of the children of Ephraim set forward according to their armies; and over his host was Elishama the son of Ammihud. [23] And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. [24] And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni.

[25] And [s]the standard of the camp of the children of Dan set forward, which was the rereward of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai. [26] And over the host of the tribe of the children of Asher was Pagiel the son of Ocran. [27] And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. [28] *Thus were the journeyings of the children of Israel according to their armies, when they set forward.

[33] And they departed from [t]the mount of the LORD three days' journey; and the ark of the covenant of the LORD [u]went before them in the three days' journey, to search out a resting place for them. [34] And [v]the cloud of the LORD was upon them by day, when they went out of the camp. [35] And it came to pass, when the ark set forward, that Moses said,—

"Rise [w]up, LORD! and let thine enemies be scattered;
And let them that hate thee flee before thee."

[36] And when it rested, he said,—

"Return, O LORD! unto the †many thousands of Israel."

q Nu. 4. 4, 15.
‡ That is, *the Gershonites and the Merarites*: see ver. 17. Nu. 1. 51.
r Nu. 2. 18, 24.
s Nu. 2. 25, 31. Jos. 6. 9.
* Heb. *These.* Nu. 2. 34.
t See Ex. 3. 1.
u De. 1. 33. Jos. 3. 3, 4, 6. Ps. 132. 8. Je. 31. 2. Ez. 20. 6.
v See Ex. 13. 21.
w Ps. 68. 1, 2. & 132. 8.
† Heb. *ten thousand thousands.*

SECT. LI.
A. M. 2514.
B. C. 1490.
HALES, 1647.
Kibroth-hattaavah.

NUM. xxxiii. 16. And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

SECTION LI.—*Jethro returns to Midian.*

NUM. x. 29–32.—EXOD. xviii. 27.

[29] AND Moses said unto Hobab, the son of [a]Raguel, the Midianite, Moses' father-in-law, "We are journeying unto the place of which the LORD [b]said, 'I will give it you;' come thou with us, and [c]we will do thee good, for [d]the LORD hath spoken good concerning Israel." [30] And he said unto him, "I will not go; but I will depart to mine own land, and to my kindred." [31] And he said, "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [e]instead of eyes. [32] And it shall be, if thou go with us, yea, it shall be, that [f]what goodness the LORD shall do unto us, the same will we do unto thee."

[27] And Moses let his father-in-law depart; and he went his way into his own land. EXOD. xviii. 27.

a See Ex. 2. 18.
b Ge. 12. 7.
c Ju. 1. 16. & 4. 11.
d Ge. 32. 12. Ex. 3. 8. & 6. 7, 8.
e Job 29. 15.
f Ju. 1. 16.

SECT. LII.
A. M. 2514.
B. C. 1490.
HALES, 1647.
Kibroth-hattaavah.

SECTION LII.—*The Burning at Taberah;—The People murmur for Flesh.*

NUM. xi. 1–34.

The burning at Taberah quenched by Moses' prayer. 4 *The people lust for flesh, and loathe manna.* 10 *Moses complaineth of his charge.* 16 *God divideth his burden unto seventy elders.* 31 *Quails are given in wrath at Kibroth-hattaavah.*

[1] AND when the people *complained, †it displeased the LORD. And the LORD heard it, [a]and his anger was kindled, and the [b]fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp. [2] And the people cried unto Moses; and when Moses [c]prayed unto the LORD, the fire ‡was quenched. [3] And he called the name of the place *Taberah; because the fire of the LORD burnt among them.

[4] And the [d]mixed multitude that was among them †fell a lusting: and the children of Israel also ‡wept again, and said, "Who [e]shall give us flesh to eat? [5] We [f]remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; [6] but now [g]our soul is dried away, there is nothing at all, besides this manna, before our eyes." [7] And [h]the manna

* Or, *were as it were complainers.*
† Heb. *it was evil in the ears of, &c.*
a Ps. 78. 21.
b Le. 10. 2. Nu. 16. 35. 2 Ki. 1. 12. Ps. 106. 18.
c Ja. 5. 16.
‡ Heb. *sunk.*
* That is, *A burning.* De. 9. 22.
d As Ex. 12. 38.
† Heb. *lusted a lust.*
‡ Heb. *returned and wept.*
e Ps. 78. 18. & 106. 14. 1 Co. 10. 6.
f Ex. 16. 3.
g Nu. 21. 5.
h Ex. 16. 14, 31.

was as coriander seed, and the *color thereof as the color of bdellium. [8] And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil. [9] And when the dew fell upon the camp in the night, the manna fell upon it.

[10] Then Moses heard the people weep throughout their families, every man in the door of his tent. And [i]the anger of the Lord was kindled greatly; Moses also was displeased. [11] And [j]Moses said unto the Lord, "Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? [12] Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [k]Carry them in thy bosom, as a [l]nursing father beareth the sucking child, unto the land which thou [m]swarest unto their fathers? [13] Whence [n]should I have flesh to give unto all this people? for they weep unto me, saying, 'Give us flesh, that we may eat.' [14] I [o]am not able to bear all this people alone, because it is too heavy for me. [15] And if thou deal thus with me, [p]kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not [q]see my wretchedness."

[16] And the Lord said unto Moses, "Gather unto me [r]seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and [s]officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. [17] And I will [t]come down and talk with thee there; and [u]I will take of the Spirit which is upon thee, and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone. [18] And say thou unto the people, [v]Sanctify yourselves against to-morrow, and ye shall eat flesh; for ye have wept [w]in the ears of the Lord, saying, 'Who shall give us flesh to eat? [x]for it was well with us in Egypt;' therefore the Lord will give you flesh, and ye shall eat. [19] Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, [20] but even a †whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which is among you, and have wept before him, saying, 'Why [y]came we forth out of Egypt?'"

[21] And Moses said, "The [z]people among whom I am, are six hundred thousand footmen; and thou hast said, 'I will give them flesh, that they may eat a whole month.' [22] Shall [a]the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?" [23] And the Lord said unto Moses, "Is [b]the Lord's hand waxed short? thou shalt see now whether [c]my word shall come to pass unto thee or not."

[24] And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. [25] And the Lord [d]came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, [e]when the Spirit rested upon them, [f]they prophesied, and did not cease. [26] But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad; and the Spirit rested upon them, and they were of them that were written, but [g]went not out unto the tabernacle, and they prophesied in the camp. [27] And there ran a young man, and told Moses, and said, "Eldad and Medad do prophesy in the camp." [28] And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, "My lord Moses, [h]forbid them!" [29] And Moses said unto him, "Enviest thou for my sake? [i]would God that all the Lord's people were prophets, and that

* Heb. *eye of it as the eye of.*

[i] Ps. 78. 21.

[j] De. 1. 12.

[k] Is. 40. 11.

[l] Is. 49. 23. 1 Thes. 2. 7.

[m] Ge. 26. 3. & 50. 24. Ex. 13. 5.

[n] Mat. 15. 33.

[o] Ex. 18. 18.

[p] See 1 Ki. 19. 4. Jonah 4. 3.

[q] Zep. 3. 15.

[r] See Ex. 24. 1, 9.

[s] De. 16. 18.

[t] Ge. 11. 5. & 18. 21. Ex. 19. 20.

[u] 1 Sa. 10. 6. 2 Ki. 2. 15. Ne. 9. 20. Is. 44. 3. Joel 2. 28.

[v] Ex. 19. 10.

[w] Ex. 16. 7.

[x] Ac. 7. 39.

† Heb. *month of days.* Ps. 78. 29. & 106. 15.

[y] Nu. 21. 5.

[z] Ge. 12. 2. Ex. 12. 37. & 38. 26. Nu. 1. 46.

[a] See 2 Ki. 7. 2. Mat. 15. 33. Jo. 6. 7, 9.

[b] Is. 50. 2. & 59. 1.

[c] Nu. 23. 19. Ez. 12. 25. & 24. 14.

[d] Nu. 12. 5.

[e] See 2 Ki. 2. 15.

[f] See 1 Sa. 10. 5, 6, 10. & 19. 20, 21, 23. Joel 2. 29. Ac. 2. 17, 18. 1 Co. 14. 1, &c.

[g] See 1 Sa. 20. 26. Je. 36. 5.

[h] See Ma. 9. 38. John 3. 26.

[i] 1 Co. 14. 5.

the Lord would put his Spirit upon them!" [30] And Moses gat him into the camp, he and the elders of Israel.

[31] And there went forth a [j]wind from the Lord, and brought quails from the sea, and let them fall by the camp, ‡as it were, a day's journey on this side, and, as it were, a day's journey on the other side, round about the camp, and, as it were, two cubits high upon the face of the earth. [32] And the people stood up all that day, and all that night, and all the next day, and they gathered the quails, (he that gathered least gathered ten [k]homers;) and they spread them all abroad for themselves round about the camp. [33] And while the [l]flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. [34] And he called the name of that place *Kibroth-hattaavah; because there they buried the people that lusted.

[j] Ex. 16. 13. Ps. 78. 26–28. & 105. 40.
‡ Heb. *as it were the way of a day.*
[k] Ex. 16. 36. Ez. 45. 11.
[l] Job 20. 23. Ps. 78. 30, 31.
* That is, *The graves of lust.* De. 9. 22.

SECT. LIII.
A. M. 2514.
B. C. 1490.
Hales, 1647.
Hazeroth.

Section LIII.—*The Thirteenth Journey—From Kibroth-hattaavah to Hazeroth;—Leprosy of Miriam.*

Num. xi. 35, xii. 1–15, *and* xxxiii. 17.

[35] And the people journeyed from Kibroth-hattaavah unto Hazeroth; and *abode at Hazeroth.

Num. xii. 1–15.

[1] And Miriam and Aaron spake against Moses because of the †Ethiopian woman whom he had married, (for he had ‡married an Ethiopian woman); [2] and they said, "Hath the Lord indeed spoken only by Moses? [a]hath he not spoken also by us?" And the Lord [b]heard it; [3] (Now the man Moses was very meek, above all the men which were upon the face of the earth); [4] and [c]the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, "Come out ye three unto the tabernacle of the congregation." And they three came out. [5] And [d]the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth. [6] And he said, "Hear now my words. If there be a prophet among you, I the Lord will make myself known unto him [e]in a vision, and will speak unto him [f]in a dream. [7] My servant Moses is not so, [g]who is faithful in all [h]my house. [8] With him will I speak [i]mouth to mouth, even [j]apparently, and not in dark speeches; and [k]the similitude of the Lord shall he behold—wherefore then [l]were ye not afraid to speak against my servant Moses?" [9] And the anger of the Lord was kindled against them; and he departed. [10] And the cloud departed from off the tabernacle; and, [m]behold, Miriam became [n]leprous, white as snow! and Aaron looked upon Miriam, and, behold, she was leprous! [11] And Aaron said unto Moses, "Alas! my lord, I beseech thee, [o]lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. [12] Let her not be [p]as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb." [13] And Moses cried unto the Lord, saying, "Heal [q]her now, O God, I beseech thee!"

[14] And the Lord said unto Moses, "If [r]her father had but spit in her face, should she not be ashamed seven days? let her be [s]shut out from the camp seven days, and after that let her be received in again." [15] And [t]Miriam was shut out from the camp seven days; and the people journeyed not till Miriam was brought in again.

* Heb. *they were in, &c.*
† Or, *Cushite.*
‡ Heb. *taken.* Ex. 2. 21.
[a] Ex. 15. 20. Mic. 6. 4.
[b] Ge. 29. 33. Nu. 11. 1. 2 Ki. 19. 4. Is. 37. 4. Ez. 35. 12, 13.
[c] Ps. 76. 9.
[d] Nu. 11. 25.
[e] Ge. 15. 1.
[f] Ge. 31. 10, 11. 1 Ki. 3. 5. Mat. 1. 20.
[g] He. 3. 2, 5.
[h] 1 Ti. 3. 15.
[i] Ex. 33. 11. De. 34. 10.
[j] 1 Co. 13. 12.
[k] Ex. 33. 19.
[l] 2 Pe. 2. 10. Jude 8.
[m] De. 24. 9.
[n] See Ex. 4. 6.
[o] 2 Sa. 19. 19. & 24. 10. Pr. 30. 32.
[p] Ps. 88. 4.
[q] See Ex. 4. 7.
[r] See Heb. 12. 9.
[s] Le. 13. 46. Nu. 5. 2, 3.
[t] De. 24. 9. 2 Ch. 26. 20, 21.

Num. xxxiii. 17. And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

SECT. LIV.
A. M. 2515.
B. C. 1489.
Hales, 1646.
Rithmah.

Section LIV.—*The Fourteenth Journey—From Hazeroth to Rithmah;—The Spies sent out.*

Num. xii. 16, xiii., xiv., *and* xxxiii. 18, *and* Psalm xc.

The names of the men who were sent to search the land. 17 *Their instructions.* 21 *Their acts.* 26 *Their relation.* — Chap. xiv. 1 *The people murmur at the news.* 6 *Joshua and Caleb labor to still them.* 11 *God threateneth them.* 13 *Moses persuadeth God, and obtaineth pardon.* 26 *The murmurers are deprived of entering into the land.* 36 *The men who raised the evil report die by a plague.* 40 *The people that would invade the land against the will of God are smitten.*

[16] And afterward the people removed from [a]Hazeroth, and pitched in the wilderness of Paran.

Num. xiii.

[1] And the Lord spake unto Moses, saying, [2] "Send [b]thou men, that they may search the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a ruler among them." [3] And Moses, by the commandment of the Lord, sent them [c]from the wilderness of Paran; all those men were heads of the children of Israel.

[4] And these were their names:—of the tribe of Reuben, Shammua the son of Zaccur; [5] of the tribe of Simeon, Shaphat the son of Hori; [6] of [d]the tribe of Judah, [e]Caleb the son of Jephunneh; [7] of the tribe of Issachar, Igal the son of Joseph; [8] of the tribe of Ephraim, Oshea the son of Nun; [9] of the tribe of Benjamin, Palti the son of Raphu; [10] of the tribe of Zebulun, Gaddiel the son of Sodi; [11] of the tribe of Joseph, (namely, of the tribe of Manasseh), Gaddi the son of Susi; [12] of the tribe of Dan, Ammiel the son of Gemalli; [13] of the tribe of Asher, Sethur the son of Michael; [14] of the tribe of Naphtali, Nahbi the son of Vophsi; [15] of the tribe of Gad, Geuel the son of Machi: [16] these are the names of the men which Moses sent to spy out the land. And Moses called [f]Oshea, the son of Nun, Jehoshua.

[17] And Moses sent them to spy out the land of Canaan, and said unto them, "Get you up this way southward, and go up into [g]the mountain. [18] And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; [19] and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; [20] and what the land is, whether it be [h]fat or lean, whether there be wood therein, or not. And [i]be ye of good courage, and bring of the fruit of the land." Now the time was the time of the first ripe grapes.

[21] So they went up, and searched the land [j]from the wilderness of Zin unto [k]Rehob, as men come to Hamath. [22] And they ascended by the south, and came unto Hebron: where [l]Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now [m]Hebron was built seven years before [n]Zoan in Egypt.) [23] And [o]they came unto the *brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. [24] The place was called the †brook ‡Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. [25] And they returned from searching of the land after forty days.

[26] And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel unto the wilderness of Paran, to [p]Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. [27] And they told him, and said, "We came unto the land whither thou sentest us, and surely it floweth with [q]milk and honey; [r]and this is the fruit of it. [28] Nevertheless [s]the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. [29] The [t]Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the moun-

[a] See Nu. 11. 35. & 33. 18.
[b] Nu. 32. 8. De. 1. 22.
[c] Nu. 12. 16. De. 1. 19. & 9. 23.
[d] Nu. 34. 19. 1 Ch. 4. 15.
[e] Nu. 14. 6, 30. Jos. 14. 6, 7, 13, 14. Ju. 1. 12.
[f] Ex. 17. 9. Nu. 14. 6, 30.
[g] Ge. 14. 10. Ju. 1. 9, 19.
[h] Neh. 9. 25, 35. Ez. 34. 14.
[i] De. 31. 6, 7, 23.
[j] Nu. 34. 3. Jos. 15. 1.
[k] Jos. 19. 28.
[l] Jos. 11. 21, 22.
[m] Jos. 21. 11.
[n] Ps. 78. 12. Is. 19. 11.
[o] De. 1. 24, 25.
* Or, *valley.* Nu. 32. 9. Ju. 16. 4.
† Or, *valley.*
‡ That is, *a cluster of grapes.*
[p] Nu. 20. 1, 16.
[q] See Ex. 3. 8.
[r] De. 1. 25.
[s] De. 1. 28. & 9. 1, 2.
[t] Ex. 17. 8. Nu. 14. 43. Ju. 6. 3. 1 Sa. 14. 48. & 15. 3, &c.

tains; and the Canaanites dwell by the sea, and by the coast of Jordan." [30] And [u]Caleb stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it." [31] But [v]the men that went up with him said, "We be not able to go up against the people; for they are stronger than we." [32] And they [w]brought up an evil report of the land which they had searched unto the children of Israel, saying, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and [x]all the people that we saw in it are *men of a great stature. [33] And there we saw the giants, [y]the sons of Anak, which come of the giants; and we were in our own sight as [z]grasshoppers, and so we were [a]in their sight."

NUM. xiv.

[1] And all the congregation [b]lifted up their voice, and cried; and [c]the people wept that night. [2] And [d]all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, "Would God that we had died in the land of Egypt! or [e]would God we had died in this wilderness! [3] And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?" [4] And they said one to another, "Let [f]us make a captain, and [g]let us return into Egypt." [5] Then [h]Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

[6] And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes. [7] And they spake unto all the company of the children of Israel, saying, "The land, which we passed through to search it, is an exceeding good land. [8] If the LORD [i]delight in us, then he will bring us into this land, and give it us; [j]a land which floweth with milk and honey. [9] Only [k]rebel not ye against the LORD, [l]neither fear ye the people of the land; for [m]they are bread for us: their †defence is departed from them, [n]and the LORD is with us: fear them not." [10] But [o]all the congregation bade stone them with stones. And [p]the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

[11] And the LORD said unto Moses, "How long will this people [q]provoke me? and how long will it be ere they [r]believe me, for all the signs which I have showed among them? [12] I will smite them with the pestilence, and disinherit them, and [s]will make of thee a greater nation and mightier than they.

[13] And [t]Moses said unto the LORD, "Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them,) [14] and they will tell it to the inhabitants of this land; [u]for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that [v]thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. [15] Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, [16] Because the LORD was not [w]able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. [17] And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying, [18] 'The LORD is [x]longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, [y]visiting the iniquity of the fathers upon the children unto the third and fourth generation.' [19] Pardon, [z]I beseech thee, the iniquity of this people [a]according unto the greatness of thy mercy, and [b]as thou hast forgiven this people, from Egypt even ‡until now."

[20] And the LORD said, "I have pardoned [c]according to thy word:

u See Nu. 14. 6, 24.
v Nu. 32. 9. De. 1. 28. Jos. 14. 8.
w Nu. 14. 36, 37.
x Amos 2. 9.
* Heb. *men of statures.*
y Deut. 1. 28. & 2. 10. & 9. 2.
z Is. 40. 22.
a 1 Sa. 17. 42.
b Ge. 45. 2.
c Nu. 11. 4.
d Ex. 16. 2. & 17. 3.
e See ver. 28, 29.
f Neh. 9. 17.
g See De. 17. 16. Acts 7. 39.
h Nu. 16. 4, 22.
i De. 10. 15. 2 Sa. 15. 25, 26. 1 Ki. 10. 9. Ps. 22. 8. Is. 62. 4.
j Nu. 13 27.
k De. 9. 7, 23, 24.
l De. 7. 18. & 20. 3.
m Nu. 24. 8.
† Heb. *shadow.* Ps. 121. 5. Is. 30. 2, 3. Je. 48. 45.
n Ge. 48. 21. Ex. 33. 16. De. 20. 1, 3, 4. Jos. 1. 5. Ju. 1. 22. 2 Ch. 13. 12. Ps. 46. 7, 11. Is. 41. 10. Amos 5. 14. Ze. 8. 23.
o Ex. 17. 4.
p Ex. 16. 10. Le. 9. 23. Nu. 16. 19, 42.
q De. 9. 7, 8, 22. Ps. 95. 8. He. 3. 8, 16.
r De. 1. 32. Ps. 78. 22, 32, 42. Jo. 12. 37. He. 3. 18.
s Ex. 32. 10.
t Ex. 32. 12. Ez. 20. 9, 14.
u Ex. 15. 14. Jos. 2. 9, 10. & 5. 1.
v See Ex. 13. 21.
w De. 9. 28. Jos. 7. 9.
x See Ex. 34. 6, 7. Jonah 4. 2.
y Ex. 20. 5.
z Ex. 34. 9.
a Ps. 106. 45.
b Ps. 78. 38.
‡ Or, *hitherto.*
c Ja. 5. 16. 1 Jo. 5. 14–16.

[21] but as truly as I live, [d]all the earth shall be filled with the glory of the LORD. [22] Because [e]all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now [f]these ten times, and have not hearkened to my voice; [23] *surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: [24] but my servant [g]Caleb, because he had another spirit with him, and [h]hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. [25] (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, [i]and get you into the wilderness by the way of the Red Sea."

[26] And the LORD spake unto Moses and unto Aaron, saying, [27] "How [j]long shall I bear with this evil congregation, which murmur against me? [k]I have heard the murmurings of the children of Israel, which they murmur against me. [28] Say unto them, [l]As truly as I live, saith the LORD, [m]as ye have spoken in mine ears, so will I do to you: [29] your carcasses shall fall in this wilderness; and [n]all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, [30] doubtless ye shall not come into the land, concerning which I †sware to make you dwell therein, [o]save Caleb the son of Jephunneh, and Joshua the son of Nun. [31] But [p]your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which [q]ye have despised. [32] But as for you, [r]your carcasses, they shall fall in this wilderness. [33] And your children shall ‡wander in the wilderness [s]forty years, and [t]bear your whoredoms, until your carcasses be wasted in the wilderness. [34] After [u]the number of the days in which ye searched the land, even [v]forty days, each day for a year, shall ye bear your iniquities, even forty years, [w]and ye shall know *my breach of promise. [35] I [x]the LORD have said, I will surely do it unto all [y]this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die." [36] And [z]the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, [37] even those men that did bring up the evil report upon the land, [a]died by the plague before the LORD. [38] But [b]Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. [39] And Moses told these sayings unto all the children of Israel: [c]and the people mourned greatly.

[40] And they rose up early in the morning, and gat them up into the top of the mountain, saying, "Lo! [d]we be here, and will go up unto the place which the LORD hath promised: for we have sinned." [41] And Moses said, "Wherefore now do ye transgress [e]the commandment of the LORD? but it shall not prosper. [42] Go [f]not up, for the LORD is not among you; that ye be not smitten before your enemies. [43] For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; [g]because ye are turned away from the LORD, therefore the LORD will not be with you." [44] But [h]they presumed to go up unto the hill top; nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. [45] Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto [i]Hormah.

d Ps. 72. 19.
e De. 1. 35. Ps. 95. 11. He. 3. 17, 18.
f Gen. 31. 7.
* Heb. *if they see the land.* Nu. 32. 11. Ez. 20. 15.
g Jos. 14. 6–8.
h Nu. 32. 12.
i De. 1. 40.
j Ex. 16. 28. Mat. 17. 7.
k Ex. 16. 12.
l Nu. 26. 65. Heb. 3. 17.
m See ver. 2.
n Nu. 1. 45. & 26. 64.
† Heb. *lifted up my hand.* Ge. 14. 22.
o Nu. 26. 65. & 32. 12. De. 1. 36, 38.
p De. 1. 39.
q Ps. 106. 24.
r 1 Co. 10. 5. He. 3. 17.
‡ Or, *feed.* Nu. 32. 13. Ps. 107. 40.
s See De. 2. 14.
t Ez. 23. 35.
u Nu. 13. 25.
v Ps. 95. 10. Ez. 4. 6.
w See 1 Ki. 8. 56. Ps. 77. 8. He. 4. 1.
* Or, *altering of my purpose.*
x Nu. 23. 19.
y 1 Co. 10. 5.
z Nu. 13. 31, 32.
a 1 Co. 10. 10. He. 3. 17. Jude 5.
b Nu. 26. 65. Jos. 14. 6, 10.
c Ex. 33. 4.
d De. 1. 41.
e 2 Ch. 24. 20.
f De. 1. 42.
g 2 Ch. 15. 2.
h De. 1. 43, 44.
i Nu. 21. 3. Ju. 1. 17.

PSALM XC.

* Or, *A Prayer, being a Psalm of Moses.*
† De. 33. 1.
a De. 33. 27. Ez. 11. 16.
‡ Heb. *in generation and generation.*
b Pr. 8. 25, 26.
c Ge. 3. 19. Ec. 12. 7.
d 2 Pe. 3. 8.
* Or, *when he hath passed them.*
e Ps. 73. 20.
f Ps. 103. 15. Is. 40. 6.
† Or, *is changed.*
g Ps. 92. 7. Job 14. 2.
h Ps. 50. 21. Je. 16. 17.
i Ps. 19. 12.
‡ Heb. *turned away.*
* Or, *as a meditation.*
† Heb. As for *the days of our years, in them are seventy years.*
j Ps. 39. 4.
‡ Heb. *cause to come.*
k De. 32. 36.
l Ps. 85. 6.
m Hab. 3. 2.
n Ps. 27. 4.
o Is. 26. 12.

PSALM XC.(26)

*A Prayer of †Moses the man of God.

Moses, setting forth God's providence, 3 complaineth of human fragility, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.

[1] Lord! [a]thou hast been our dwelling-place ‡in all generations.
[2] Before [b]the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
[3] Thou turnest man to destruction;
And sayest, [c]Return, ye children of men.
[4] For [d]a thousand years in thy sight
Are but as yesterday *when it is past,
And as a watch in the night.
[5] Thou carriest them away as with a flood;
They [e]are as a sleep:
In the morning [f]they are like grass which †groweth up.
[6] In [g]the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
[7] For we are consumed by thine anger,
And by thy wrath are we troubled.
[8] Thou [h]hast set our iniquities before thee,
Our [i]secret sins in the light of thy countenance.
[9] For all our days are ‡passed away in thy wrath:
We spend our years *as a tale that is told.
[10] †The days of our years are threescore years and ten;
And if by reason of strength they be fourscore years,
Yet is their strength labor and sorrow;
For it is soon cut off, and we fly away.
[11] Who knoweth the power of thine anger?
Even according to thy fear, so is thy wrath.
[12] So [j]teach us to number our days,
That we may ‡apply our hearts unto wisdom.
[13] Return, O LORD! how long?
And let it [k]repent thee concerning thy servants.
[14] O satisfy us early with thy mercy!
That [l]we may rejoice and be glad all our days.
[15] Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.
[16] Let [m]thy work appear unto thy servants,
And thy glory unto their children.
[17] And [n]let the beauty of the LORD our God be upon us,
And [o]establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

SECT. LV.

A. M. 2515.
B. C. 1489.
HALES, 1646.
Rithmah.

a Lev. 23. 10.
b Le. 1. 2, 3.
* Heb. *separating.* Le. 7. 16. & 22. 18, 21. & 27. 2.
c Le. 23. 8, 12, 36. Nu. 28. 19, 27. & 29. 2, 8, 13. De. 16. 10.
d Ge. 8. 21.

NUM. xxxiii. 18. And they departed from Hazeroth, and pitched in Rithmah.

SECTION LV.—*Laws of the Meat Offering, &c.—Sins of Ignorance.*

NUM. XV.

The law of the meat offering, and the drink offering. 14, 29 The stranger is under the same law. 17 The law of the first of the dough for a heave offering. 22 The sacrifice for sins of ignorance. 30 The punishment of presumption. 32 He that violated the Sabbath is stoned. 37 The law of fringes.

[1] AND the LORD spake unto Moses, saying, [2] "Speak [a]unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, [3] and [b]will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in *performing a vow, or in a freewill offering, or [c]in your solemn feasts, to make [d]a sweet

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(26) The opinion that the ninetieth Psalm was composed by Moses, when God shortened the life of man, after the murmuring in the wilderness, is very ancient. Lightfoot, vol. i. p. 34; Horne's *Introduction to the Critical Study of the Bible*, vol. ii. p. 154; Gray's *Key*, p. 261.

savour unto the Lord, of the herd, or of the flock ; [4] then [e]shall he that
offereth his offering unto the Lord bring [f]a meat offering of a tenth
deal of flour mingled [g]with the fourth part of a hin of oil. [5] And [h]the
fourth part of a hin of wine for a drink offering shalt thou prepare with
the burnt offering or sacrifice, for one lamb. [6] Or [i]for a ram, thou shalt
prepare for a meat offering two tenth deals of flour mingled with the
third part of a hin of oil. [7] And for a drink offering thou shalt offer
the third part of a hin of wine, for a sweet savour unto the Lord.
[8] And when thou preparest a bullock for a burnt offering, or for a sacrifice
in performing a vow, or [j]peace offerings unto the Lord ; [9] then
shall he bring [k]with a bullock a meat offering of three tenth deals of
flour mingled with half a hin of oil. [10] And thou shalt bring for a drink
offering half a hin of wine, for an offering made by fire, of a sweet savour
unto the Lord. [11] Thus [l]shall it be done for one bullock, or for
one ram, or for a lamb, or a kid. [12] According to the number that ye
shall prepare, so shall ye do to every one according to their number.
[13] All that are born of the country shall do these things after this
manner, in offering an offering made by fire, of a sweet savour unto the
Lord. [14] And if a stranger sojourn with you, or whosoever be among
you in your generations, and will offer an offering made by fire, of a
sweet savour unto the Lord ; as ye do, so he shall do. [15] One [m]ordinance
shall be both for you of the congregation, and also for the
stranger that sojourneth with you, an ordinance for ever in your generations ;
as ye are, so shall the stranger be before the Lord. [16] One law
and one manner shall be for you, and for the stranger that sojourneth
with you."

[17] And the Lord spake unto Moses, saying, [18] "Speak [n]unto the children
of Israel, and say unto them, When ye come into the land whither
I bring you, [19] then it shall be, that, when ye eat of [o]the bread of the land,
ye shall offer up a heave offering unto the Lord. [20] Ye [p]shall offer up a
cake of the first of your dough for a heave offering ; as ye do [q]the heave
offering of the threshingfloor, so shall ye heave it. [21] Of the first of your
dough ye shall give unto the Lord a heave offering in your generations.

[22] "And [r]if ye have erred, and not observed all these commandments,
which the Lord hath spoken unto Moses, [23] *even* all that the Lord hath
commanded you by the hand of Moses, from the day that the Lord
commanded *Moses*, and henceforward among your generations ; [24] then
it shall be, [s]if aught be committed by ignorance †without the knowledge
of the congregation, that all the congregation shall offer one young
bullock for a burnt offering, for a sweet savour unto the Lord, with his
meat offering, and his drink offering, according to the ‡manner, and
[t]one kid of the goats for a sin offering. [25] And [u]the priest shall make
an atonement for all the congregation of the children of Israel, and it
shall be forgiven them ; for it is ignorance. And they shall bring their
offering, a sacrifice made by fire unto the Lord, and their sin offering
before the Lord, for their ignorance ; [26] and it shall be forgiven all the
congregation of the children of Israel, and the stranger that sojourneth
among them ; seeing all the people were in ignorance.

[27] "And [v]if any soul sin through ignorance, then he shall bring a she
goat of the first year for a sin offering. [28] And [w]the priest shall make an
atonement for the soul that sinneth ignorantly, when he sinneth by ignorance
before the Lord, to make an atonement for him ; and it shall
be forgiven him. [29] Ye shall have one law for him that *sinneth through
ignorance, both for him that is born among the children of Israel, and
for the stranger that sojourneth among them.

[30] "But [x]the soul that doeth aught †presumptuously, whether he be
born in the land, or a stranger, the same reproacheth the Lord ; and

e Le. 2. 1.
f Ex. 29. 40.
g Le. 14. 10. Nu. 28. 5.
h Nu. 28. 7, 14.
i Nu. 28. 12, 14.
j Le. 7. 11.
k Nu. 28. 12, 14.
l Nu. xxviii.
m Ex. 12. 49.
n De. 26. 1.
o Jos. 5. 11, 12.
p De. 26. 2, 10. Pr. 3. 9, 10.
q Le. 2. 14.
r Le. 4. 2.
s Le. 4. 13.
† Heb. *from the eyes.*
‡ Or, *ordinance.*
t See Le. 4. 23. Ezra 6. 17.
u Le. 4. 20.
v Le. 4. 27, 28.
w Le. 4. 35.
* Heb. *doth.*
x De. 17. 12. Ps. 19. 13. He. 10. 26. 1 Pe. 2. 10.
† Heb. *with a high hand.*

that soul shall be cut off from among his people. [31] Because he hath [y]despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; [z]his iniquity shall be upon him."

y 2 Sa. 12. 9. Pr. 13. 13.
z Le. 5. 1. Ez. 18. 20.

[32] And while the children of Israel were in the wilderness, [a]they found a man that gathered sticks upon the Sabbath day. [33] And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. [34] And they put him in ward, because it was not declared what should be done to him. [35] And the LORD said unto Moses, "The [b]man shall be surely put to death; all the congregation shall [c]stone him with stones without the camp." [36] And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

a See Ge. 2. 2.
b Ex. 31. 14, 15.
c Le. 24. 14. 1 Ki. 21. 13 Ac. 7. 58.

[37] And the LORD spake unto Moses, saying, [38] "Speak unto the children of Israel, and bid [d]them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue. [39] And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye [e]seek not after your own heart and your own eyes, after which ye use [f]to go a whoring; [40] that ye may remember, and do all my commandments, and be [g]holy unto your God. [41] I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God."

d De. 22. 12. Mat. 23. 5.
e See De. 29. 19. Je. 9. 14. Ez. 6. 9.
f Ps. 73. 27. Ja. 4. 4.
g Le. 11. 44, 45. Ro. 12. 1.

SECT. LVI.

A. M. ab. 2533.
B. C. ab. 1471.
HALES, 1615.
Rithmah.

SECTION LVI.—*Rebellion of Korah, Dathan, and Abiram;—The Israelites murmur—Events in consequence.*

NUM. xvi. *and* xvii.

The rebellion of Korah, Dathan, and Abiram. 23 Moses separateth the people from the rebels' tents. 31 The earth swalloweth up Korah, and a fire consumeth others. 36 The censers are reserved to holy use. 41 Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron. 46 Aaron by incense stayeth the plague. — Chap. xvii. 1 *Aaron's rod among all the rods of the tribes only flourisheth. 10 It is left for a monument against the rebels.*

[1] Now [a]Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men. [2] And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [b]famous in the congregation, men of renown. [3] And [c]they gathered themselves together against Moses and against Aaron, and said unto them, "*Ye take too much upon you, seeing [d]all the congregation are holy, every one of them, [e]and the LORD is among them; wherefore then lift ye up yourselves above the congregation of the LORD?"

a Ex 6. 21. Jude 11.
b Nu. 26. 9.
c Ps. 106. 16.
* Heb. It is *much for you.*
d Ex. 19. 6.
e Ex. 29. 45. Nu. 14. 14.

[4] And when Moses heard it, [f]he fell upon his face; [5] and he spake unto Korah and unto all his company, saying, "Even to-morrow the LORD will show who are his, and who is [g]holy; and will cause him to come near unto him; even him whom he hath [h]chosen will he cause to [i]come near unto him. [6] This do; take your censers, Korah, and all his company; [7] and put fire therein, and put incense in them before the LORD to-morrow; and it shall be that the man whom the LORD doth choose, he shall be holy—ye take too much upon you, ye sons of Levi." [8] And Moses said unto Korah, "Hear, I pray you, ye sons of Levi! [9] Seemeth it but [j]a small thing unto you, that the God of Israel hath [k]separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? [10] And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? [11] For which cause both thou and all thy company are gathered together against the LORD; [l]and what is Aaron, that ye murmur against him?"

f Nu. 14. 5. & 20. 6.
g Le. 21. 6–8, 12, 15.
h Ex. 28. 1. Nu. 17. 5. 1 Sa. 2. 28. Ps. 105. 26.
i Nu. 3. 10. Le. 10. 3. Ez. 40. 46.
j 1 Sa. 18. 23. Is. 7. 13.
k Nu. 3. 41, 45. & 8. 14. De. 10. 8.
l Ex. 16. 8. 1 Co. 3. 5.

[12] And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, "We will not come up. [13] Is it a small thing that thou hast

brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou [m]make thyself altogether a prince over us? [14] Moreover thou hast not brought us into [n]a land that floweth with milk and honey, or given us inheritance of fields and vineyards. Wilt thou †put out the eyes of these men?—we will not come up." [15] And Moses was very wroth, and said unto the Lord, "Respect [o]not thou their offering; [p]I have not taken one ass from them, neither have I hurt one of them." [16] And Moses said unto Korah, "Be thou and all thy company [q]before the Lord, thou, and they, and Aaron, to-morrow; [17] and take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer."

[18] And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. [19] And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation; and [r]the glory of the Lord appeared unto all the congregation.

[20] And the Lord spake unto Moses and unto Aaron, saying, [21] "Separate [s]yourselves from among this congregation, that I may [t]consume them in a moment." [22] And they [u]fell upon their faces, and said, "O God! [v]the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"

[23] And the Lord spake unto Moses, saying, [24] "Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram." [25] And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. [26] And he spake unto the congregation, saying, "Depart, [w]I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." [27] So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. [28] And Moses said, "Hereby [x]ye shall know that the Lord hath sent me to do all these works; for I have not done them [y]of mine own mind. [29] If these men die ‡the common death of all men, or if they be [z]visited after the visitation of all men; then the Lord hath not sent me. [30] But if the Lord *make [a]a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they [b]go down quick into the pit; then ye shall understand that these men have provoked the Lord."

[31] And [c]it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them. [32] And the earth opened her mouth, and swallowed them up, and their houses, [d]and all the men that appertained unto Korah, and all their goods. [33] They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation! [34] And all Israel that were round about them fled at the cry of them; for they said, "Lest the earth swallow us up also!" [35] And there [e]came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

[36] And the Lord spake unto Moses, saying, [37] "Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; [f]for they are hallowed. [38] The censers of these [g]sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed, [h]and they shall be a sign unto the children of Israel. [39] And Eleazar the priest took the brazen censers,

m Ex. 2. 14. Ac. 7. 27, 35.
n Ex. 3. 8.
† Heb. *bore out.*
o Ge. 4. 4, 5.
p 1 Sa. 12. 3. Ac. 20. 33. 2 Co. 7. 2.
q 1 Sa. 12. 3, 7.
r Ex. 16. 7, 10.
s See Ge. 19. 14, 17, 22. Je. 51. 6. Ac. 2. 40. Re. 18. 4.
t Ex. 32. 10. & 33. 5.
u Nu. 14. 5.
v Nu. 27. 16. Job 12. 10. Ec. 12. 7. Is. 57. 16. Ze. 12. 1. He. 12. 9.
w See Ge. 19. 12, 14. Is. 52. 11. 2 Co. 6. 17.
x Ex. 3. 12. De. 18. 22. Ze. 2. 9, 10. John 5. 36.
y Nu. 24. 13. Je. 23. 16. John 5. 30. & 6. 38.
‡ Heb. *as every man dieth.*
z Ex. 20. 5. & 32. 34. Job 35. 15. Is. 10. 3. Je. 5. 9.
* Heb. *create a creature.* Is. 45. 7.
a Job 31. 3. Is. 28. 21.
b Ps. 55. 15.
c Nu. 26. 10. & 27. 3. De. 11. 6. Ps. 106. 17.
d See ver. 17. Nu. 26. 11. 1 Ch. 6. 22, 37.
e Le. 10. 2. Nu. 11. 1. Ps. 106. 18.
f See Le. 27. 28.
g Pr. 20. 2. Hab. 2. 10.
h Nu. 17. 10. & 26. 10. Ez. 14. 8.

wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar, [40] to be a memorial unto the children of Israel, [i]that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD, that he be not as Korah, and as his company; as the LORD said to him by the hand of Moses.

[41] But on the morrow [j]all the congregation of the children of Israel murmured against Moses and against Aaron, saying, "Ye have killed the people of the LORD." [42] And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation; and, behold, [k]the cloud covered it, and [l]the glory of the LORD appeared! [43] And Moses and Aaron came before the tabernacle of the congregation.

[44] And the LORD spake unto Moses, saying, [45] "Get you up from among this congregation, that I may consume them as in a moment." And they fell upon their faces.

[46] And Moses said unto Aaron, "Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; [m]for there is wrath gone out from the LORD—the plague is begun!" [47] And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people! and he put on incense, and made an atonement for the people. [48] And he stood between the dead and the living, and the plague was stayed. [49] Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah. [50] And Aaron returned unto Moses unto the door of the tabernacle of the congregation; and the plague was stayed.

NUM. xvii.

[1] And the LORD spake unto Moses, saying, [2] "Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods; write thou every man's name upon his rod. [3] And thou shalt write Aaron's name upon the rod of Levi; for one rod shall be for the head of the house of their fathers. [4] And thou shalt lay them up in the tabernacle of the congregation before the testimony, [n]where I will meet with you. [5] And it shall come to pass, that the man's rod, [o]whom I shall choose, shall blossom; and I will make to cease from me the murmurings of the children of Israel, [p]whereby they murmur against you."

[6] And Moses spake unto the children of Israel, and every one of their princes gave him †a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods; and the rod of Aaron was among their rods. [7] And Moses laid up the rods before the LORD in [q]the tabernacle of witness.

[8] And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. [9] And Moses brought out all the rods from before the LORD unto all the children of Israel; and they looked, and took every man his rod.

[10] And the LORD said unto Moses, "Bring [r]Aaron's rod again before the testimony, to be kept for a token against the ‡rebels; and thou shalt quite take away their murmurings from me, that they die not. [11] And Moses did so; as the LORD commanded him, so did he. [12] And the children of Israel spake unto Moses, saying, "Behold, we die! we perish! we all perish! [13] whosoever [s]cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?"

[i] Nu. 3. 10. 2 Ch. 26. 18.

[j] Nu. 14. 2. Ps. 106. 25.

[k] Ex. 40. 34.

[l] Nu. 20. 6.

[m] Le. 10. 6. Nu. 1. 53. & 8. 19. & 11. 33. & 18. 5. 1 Ch. 27. 24. Ps. 106. 29.

[n] Ex. 25. 22. & 29. 42, 43. & 30. 36.

[o] Nu. 16. 5.

[p] Nu. 16. 11.

† Heb. *a rod for one prince, a rod for one prince.*

[q] Ex. 38. 21. Nu. 18. 2. Ac. 7. 44.

[r] He. 9. 4.

‡ Heb. *children of rebellion.* Nu. 16. 38.

[s] Nu. 1. 51, 53. & 18. 4, 7.

SECT. LVII.

A. M. 2533.
B. C. 1471.
Hales, 1615.
Rithmah.

Section LVII.—*Laws relating to the Priests and Levites.*

Num. xviii.

The charge of the priests and Levites. 9 The priests' portion. 21 The Levites' portion. 25 The heave offering to the priests out of the Levites' portion.

[1] And the Lord said unto Aaron, "Thou and thy sons and thy father's house with thee, shall [a]bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood. [2] And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be [b]joined unto thee, and [c]minister unto thee; but [d]thou and thy sons with thee shall minister before the tabernacle of witness. [3] And they shall keep thy charge, and [e]the charge of all the tabernacle; [f]only they shall not come nigh the vessels of the sanctuary and the altar, [g]that neither they, nor ye also, die. [4] And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle; [h]and a stranger shall not come nigh unto you. [5] And ye shall keep [i]the charge of the sanctuary, and the charge of the altar; [j]that there be no wrath any more upon the children of Israel. [6] And I, behold, I have [k]taken your brethren the Levites from among the children of Israel; [l]to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. [7] Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and [m]within the veil; and ye shall serve. I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death."

[8] And the Lord spake unto Aaron, "Behold, [n]I also have given thee the charge of my heave offerings of all the hallowed things of the children of Israel; unto thee have I given them [o]by reason of the anointing, and to thy sons, by an ordinance for ever. [9] This shall be thine of the most holy things, reserved from the fire; every oblation of theirs, every [p]meat offering of theirs, and every [q]sin offering of theirs, and every [r]trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. [10] In [s]the most holy place shalt thou eat it; every male shall eat it; it shall be holy unto thee. [11] And this is thine; [t]the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto [u]thee, and to thy sons and to thy daughters with thee, by a statute for ever; [v]every one that is clean in thy house shall eat of it. [12] All [w]the *best of the oil, and all the best of the wine, and of the wheat, [x]the firstfruits of them which they shall offer unto the Lord, them have I given thee. [13] And whatsoever is first ripe in the land, [y]which they shall bring unto the Lord, shall be thine; every one that is clean in thy house shall eat of it. [14] Every [z]thing devoted in Israel shall be thine. [15] Every thing that openeth [a]the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine; nevertheless [b]the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. [16] And those that are to be redeemed from a month old shalt thou redeem, [c]according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [d]which is twenty gerahs. [17] But [e]the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: [f]thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord. [18] And the flesh of them shall be thine, as the [g]wave breast and as the right shoulder are thine. [19] All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever;

a Ex. 28. 38.
b See Ge. 29. 34.
c Nu. 3. 6, 7.
d Nu. 3. 10.
e Nu. 3. 25, 31, 36.
f Nu. 16. 40.
g Nu. 4. 15.
h Nu. 3. 10.
i Ex. 27. 21. & 30. 7. Le. 24. 3. Nu. 8. 2.
j Nu. 16. 46.
k Nu. 3. 12, 45.
l Nu. 3. 9. & 8. 19.
m He. 9. 3, 6.
n Le. 6. 16, 18, 26. & 7. 6, 32. Nu. 5. 9.
o Ex. 29. 29. & 40. 13, 15.
p Le. 2. 2, 3.
q Le. 4. 22, 27.
r Le. 5. 1. & 7. 7.
s Le. 6. 16, 18, 26, 29.
t Ex. 29. 27, 28.
u Le. 10. 14. De. 18. 3.
v Le. 22. 2, 3, 11-13.
w Ge. 4. 3. Ex. 23. 19.
* Heb. *fat*, ver. 29.
x Ex. 22. 29.
y Ex. 22. 29. & 34. 26. Le. 2. 14. De. 26. 2.
z Le. 27. 28.
a See Ex. 13. 2.
b Ex. 13. 13. & 34. 20.
c Le. 27. 2, 6. Nu. 3. 47.
d Ex. 30. 13.
e Ge. 4. 4. De. 15. 19.
f Le. 3. 2, 5.
g Ex. 29. 26, 28. Le. 7. 31, 32, 34.

h Le. 2. 13.

[h]it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee."

i De. 10. 9. Jos. 13. 14, 33. Ps. 16. 5. Ez. 44. 28.
j Le. 27. 30, 32. Ne. 10. 37. He. 7. 5, 8, 9.
k Nu. 3. 7, 8.
l Nu. 1. 51.
m Le. 22. 9.
† Heb. *to die.*
n Nu. 3. 7.
o De. 10. 9. & 14. 27, 29. & 18. 1.

[20] And the LORD spake unto Aaron, "Thou shalt have no inheritance in their land, neither shalt thou have any part among them; [i]I am thy part and thine inheritance among the children of Israel. [21] And, [j]behold! I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even [k]the service of the tabernacle of the congregation. [22] Neither [l]must the children of Israel henceforth come nigh the tabernacle of the congregation, [m]lest they bear sin, †and die. [23] But [n]the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. [24] But the tithes of the children of Israel, which they offer as a heave offering unto the LORD, I have given to the Levites to inherit; therefore I have said unto them, 'Among [o]the children of Israel they shall have no inheritance.'"

p Ne. 10. 38.
‡ Heb. *fat*, ver. 12.
q Mat. 10. 10. 1 Co. 9. 13. 1 Ti. 5. 18.
r Le. 19. 8.
s Le. 22. 2, 15.

[25] And the LORD spake unto Moses, saying, [26] "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offering of it for the LORD, even [p]a tenth part of the tithe. [27] And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress. [28] Thus ye also shall offer a heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest. [29] Out of all your gifts ye shall offer every heave offering of the LORD, of all the ‡best thereof, even the hallowed part thereof out of it. [30] Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. [31] And ye shall eat it in every place, ye and your households; for it is [q]your reward for your service in the tabernacle of the congregation. [32] And ye shall [r]bear no sin by reason of it, when ye have heaved from it the best of it; neither shall ye [s]pollute the holy things of the children of Israel, lest ye die."

SECT. LVIII.

A. M. 2533.
B. C. 1471.
HALES, 1615.
Rithmah.

SECTION LVIII.—*The Water of Separation;—The Law for the Use of it in Purification of the Unclean.*

NUM. xix.

a De. 21. 3. 1 Sa. 6. 7.
b Le. 4. 12, 21. He. 13. 11.
c Le. 4. 6. He. 9. 13.
d Ex. 29. 14.
e Le. 14. 4, 6, 49.
f Le. 11. 25.

[1] AND the LORD spake unto Moses and unto Aaron, saying, [2] "This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, [a]and upon which never came yoke. [3] And ye shall give her unto Eleazar the priest, that he may bring her [b]forth without the camp, and one shall slay her before his face. [4] And Eleazar the priest shall take of her blood with his finger, and [c]sprinkle of her blood directly before the tabernacle of the congregation seven times. [5] And one shall burn the heifer in his sight; [d]her skin, and her flesh, and her blood, with her dung, shall he burn; [6] and the priest shall take [e]cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. [7] Then [f]the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. [8] And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. [9] And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the

children of Israel [g]for a water of separation; it is a purification for sin. [10] And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even; and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

g Nu. 31. 23.

[11] "He [h]that toucheth the dead body of any [*]man shall be unclean seven days. [12] He [i]shall purify himself with it on the third day, and on the seventh day he shall be clean; but if he purify not himself the third day, then the seventh day he shall not be clean. [13] Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, [j]defileth the tabernacle of the LORD, and that soul shall be cut off from Israel; because [k]the water of separation was not sprinkled upon him, he shall be unclean; [l]his uncleanness is yet upon him. [14] This is the law, when a man dieth in a tent; all that come into the tent, and all that is in the tent, shall be unclean seven days. [15] And every [m]open vessel, which hath no covering bound upon it, is unclean. [16] And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

h Le. 21. 1. Nu. 5. 2. La. 4. 14. Hag. 2. 13.
* Heb. *soul of man.*
i Nu. 31. 19.
j Le. 15. 31.
k Nu. 8. 7.
l Le. 7. 20.
m Le. 11. 32. Nu. 31. 20.

[17] "And for an unclean person they shall take of the [†]ashes of the burnt heifer of purification for sin, and [‡]running water shall be put thereto in a vessel. [18] And a clean person shall take [n]hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. [19] And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; [o]and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. [20] But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD; the water of separation hath not been sprinkled upon him, he is unclean. [21] And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. [22] And [p]whatsoever the unclean person toucheth shall be unclean; and [q]the soul that toucheth it shall be unclean until even.

† Heb. *dust.* ver. 9.
‡ Heb. *living waters shall be given.* Ge. 26. 19.
n Ps. 51. 7.
o Le. 14. 9.
p Hag. 2. 13.
q Le. 15. 5.

SECTION LIX.—*Seventeen Journeys—the Fifteenth to the Thirty-first.*

NUM. xxxiii. 19–35.

SECT. LIX.
A. M. 2515 *to* 2553.
B. C. 1489 *to* 1451.
HALES, 1646 *to* 1608.
The Wilderness.

[19] AND they departed from Rithmah, and pitched at Rimmon-parez.
[20] And they departed from Rimmon-parez, and pitched in Libnah.
[21] And they removed from Libnah, and pitched at Rissah.
[22] And they journeyed from Rissah, and pitched in Kehelathah.
[23] And they went from Kehelathah, and pitched in Mount Shapher.
[24] And they removed from Mount Shapher, and encamped in Haradah.
[25] And they removed from Haradah, and pitched in Makheloth.
[26] And they removed from Makheloth, and encamped at Tahath.
[27] And they departed from Tahath, and pitched at Tarah.
[28] And they removed from Tarah, and pitched in Mithcah.
[29] And they went from Mithcah, and pitched in Hashmonah.
[30] And they departed from Hashmonah, and encamped at Moseroth.
[31] And they departed from Moseroth, and pitched in Bene-jaakan.
[32] And they removed from [a]Bene-jaakan, and encamped at Hor-hagidgad.
[33] And they went from Hor-hagidgad, and pitched in Jotbathah.
[34] And they removed from Jotbathah, and encamped at Ebronah.
[35] And they departed from Ebronah, [b]and encamped at Ezion-gaber.

a 1 Mac. 5. 4, *Bean*: see Ge. 36. 27. De. 10. 6, 7. 1 Ch. 1. 42.
b De. 2. 8. 1 Ki. 9. 26. & 22. 48.

SECT. LX.
A. M. 2552.
B. C. 1452.
HALES, 1608.
Kadesh-barnea.

SECTION LX.—*The Thirty-second Journey—From Ezion-gaber to the Wilderness of Zin, or Kadesh-barnea, the second time, after thirty-eight years' wandering;—Death of Miriam;—The People murmur for Water.*

NUM. xx. 1–13, *and* xxxiii. 36.

a Ex. 15. 20.
b Ex. 17. 1.
c Nu. 16. 19, 42.
d Nu. 11. 1, 33. & 14. 37. & 16. 32, 35, 49.
e Ex. 17. 3.
f Nu. 14. 5.
g Nu. 14. 10.
h Ex. 4. 20. & 17. 5.
i Ne. 9. 15. Ps. 78. 15, 16. Is. 43. 20.
j Ps. 106. 33.
k Ex. 17. 6. 1 Co. 10. 4.
l Nu. 27. 14.
m Le. 10. 3. Ez. 20. 41. 1 Pe. 3. 15.
n De. 33. 8. Ps. 95. 8.
* That is, *strife*. See Ex. 17. 7.

[1] THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month. And the people abode in Kadesh; and [a]Miriam died there, and was buried there.

[2] And [b]there was no water for the congregation; [c]and they gathered themselves together against Moses and against Aaron. [3] And the people chode with Moses, and spake, saying, "Would God that we had died [d]when our brethren died before the LORD! [4] And [e]why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? [5] And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." [6] And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and [f]they fell upon their faces; and [g]the Glory of the LORD appeared unto them.

[7] And the LORD spake unto Moses, saying, [8] "Take [h]the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and [i]thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink." [9] And Moses took the rod from before the LORD, as he commanded him. [10] And Moses and Aaron gathered the congregation together before the rock, and he said unto them, "Hear [j]now, ye rebels! must we fetch you water out of this rock?" [11] And Moses lifted up his hand, and with his rod he smote the rock twice: and [k]the water came out abundantly, and the congregation drank, and their beasts also.

[12] And the LORD spake unto Moses and Aaron, "Because [l]ye believed me not, to [m]sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." [13] This [n]is the water of *Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

NUM. xxxiii. 36. And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

SECT. LXI.
A. M. 2552.
B. C. 1452.
HALES, 1608.
Kadesh-barnea.

SECT. LXI.—*The King of Edom refuses to permit the People to pass through his Territory;—Defeat of Arad the Canaanite.*(27)

NUM. xx. 14–21, xxi. 1–3, *and* xxxiii. 40.

a Ju. 11. 16, 17.
b De. 2. 4, &c. Obad. 10, 12.
* Heb. *found us*. Ex. 18. 8.
c Ge. 46. 6.
d Ex. 12. 40.
e Ex. 1. 11, &c.
f Ex. 2. 23.
g Ex. 3. 2. & 13. 21.
h See Nu. 21. 22.

[14] AND [a]Moses sent messengers from Kadesh unto the king of Edom, "Thus [b]saith thy brother Israel, Thou knowest all the travel that hath *befallen us; [15] how [c]our fathers went down into Egypt, [d]and we have dwelt in Egypt a long time: [e]and the Egyptians vexed us, and our fathers. [16] And [f]when we cried unto the LORD, he heard our voice, and [g]sent an angel, and hath brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost of thy border. [17] Let [h]us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells; we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders."

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(27) This conquest of Arad is supposed to be spoken of prophetically; its final subjugation being completed by Joshua (Joshua xii. 14.) Arad is situated on the very border of Canaan; it is not improbable, therefore, that the king began the war against the Israelites, not only when they were comparatively unused to war, but at the very time when they were repulsed by the king of Edom. Though Arad was unsuccessful in his present attack, the people of Arad were not finally subdued till the days of Joshua; and I have therefore inserted this narrative after Edom refuses to permit the Israelites to pass through his territory, and immediately before the removal from Kadesh-barnea.—Vide Horsley's *Bib. Crit.* vol. i. p. 174.

[18] And Edom said unto him, "Thou shalt not pass by me, lest I come out against thee with the sword." [19] And the children of Israel said unto him, "We will go by the highway; and if I and my cattle drink of thy water, then I will pay for it. I will only, without doing any thing else, go through on my feet." [20] And he said, "Thou [i]shalt not go through." And Edom came out against him with much people, and with a strong hand. [21] Thus Edom [j]refused to give Israel passage through his border; wherefore Israel turned away from him.

i Ju. 11. 17.
j See De. 2. 27, 29.

NUM. xxi. 1-3.

[1] And when [k]king Arad the Canaanite, which dwelt in the south, heard tell that Israel came [l]by the way of the spies; then he fought against Israel, and took some of them prisoners. [2] And [m]Israel vowed a vow unto the LORD, and said, "If thou wilt indeed deliver this people into my hand, then [n]I will utterly destroy their cities." [3] And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities. And He called the name of the place †Hormah.

k See Ju. 1. 16.
l Nu. 13. 21.
m Ge. 28. 20. Ju. 11. 30.
n Le. 27. 28.
† That is, *utter destruction.*

NUM. xxxiii. 40. And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

SECT. LXII.

A. M. 2552.
B. C. 1452.
HALES, 1608.
Mount Hor.

SECT. LXII.—*The Thirty-third Journey—From Kadesh-barnea to Mount Hor;—Death of Aaron.*

NUM. xx. 22-29, *and* xxxiii. 37-39.

[22] AND the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto Mount Hor. [23] And the LORD spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying, [24] "Aaron [a]shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my *word at the water of Meribah. [25] Take [b]Aaron and Eleazar his son, and bring them up unto Mount Hor; [26] and strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there." [27] And Moses did as the LORD commanded; and they went up into Mount Hor in the sight of all the congregation. [28] And [c]Moses stripped Aaron of his garments, and put them upon Eleazar his son; and [d]Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount.

a Ge. 25. 8. Nu. 27. 13.
* Heb. *mouth.*
b De. 32. 50.
c Ex. 29. 29, 30.
d De. 10. 6.

NUM. xxxiii. 38, 39.

[38] And Aaron the priest went up into Mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. [39] And Aaron was an hundred and twenty and three years old when he died in Mount Hor.

NUM. xx. 29.

[29] And when all the congregation saw that Aaron was dead, they mourned for Aaron [e]thirty days, even all the house of Israel.

e So De. 34. 8.

NUM. xxxiii. 37. And they removed from Kadesh, and pitched in Mount Hor, in the edge of the land of Edom.

SECT. LXIII.

A. M. 2552.
B. C. 1452.
HALES, 1608.
Zalmonah.

SECT. LXIII.—*The Thirty-fourth Journey—From Mount Hor to Zalmonah;—Fiery Serpents sent.*

NUM. xxi. 4-9, *and* xxxiii. 41.

[4] AND they journeyed from Mount Hor by the way of the Red Sea, [a]to compass the land of Edom; and the soul of the people was much *discouraged because of the way. [5] And the people [b]spake against God, and against Moses, "Wherefore [c]have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and [d]our soul loatheth this light bread." [6] And [e]the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

a Ju. 11. 18.
* Or, *grieved.* Heb. *shortened.* Ex. 6. 9.
b Ps. 78. 19.
c Ex. 16. 3.
d Nu. 11. 6.
e Ge. 3. 14, 15. De. 8. 15. Wis. 16. 1, 5. 1 Co. 10. 9.

f Ps. 78. 34.
g See Ex. 8. 8, 28.
h 2 Ki. 18. 4. Jo. 3. 14, 15.

[7] Therefore [f]the people came to Moses, and said, "We have sinned, for we have spoken against the LORD, and against thee; [g]pray unto the LORD, that he take away the serpents from us." And Moses prayed for the people. [8] And the LORD said unto Moses, "Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." [9] And [h]Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

NUM. xxxiii. 41. And they departed from Mount Hor, and pitched in Zalmonah.

SECT. LXIV.
A. M. 2552.
B. C. 1452.
HALES, 1608.
Zalmonah to Ije-abarim.

SECTION LXIV.—*The Thirty-fifth, sixth, and seventh Journeys.*

NUM. xxxiii. 42–44, *and* xxi. 10, 11.

[42] AND they departed from Zalmonah, and pitched in Punon.

[43] And they departed from Punon, and pitched in Oboth.

[11] And they journeyed from Oboth, and pitched at *Ije-abarim, in the wilderness which is before Moab, toward the sunrising.

* Or, *heaps of Abarim.*

NUM. xxi. 10. And the children of Israel set forward, and pitched in Oboth.

NUM. xxxiii. 44. And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

SECT. LXV.
A. M. 2553.
B. C. 1451.
HALES, 1607.
Iim to Dibon-gad.

SECTION LXV.—*The Thirty-eighth Journey—From Ije-abarim, or Iim, to Dibon-gad;—Defeat of Sihon king of the Amorites, and of Og king of Bashan.*

NUM. xxxiii. 45, *and* xxi. 12, *to part of* 18, *and* 21, *to the end.*

a De. 2. 13.
b Nu. 22. 36. Ju. 11. 18.

[45] AND they departed from Iim, and pitched in Dibon-gad.

[12] From [a]thence they removed, and pitched in the valley of Zared. [13] From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites, for [b]Arnon is the border of Moab, between Moab and the Amorites. [14] Wherefore it is said in The Book of the Wars of the LORD,—

* Or, *Vaheb in Suphah.*

"*What he did in the Red Sea,
And in the brooks of Arnon,
[15] And at the stream of the brooks
That goeth down to the dwelling of Ar,
And †lieth upon the border of Moab."

† Heb. *leaneth.* De. 2. 18, 29.
c Ju. 9. 21.
d Ex. 15. 1.

[16] And from thence they went [c]to Beer: that is the well whereof the LORD spake unto Moses, "Gather the people together, and I will give them water. [17] Then [d]Israel sang this song:—

‡ Heb. *Ascend.*
* Or, *answer.*
e Is. 33. 22.

"‡Spring up, O well! *sing ye unto it!
[18] The princes digged the well,
The nobles of the people digged it,
By the direction of [e]the lawgiver, with their staves."

f De. 2. 26, 27. Ju. 11. 19.
g De. 29. 7.
h De. 2. 32. Ju. 11. 20.
i De. 2. 33. & 29. 7. Jos. 12. 1, 2. & 24. 8. Ps. 135. 10, 11. Am. 2. 9.
† Heb. *daughters.*

[21] And [f]Israel sent messengers unto Sihon king of the Amorites, saying, [22] "Let me pass through thy land; we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well, but we will go along by the king's highway, until we be past thy borders." [23] And [g]Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness; [h]and he came to Jahaz, and fought against Israel. [24] And [i]Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon; for the border of the children of Ammon was strong. [25] And Israel took all these cities; and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the †villages thereof. [26] For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. [27] Wherefore, they that speak in proverbs say,—

j Je. 48. 45, 46.
k De. 2. 9, 18. Is. 15. 1.
l Ju. 11. 24. 1 Ki. 11. 7, 33. 2 Ki. 23. 13. Je. 48. 7, 13.
m Je. 48. 18, 22.
n Is. 15. 2.

"Come into Heshbon,
Let the city of Sihon be built and prepared.
[28] For there is [j]a fire gone out of Heshbon,
A flame from the city of Sihon;
It hath consumed [k]Ar of Moab,
And the lords of the high places of Arnon.
[29] Woe to thee, Moab!
Thou art undone, O people of [l]Chemosh!
He hath given his sons that escaped,
And his daughters, into captivity
Unto Sihon king of the Amorites.
[30] We have shot at them;
Heshbon is perished even [m]unto Dibon,
And we have laid them waste even unto Nophah,
Which reacheth unto [n]Medeba."

o Nu. 32. 1. Je. 48. 32.
p De. 3. 1. & 29. 7.
q Jos. 13. 12.
r De. 3. 2.
s Ps. 135. 10, 11.
t De. 3. 3, &c.

[31] Thus Israel dwelt in the land of the Amorites. [32] And Moses sent to spy out [o]Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

[33] And [p]they turned and went up by the way of Bashan; and Og the king of Bashan went out against them, he, and all his people, to the battle [q]at Edrei. [34] And the Lord said unto Moses, "Fear [r]him not; for I have delivered him into thy hand, and all his people, and his land; [s]and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon." [35] So [t]they smote him, and his sons, and all his people, until there was none left him alive; and they possessed his land.

SECT. LXVI.

A. M. 2553.
B. C. 1451.
Hales, 1607.
Almon-diblathaim.

a Je. 48. 22. Ez. 6. 14.
b De. 32. 49.
* Heb. *field.*
† Or, *the hill.*
‡ Or, *the wilderness.* Nu. 23. 28.

Section LXVI.—*The Thirty-ninth and Fortieth Journeys.*

Num. xxxiii. 46, 47, *and* xxi. *last part of* 18, 19, 20.

[46] And they removed from Dibon-gad, and encamped in Almon-[a]diblathaim.

[47] And they removed from Almon-diblathaim, [b]and pitched in the mountains of Abarim, before Nebo.

[18] And from the wilderness they went to Mattanah: [19] and from Mattanah to Nahaliel: and from Nahaliel to Bamoth: [20] and from Bamoth in the valley, that is in the *country of Moab, to the top of †Pisgah, which looketh toward ‡Jeshimon.

SECT. LXVII.

A. M. 2553.
B. C. 1451.
Hales, 1607.
Plains of Moab.

a See Nu. 33. 48.

Sect. LXVII.—*The Forty-first Journey—From Abarim to the Plains of Moab by Jordan;—Balaam and Balak.*(28)

Num. xxii., xxiii., xxiv., *and* xxxiii. 48.

Balak's first message for Balaam is refused. 15 *His second message obtaineth him.* 22 *An Angel would have slain him, if his ass had not saved him.* 36 *Balak entertaineth him.* — Chap. xxiii. 1, 13, 18 *Balak's sacrifice.* 7, 18 *Balaam's parables.* — Chap. xxiv. 1 *Balaam, leaving divinations, prophesieth the happiness of Israel.* 10 *Balak in anger dismisseth him.* 15 *He prophesieth of the Star of Jacob, and the destruction of some nations.*

[1] And [a]the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

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(28) There were various modes in which the divine will was communicated to man: one of which was, compelling the prophet, whether contrary, or agreeably, to his inclination, to utter certain prophetic truths and oracular responses. Of all the patriarchal prophets at this period of the world, Balaam appears to have been the most celebrated; and Balak, fearing the Israelites, who "cover the face of the earth," sends to Balaam, entreating him to come and curse these invaders. The seer professes his desire to please the king. but at the same time, gives him to understand, that he is the mere instrument of making known the decree of the Almighty. The Angel Jehovah was justly considered to have established the patriarchal dispensation, and as this system was now on the eve of being abrogated, it was to be expected that the same Divine Being, who had introduced it, would effect its abolition. We read accordingly, that when Balaam received the messengers of Balak, the Lord, the Angel Jehovah, appeared unto him; and God said unto him, "Thou shalt not go with them; thou shalt not curse the people; for they are blessed." This annunciation checked for a time the ambition and covetousness of the prophet; the messengers returned with more honorable offers to Balaam, when the Angel of the Lord appears as the captain of the Lord's host, "standing in the way, his sword drawn

b Ju. 11. 25.
c Ex. 15. 15.
d Nu. 31. 8. Jos. 13. 21.
e De. 23. 4. Jos. 13. 22. Ne. 13. 1, 2. Mic. 6. 5. 2 Pe. 2. 15. Jude 11. Re. 2. 14.
f See Nu. 23. 7. De. 23. 4.
* Heb. *eye.*
g 1 Sa. 9. 7, 8.

[2] And [b]Balak the son of Zippor saw all that Israel had done to the Amorites. [3] And [c]Moab was sore afraid of the people, because they were many; and Moab was distressed because of the children of Israel. [4] And Moab said unto [d]the elders of Midian, "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field." And Balak the son of Zippor was king of the Moabites at that time. [5] He [e]sent messengers therefore unto Balaam the son of Beor to [f]Pethor, which is by the river of the land of the children of his people, to call him, saying, "Behold, there is a people come out from Egypt; behold, they cover the *face of the earth, and they abide over against me. [6] Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." [7] And the elders of Moab and the elders of Midian departed with [g]the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. [8] And he said unto them, "Lodge here this night, and I will bring you word again, as the LORD shall speak unto me." And the princes of Moab abode with Balaam.

h Ge. 20. 3.
† Heb. *I shall prevail in fighting against him.*
i Nu. 23. 20. Ro. 11. 29.

[9] And [h]God came unto Balaam, and said, "What men are these with thee?" [10] And Balaam said unto God, "Balak, the son of Zippor, king of Moab, hath sent unto me, saying, [11] 'Behold, there is a people come out of Egypt, which covereth the face of the earth. Come now, curse me them; peradventure †I shall be able to overcome them, and drive them out.'" [12] And God said unto Balaam, "Thou shalt not go with them, thou shalt not curse the people; for [i]they are blessed."

[13] And Balaam rose up in the morning, and said unto the princes of Balak, "Get you into your land; for the LORD refuseth to give me leave to go with you." [14] And the princes of Moab rose up, and they went unto Balak, and said, "Balaam refuseth to come with us."

‡ Heb. *Be not thou letted from, &c.*
j 1 Ki. 22. 14. 2 Ch. 18. 13.

[15] And Balak sent yet again princes, more, and more honorable than they. [16] And they came to Balaam, and said to him, "Thus saith Balak the son of Zippor, ‡Let nothing, I pray thee, hinder thee from coming unto me. [17] For I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me; come therefore, I pray thee, curse me this people." [18] And Balaam answered and said unto the servants of Balak, "If Balak would give me his house full of silver and gold, [j]I cannot go beyond the word of the LORD my God, to do less or more. [19] Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more."

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in his hand," and He declares to the prophet, that whatever he may himself wish to predict, from the desire of promotion, "only the word that I shall speak unto thee, that thou shalt speak." Every evidence, therefore, that the Israelites were the peculiar chosen people of God, separated by him from the apostate Gentiles, and that patriarchism was consequently abolished, was thus afforded to the people of the East. From this time, except through the medium of God's chosen people, the apostate children of Noah had no intercourse with God: and Balaam, with whatever reluctance, was constrained by the Holy Spirit, to pronounce the inauguration of a new system, and thereby dissolve the old one.

The prophecies of Balaam, then, may be considered as the "death song of patriarchism," and at the very moment when this primeval system was formally abrogated, God, in his mercy, gives to the penitent Gentiles, an assurance of a future Saviour:

"There shall come a Star out of Jacob,
And a Sceptre shall rise out of Israel."

It is supposed that this prophecy of the Messiah, together with the more ancient tradition of Noah, never ceased to prevail in a greater or less degree throughout the pagan world; until the eastern magi came to seek the Messiah, having seen his star in the east. Balaam, after having announced the national prosperity of the chosen people of God, in the Holy Land (Numb. xxiii. 21-24.), predicts the subjugation of the nations whose princes then surrounded him; and concludes by his prophecy of the captivity of the Jews, and the punishment of their oppressors. Thus was the goodness of Providence displayed, in permitting a Gentile prophet to declare to the Gentiles, the same truths which he revealed to his own people by the Hebrew prophets; which is an earnest and evidence, that all nations are interested in the mission of his Son; and that the Gentiles shall be again received into God's visible Church upon earth.—Vide Witsius, *De Prophetis et Prophetiâ;* Faber's *Horæ Mosaicæ*, vol. i. p. 92, and following; Hales' *Analysis*, vol. ii. p. 219-230; Allix, *Reflections*, ch. xi.; Calmet, art. Balaam; Bishop Newton *On the Prophecies*, vol. i.; and Calvin, quoted by Witsius, *Misc. Sac.* p. 178.

[20] And God came unto Balaam at night, and said unto him, "If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do." [21] And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

[22] And God's anger was kindled because he went; and [k]the Angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. [23] And [l]the ass saw the Angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field, and Balaam smote the ass, to turn her into the way. [24] But the Angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. [25] And when the ass saw the Angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again. [26] And the Angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. [27] And when the ass saw the Angel of the Lord, she fell down under Balaam; and Balaam's anger was kindled, and he smote the ass with a staff. [28] And the Lord opened the mouth of the ass, and she said unto Balaam, "What have I done unto thee, that thou hast smitten me these three times?" [29] And Balaam said unto the ass, "Because thou hast mocked me; I would there were a sword in my hand, [m]for now would I kill thee." [30] And the ass said unto Balaam, "Am not I thine ass, *upon which thou hast ridden †ever since I was thine unto this day? was I ever wont to do so unto thee?" And he said, "Nay." [31] Then the Lord [n]opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way, and his sword drawn in his hand; and he [o]bowed down his head, and ‡fell flat on his face. [32] And the Angel of the Lord said unto him, "Wherefore hast thou smitten thine ass these three times? behold, I went out *to withstand thee, because thy way is [p]perverse before me. [33] And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive." [34] And Balaam said unto the Angel of the Lord, "I [q]have sinned, for I knew not that thou stoodest in the way against me; now, therefore, if it †displease thee, I will get me back again." [35] And the Angel of the Lord said unto Balaam, "Go with the men; but only the word that I shall speak unto thee, that thou shalt speak." So Balaam went with the princes of Balak.

[k] Ex. 4. 24.
[l] See 2 Ki. 6. 17. Da. 10. 7. Ac. 22. 9. 2 Pe. 2. 16.
[m] Pr. 12. 10.
* Heb. *who hast ridden upon me.*
† Or, *ever since thou wast, &c.*
[n] See Ge. 21. 19.
[o] Ex. 34. 8.
‡ Or, *bowed himself.*
* Heb. *to be an adversary unto thee.*
[p] 2 Pe. 2. 14, 15.
[q] 1 Sa. 15. 24, 30. & 26. 21. 2 Sa. 12. 13. Job 34. 31, 32.
† Heb. *be evil in thine eyes.*

[36] And when Balak heard that Balaam was come, [r]he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. [37] And Balak said unto Balaam, "Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honor?" [38] And Balaam said unto Balak, "Lo! I am come unto thee, have I now any power at all to say any thing? [s]the word that God putteth in my mouth, that shall I speak."

[r] Ge. 14. 17.
[s] 1 Ki. 22. 14. 2 Ch. 18. 13.

[39] And Balaam went with Balak, and they came unto ‡Kirjath-huzoth. [40] And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

‡ Or, *a city of streets.*

[41] And it came to pass on the morrow, that Balak took Balaam, and brought him up into the [t]high places of Baal, that thence he might see the utmost part of the people. [1] And Balaam said unto Balak, Num. xxiii.
"Build me here seven altars, and prepare me here [u]seven oxen and seven rams." [2] And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. [3] And Balaam said unto Balak, "Stand by thy burnt offering, and I will go.

[t] De. 12. 2.
[u] Job 42. 8.

Peradventure the LORD will come to meet me; and whatsoever he showeth me I will tell thee." And *he went to a high place, [4] and God met Balaam. And he said unto Him, "I have prepared seven altars, and I have offered upon every altar a bullock and a ram." [5] And the LORD [v]put a word in Balaam's mouth, and said, "Return unto Balak, and thus thou shalt speak." [6] And he returned unto him, and lo, he stood by his burnt sacrifice, he, and all the princes of Moab. [7] And he [w]took up his parable, and said,—

"Balak the king of Moab hath brought me from Aram,
Out of the mountains of the East, saying,
'Come—curse me Jacob,
And come—defy [x]Israel.'
[8] How [y]shall I curse, whom God hath not cursed?
Or how shall I defy, whom the LORD hath not defied?
[9] For from the top of the rocks I see him,
And from the hills I behold him.
Lo! [z]the people shall dwell alone,
And [a]shall not be reckoned among the nations.
[10] Who [b]can count the dust of Jacob,
And the number of the fourth *part* of Israel?
Let †me die the death of the righteous,
And let my last end be like his!"

[11] And Balak said unto Balaam, "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether!" [12] And he answered and said, "Must I not take heed to speak that which the LORD hath put in my mouth?" [13] And Balak said unto him, "Come, I pray thee, with me unto another place, from whence thou mayest see them, (thou shalt see but the utmost part of them, and shalt not see them all;) and curse me them from thence."

[14] And he brought him into the field of Zophim, to the top of ‡Pisgah, and built seven altars, and offered a bullock and a ram on every altar. [15] And he said unto Balak, "Stand here by thy burnt offering, while I meet the LORD yonder." [16] And the LORD met Balaam, and put a word in his mouth, and said, "Go again unto Balak, and say thus." [17] And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, "What hath the LORD spoken?" [18] And he took up his parable, and said,—

"Rise [c]up, Balak, and hear!
Hearken unto me, thou son of Zippor!
[19] God [d]is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said—and shall he not do it?
Or hath he spoken—and shall he not make it good?
[20] Behold! I have received commandment to bless:
And [e]he hath blessed; and I cannot reverse it.
[21] He [f]hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
The [g]LORD his God is with him,
And [h]the shout of a king is among them.
[22] God brought them out of Egypt;
He hath as it were [i]the strength of a unicorn.
[23] Surely there is no enchantment *against Jacob,
Neither is there any divination against Israel:
According to this time it shall be said of Jacob
And of Israel, [j]What hath God wrought!
[24] Behold! the people shall rise up [k]as a great lion,

* Or, *he went solitary.*
v De. 18. 18. Je. 1. 9.
w Job 27. 1. & 29. 1. Ps. 78. 2. Ez. 17. 2. Mic. 2. 4. Hab. 2. 6.
x 1 Sa. 17. 10.
y Is. 47. 12, 13.
z De. 33. 28.
a Ex. 33. 16. Ezra 9. 2. Eph. 2. 14.
b See Ge. 12. 2.
† Heb. *my soul,* or, *my life.* Ps. 116. 15.
‡ Or, *the hill.*
c Ju. 3. 20.
See Ge. 6. 6. .o. 11. 29. Ja. . 17. Tit. 1. 2.
Ge. 12. 2. & 22. 17. Nu. 22. 12.
Ro. 4. 7, 8.
g Ex. 13. 21.
h Ps. 89. 15.
i De. 33. 17. Job 39. 10, 11.
* Or, *in.*
j Ps. 31. 19. & 41. 1.
k See Ge. 49. 9.

And lift up himself as a young lion:
He [l]shall not lie down until he eat of the prey,
And drink the blood of the slain."

[25] And Balak said unto Balaam, "Neither curse them at all, nor bless them at all." [26] But Balaam answered and said unto Balak, "Told not I thee, saying, 'All [m]that the Lord speaketh, that I must do?'"

[27] And Balak said unto Balaam, "Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence." [28] And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. [29] And Balaam said unto Balak, "Build me here seven altars, and prepare me here seven bullocks and seven rams." [30] And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

[1] And when Balaam saw that it pleased the Lord to bless Num. xxiv. Israel, he went not, as at other times, †to seek for enchantments, but he set his face toward the wilderness. [2] And Balaam lifted up his eyes, and he saw Israel [n]abiding in his tents according to their tribes; and [o]the Spirit of God came upon him, [3] and he took up his parable, and said,—

"Balaam the son of Beor hath said,
And the man ‡whose eyes are open hath said:
[4] He hath said, which heard the words of God,
Which saw the vision of the Almighty,
Falling [p]into a trance, but having his eyes open:
[5] How goodly are thy tents, O Jacob!
And thy tabernacles, O Israel!
[6] As the valleys are they spread forth,
As gardens by the river's side,
As [q]the trees of lign aloes [r]which the Lord hath planted,
And as cedar trees beside the waters.
[7] He shall pour the water out of his buckets,
And his seed shall be [s]in many waters,
And his king shall be higher than [t]Agag,
And his [u]kingdom shall be exalted.
[8] God brought him forth out of Egypt;
He hath as it were the strength of a unicorn.
He shall [v]eat up the nations his enemies,
And shall [w]break their bones,
And [x]pierce them through with his arrows.
[9] He [y]couched—he lay down as a lion,
And as a great lion—who shall stir him up?
Blessed [z]is he that blesseth thee,
And cursed is he that curseth thee!"

[10] And Balak's anger was kindled against Balaam, and he [a]smote his hands together; and Balak said unto Balaam, "I [b]called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. [11] Therefore now flee thou to thy place; I thought to promote thee unto great honor, but, lo! the Lord hath kept thee back from honor." [12] And Balaam said unto Balak, "Spake I not also to thy messengers which thou sentest unto me, saying, [13] 'If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind: but what the Lord saith, that will I speak?' [14] And now, behold, I go unto my people: come therefore, [c]and I will advertise thee what this people shall do to thy people [d]in the latter days." [15] And he took up his parable, and said,—

"Balaam the son of Beor hath said,
And the man whose eyes are open hath said:

l Ge. 49. 27.
m 1 Ki. 22. 14.
† Heb. *to the meeting of enchantments.*
n Nu. 2. 2, &c.
o Nu. 11. 25. 1 Sa. 10. 10. & 19. 20, 23. 2 Ch. 15. 1.
‡ Heb. *who had his eyes shut*, but now opened.
p See 1 Sa. 19. 24. Ez. 1. 28. Da. 8. 18. & 10. 15, 16. 2 Co. 12. 2–4. Re. 1. 10, 17.
q Ps. 1. 3. Je. 17. 8.
r Ps. 104. 16.
s Je. 51. 13. Re. 17. 1, 15.
t 1 Sa. 15. 9.
u 2 Sa. 5. 12. 1 Ch. 14. 2.
v Nu. 14. 9.
w Ps. 2. 9. Is. 38. 13. Je. 50. 17.
x Ps. 45. 5. Je. 50. 9.
y Ge. 49. 9.
z Ge. 12. 3.
a Ez. 21. 14, 17. & 22. 13.
b De. 23. 4, 5. Jos. 24. 9, 10. Ne. 13. 2.
c Mic. 6. 5. Re. 2. 14.
d See Ge. 49. 1.

[16] He hath said, which heard the words of God,
And knew the knowledge of the Most High,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open.
[17] I [e]shall see him—but not now:
I shall behold him—but not nigh:
There shall come [f]a Star out of Jacob,
And [g]a Sceptre shall rise out of Israel,
And shall *smite the corners of Moab,
And destroy all the children of Sheth.
[18] And [h]Edom shall be a possession,
Seir also shall be a possession for his enemies;
And Israel shall do valiantly.
[19] Out [i]of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city."
[20] And when he looked on Amalek, he took up his parable, and said,—
"Amalek was †the first of the nations;
But his latter end ‡shall be that he perish for ever."
[21] And he looked on the Kenites, and took up his parable, and said,—
"Strong is thy dwelling-place,
And thou puttest thy nest in a rock.
[22] Nevertheless the *Kenite shall be wasted,
†Until Asshur shall carry thee away captive."
[23] And he took up his parable, and said,—
"Alas, who shall live when God doeth this!
[24] And ships shall come from the coast of [j]Chittim,
And shall afflict Asshur, and shall afflict [k]Eber,
And he also shall perish for ever."

[25] And Balaam rose up, and went and [l]returned to his place: and Balak also went his way.

e Re. 1. 7.
f Mat. 2. 2. Re. 22. 16.
g Ge. 49. 10. Ps. 110. 2.
* Or, *smite through the princes of Moab.* 2 Sa. 8. 2. Je. 48. 45.
h 2 Sa. 8. 14. Ps. 60. 8, 9, 12.
i Ge. 49. 10.
† Or, *the first of the nations that warred against Israel*, Ex. 17. 8.
‡ Or, *shall be even to destruction.* Ex. 17. 14. 1 Sa. 15. 3, 8.
* Heb. *Kain.* Ge. 15. 19.
† Or, *How long shall it be ere Asshur carry thee away captive?*
j Ge. 10. 4. Da. 11. 30.
k Ge. 10. 21, 25.
See Nu. 31. 8.

NUM. xxxiii. 48. And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

SECT. LXVIII.
A. M. 2553.
B. C. 1451.
HALES, 1607.
Abel-shittim.

SECT. LXVIII.—*The Forty-second Journey—The Plains of Moab—Encampment by Beth-jesimoth and Abel-shittim;—Idolatry of Baal-Peor.*

NUM. xxxiii. 49, *and chap.* xxv.

Israel at Shittim commit whoredom and idolatry. 6 *Phinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlasting priesthood.* 16 *The Midianites are to be vexed.*

[49] AND they pitched by Jordan, from Beth-jesimoth even unto *Abel-shittim in the plains of Moab.

[1] And Israel abode in [a]Shittim, and [b]the people began to commit whoredom with the daughters of Moab. [2] And [c]they called the people unto [d]the sacrifices of their gods; and the people did eat, and [e]bowed down to their gods. [3] And Israel joined himself unto Baal-peor; and [f]the anger of the LORD was kindled against Israel. [4] And the LORD said unto Moses, "Take [g]all the heads of the people, and hang them up before the LORD against the sun, [h]that the fierce anger of the LORD may be turned away from Israel." [5] And Moses said unto [i]the judges of Israel, "Slay [j]ye every one his men that were joined unto Baal-peor."

[6] And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, [k]who were weeping before the door of the tabernacle of the congregation. [7] And [l]when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; [8] and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly.

* Or, *the plains of Shittim.*
a Jos. 2. 1. Mic. 6. 5.
b Nu. 31. 16. 1 Co. 10. 8.
c Jos. 22. 17. Ps. 106. 28. Ho. 9. 10.
d Ex. 34. 15, 16. 1 Co. 10. 20.
e Ex. 20. 5.
f Ps. 106. 29.
g De. 4. 3. Jos. 22. 17.
h De. 13. 17.
i Ex. 18. 21, 25.
j Ex. 32. 27.
k Joel 2. 17.
l Ps. 106. 30. Ec. 45. 23. 1 Mac. 2. 54.

So the plague was stayed from the children of Israel. [9] And [m]those that died in the plague were twenty and four thousand.

[10] And the Lord spake unto Moses, saying, [11] "Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous *for my sake among them, that I consumed not the children of Israel [n]in my jealousy. [12] Wherefore say, [o]Behold, I give unto him my covenant of peace. [13] And he shall have it, and [p]his seed after him, even the covenant of [q]an everlasting priesthood; because he was [r]zealous for his God, and [s]made an atonement for the children of Israel." [14] Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a †chief house among the Simeonites. [15] And the name of the Midianitish woman that was slain was Cozbi, the daughter of [t]Zur; he was head over a people, and of a chief house in Midian.

[16] And the Lord spake unto Moses, saying, [17] "Vex [u]the Midianites, and smite them; [18] for they vex you with their [v]wiles, [w]wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake."

m De. 4. 3.
* Heb. *with my zeal*: see 2 Co. 11. 2.
n Ex. 20. 5. 1 Ki. 14. 22. Ps. 78. 58. Ez. 16. 38.
o Mal. 2. 4, 5.
p See 1 Ch. 6. 4, &c.
q Ex. 40. 15.
r Ac. 22. 3. Ro. 10. 2.
s He. 2. 17.
† Heb. *house of a father*.
t Nu. 31. 8. Jos. 13. 21.
u Nu. 31. 2.
v Nu. 31. 16. Re. 2. 14.

SECT. LXIX.

A. M. 2553.
B. C. 1451.
Hales, 1607.
Abel-shittim.

Section LXIX.——*The Third Numbering of the People.*

Num. xxvi.

The sum of all Israel is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them which were numbered at Sinai, but Caleb and Joshua.

[1] And it came to pass after the plague, that the Lord spake unto Moses and unto Eleazar the son of Aaron the priest, saying, [2] "Take [a]the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel." [3] And Moses and Eleazar the priest spake with them [b]in the plains of Moab by Jordan near Jericho, saying, [4] "Take the sum of the people, from twenty years old and upward; as the Lord [c]commanded Moses and the children of Israel, which went forth out of the land of Egypt."

a Ex. 30. 12. Nu. 1. 2, 3.
b Nu. 22. 1.
c Nu. 1. 1.

[5] Reuben, [d]the eldest son of Israel:—the children of Reuben; Hanoch, of whom cometh the family of the Hanochites; of Pallu, the family of the Palluites; [6] of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites: [7] these are the families of the Reubenites; and they that were numbered of them were forty and three thousand and seven hundred and thirty. [8] And the sons of Pallu, Eliab; [9] and the sons of Eliab, Nemuel, and Dathan, and Abiram; this is that Dathan and Abiram, which were [e]famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord; [10] and [f]the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men; [g]and they became a sign. [11] Notwithstanding [h]the children of Korah died not.

d Ge. 46. 8.
e Nu. 16. 1, 2.
f Nu. 16. 32, 35.
g Nu. 16. 38. See 1 Co. 10. 6. 2 Pe. 2. 6.
h Ex. 6. 24. 1 Ch. 6. 22.

[12] The sons of Simeon after their families:—of [i]Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of [j]Jachin, the family of the Jachinites; [13] of [k]Zerah, the family of the Zarhites; of Shaul, the family of the Shaulites: [14] these are the families of the Simeonites, twenty and two thousand and two hundred.

i Ge. 46. 10. Ex. 6. 15, *Jemuel*.
j 1 Ch. 4. 24. *Jarib*.
k Ge. 46. 10, *Zohar*.

[15] The children of Gad after their families:—of [l]Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites; [16] of *Ozni, the family of the Oznites; of Eri, the family of the Erites; [17] of [m]Arod, the family of the Arodites; of

l Ge. 46. 16, *Ziphion*.
* Or, *Ezbon*, Ge. 46. 16.
m Ge. 46. 16, *Arodi*.

Areli, the family of the Arelites: [18] these are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

n Ge. 38. 2, &c.
o 1 Ch. 2. 3.

[19] The [n]sons of JUDAH were Er and Onan; and Er and Onan died in the land of Canaan. [20] And [o]the sons of Judah after their families were; of Shelah, the family of the Shelanites; of Pharez, the family of the Pharezites; of Zerah, the family of the Zarhites: [21] and the sons of Pharez were, of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites: [22] these are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

p Ge. 46. 13. 1 Ch. 7. 1.
† Or, *Phuvah.*
‡ Or, *Job.*

[23] Of [p]the sons of ISSACHAR after their families:—of Tola, the family of the Tolaites; of †Pua, the family of the Punites; [24] of ‡Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites: [25] these are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

q Ge. 46. 14.

[26] Of [q]the sons of ZEBULUN after their families:—of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites: [27] these are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

r Ge. 46. 20.
s Jos. 17. 1. 1 Ch. 7. 14, 15.
t Called, *Abiezer,* Jos. 17. 2. Ju. 6. 11, 24, 34.
u Nu. 27. 1. & 36. 11.

[28] The [r]sons of JOSEPH after their families were Manasseh and Ephraim. [29] Of the sons of MANASSEH:—of [s]Machir, the family of the Machirites; and Machir begat Gilead; of Gilead come the family of the Gileadites. [30] These are the sons of Gilead: of [t]Jeezer, the family of the Jeezerites; of Helek, the family of the Helekites; [31] and of Asriel, the family of the Asrielites; and of Shechem, the family of the Shechemites; [32] and of Shemida, the family of the Shemidaites; and of Hepher, the family of the Hepherites. [33] And [u]Zelophehad the son of Hepher had no sons, but daughters; and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah: [34] these are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

v 1 Ch. 7. 20, *Bered.*

[35] These are the sons of EPHRAIM after their families:—of Shuthelah, the family of the Shuthalhites; of [v]Becher, the family of the Bachrites; of Tahan, the family of the Tahanites: [36] and these are the sons of Shuthelah; of Eran, the family of the Eranites: [37] these are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred: these are the sons of Joseph after their families.

w Ge. 46. 21. 1 Ch. 7. 6.
x Ge. 46. 21, *Ehi.* 1 Ch. 8. 1, *Aharah.*
y Ge. 46. 21, *Muppim and Huppim.*
z 1 Ch. 8. 3, *Addar.*

[38] The [w]sons of BENJAMIN after their families:—of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of [x]Ahiram, the family of the Ahiramites; [39] of [y]Shupham, the family of the Shuphamites; of Hupham, the family of the Huphamites: [40] and the sons of Bela were [z]Ard and Naaman; of Ard, the family of the Ardites; and of Naaman, the family of the Naamanites: [41] these are the sons of Benjamin after their families; and they that were numbered of them were forty and five thousand and six hundred.

a Ge. 46. 23.
* Or, *Hushim.*

[42] These [a]are the sons of DAN after their families:—of *Shuham, the family of the Shuhamites: these are the families of Dan after their families: [43] all the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

b Ge. 46. 17. 1 Ch. 7. 30.

[44] Of [b]the children of ASHER after their families:—of Jimna, the family of the Jimnites; of Jesui, the family of the Jesuites; of Beriah, the family of the Beriites: [45] of the sons of Beriah; of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites: [46] and

the name of the daughter of Asher was Sarah: [47] these are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred.

c Ge. 46. 24. 1 Ch. 7. 13.
d 1 Ch. 7. 13, *Shallum.*

[48] Of [c]the sons of NAPHTALI after their families:—of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites; [49] of Jezer, the family of the Jezerites; of [d]Shillem, the family of the Shillemites: [50] these are the families of Naphtali according to their families; and they that were numbered of them were forty and five thousand and four hundred.

e See Nu. 1. 46.

[51] These [e]were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

f Jos. 11. 23. & 14. 1.
† Heb. *multiply his inheritance.* Nu. 33. 54.
‡ Heb. *diminish his inheritance.*
g Nu. 34. 13. Jos. 11. 23. & 14. 2.

[52] And the LORD spake unto Moses, saying, [53] "Unto [f]these the land shall be divided for an inheritance according to the number of names. [54] To many thou shalt †give the more inheritance, and to few thou shalt ‡give the less inheritance; to every one shall his inheritance be given according to those that were numbered of him. [55] Notwithstanding the land shall be [g]divided by lot; according to the names of the tribes of their fathers they shall inherit. [56] According to the lot shall the possession thereof be divided between many and few."

h Ge. 46. 11. Ex. 6. 16–19. 1 Ch. 6. 1, 16.
i Ex. 2. 1, 2.
j See Ex. 6. 23.
k Le. 10. 1, 2. Nu. 3. 4. 1 Ch. 24. 2.
l See Nu. 3. 39.
m Nu. 1. 49.
n Nu. 18. 20, 23, 24.

[57] And [h]these are they that were numbered of the Levites after their families. Of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. [58] These are the families of the Levites; the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. [59] And the name of Amram's wife was [i]Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt; and she bare unto Amram, Aaron and Moses, and Miriam their sister. [60] And [j]unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. [61] And [k]Nadab and Abihu died, when they offered strange fire before the LORD. [62] And [l]those that were numbered of them were twenty and three thousand, all males from a month old and upward; [m]for they were not numbered among the children of Israel, because there was [n]no inheritance given them among the children of Israel.

o Nu. i. De. 2. 14, 15.
p Nu. 14. 28, 29. 1 Co. 10. 5, 6.
q Nu. 14. 30.

[63] These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. [64] But [o]among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. [65] For the LORD had said of them, "They [p]shall surely die in the wilderness." And there was not left a man of them, [q]save Caleb the son of Jephunneh, and Joshua the son of Nun.

SECT. LXX.

A. M. 2553.
B. C. 1451.
HALES, 1607.
Abel-shittim

SECTION LXX.—*The Daughters of Zelophehad sue for an Inheritance;—The Law of Inheritance.*

NUM. xxvii. 1–11, *and* xxxvi. 1–12.

Chap. xxxvi. 1 *The inconvenience of the inheritance of daughters* 5 *is remedied by marrying in their own tribes,* 7 *lest the inheritance should be removed from the tribe.* 10 *The daughters of Zelophehad marry their father's brothers' sons.*

a Nu. 26. 33. Jos. 17. 3.
b Nu. 14. 35.
c Nu. 16. 1, 2.

[1] THEN came the daughters of [a]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. [2] And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, [3] "Our father [b]died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD [c]in the company of Korah; but died

* Heb. *diminished*.
d Jos. 17. 4.
e Ex. 18. 15, 19.

in his own sin, and had no sons. [4] Why should the name of our father be *done away from among his family, because he hath no son? [d]Give unto us therefore a possession among the brethren of our father." [5] And Moses [e]brought their cause before the LORD.

f Nu. 35. 29.

[6] And the LORD spake unto Moses, saying, [7] "The daughters of Zelophehad speak right; thou shalt surely give them a possession of an inheritance among their father's brethren, and thou shalt cause the inheritance of their father to pass unto them. [8] And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. [9] And if he have no daughter, then ye shall give his inheritance unto his brethren. [10] And if he have no brethren, then ye shall give his inheritance unto his father's brethren. [11] And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it; and it shall be unto the children of Israel [f]a statute of judgment, as the LORD commanded Moses."

g Nu. 26. 29.
NUM. xxxvi. 1–12.
h Nu. 26. 55. & 33. 54.
i Jos. 17. 3, 4.
† Heb. *unto whom they shall be.*
j Le. 25. 10.

[1] And the chief fathers of the families of the [g]children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel; [2] and they said, "The [h]LORD commanded my lord to give the land for an inheritance by lot to the children of Israel; and [i]my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters. [3] And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe †whereunto they are received; so shall it be taken from the lot of our inheritance. [4] And when [j]the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received; so shall their inheritance be taken away from the inheritance of the tribe of our fathers."

‡ Heb. *be wives*.
* Heb. *cleave to the, &c.* 1 Ki. 21. 3.
k 1 Ch. 23. 22.

[5] And Moses commanded the children of Israel according to the word of the LORD, saying, "The tribe of the sons of Joseph hath said well. [6] This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, 'Let them ‡marry to whom they think best; only to the family of the tribe of their father shall they marry. [7] So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall *keep himself to the inheritance of the tribe of his fathers. [8] And [k]every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. [9] Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.'"

† Heb. to some that were *of the families*.

[10] Even as the LORD commanded Moses, so did the daughters of Zelophehad. [11] For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons. [12] And they were married †into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

SECT. LXXI.

A. M. 2553.
B. C. 1451.
HALES, 1607.
Abel-shittim.

SECTION LXXI.—*The Law of Offerings, &c.*

NUM. xxviii. *and* xxix.

Offerings are to be observed. 3 *The continual burnt offering.* 9 *The offering on the Sabbath,* 11 *on the new moons,* 16 *at the Passover.* 26 *in the day of Firstfruits.* — Chap. xxix. *At the feast of Trumpets,* 7 *at the day of afflicting their souls,* 13 *and on the eight days of the feast of Tabernacles.*

[1] AND the LORD spake unto Moses, saying, [2] "Command the children

of Israel, and say unto them, My offering, and [a]my bread for my sacrifices made by fire, for [*]a sweet savour unto me, shall ye observe to offer unto me in their due season.

[3] “And thou shalt say unto them, [b]This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot [†]day by day, for a continual burnt offering. [4] The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer [‡]at even; [5] and [c]a tenth part of an ephah of flour for a [d]meat offering, mingled with the fourth part of a [e]hin of beaten oil. [6] It is [f]a continual burnt offering, which was ordained in Mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. [7] And the drink offering thereof shall be the fourth part of a hin for the one lamb; in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. [8] And the other lamb shalt thou offer at even; as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

a Le. 3. 11. & 21. 6, 8. Mal. 1. 7, 12.
* Heb. *a savour of my rest.*
b Ex. 29. 38.
† Heb. *in a day.*
‡ Heb. *between the two evenings.* Ex. 12. 6.
c Ex. 16. 36. Nu. 15. 4.
d Le. 2. 1.
e Ex. 29. 40.
f Ex. 29. 42. See Am. 5. 25.

[9] “And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: [10] this [g]is the burnt offering of every Sabbath, besides the continual burnt offering, and his drink offering.

g Ez. 46. 4.

[11] “And [h]in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; [12] and [i]three tenth deals of flour for a meat offering mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; [13] and a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. [14] And their drink offerings shall be half a hin of wine unto a bullock, and the third part of a hin unto a ram, and the fourth part of a hin unto a lamb: this is the burnt offering of every month throughout the months of the year. [15] And [j]one kid of the goats for a sin offering unto the LORD shall be offered, besides the continual burnt offering, and his drink offering.

h Nu. 10. 10. 1 Sa. 20. 5. 1 Ch. 23. 31. 2 Ch. 2. 4. Ezra 3. 5. Ne. 10. 33. Is. 1. 13, 14. Ez. 45. 17. & 46. 6. Ho. 2. 11. Col. 2. 16.
i Nu. 15. 4–12.
j Nu. 15. 24.

[16] “And [k]in the fourteenth day of the first month is the Passover of the LORD. [17] And [l]in the fifteenth day of this month is the feast; seven days shall unleavened bread be eaten. [18] In [m]the first day shall be a holy convocation; ye shall do no manner of servile work therein. [19] But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year; [n]they shall be unto you without blemish. [20] And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; [21] a several tenth deal shalt thou offer for every lamb, throughout the seven lambs. [22] And one goat for a sin offering, to make an atonement for you. [23] Ye shall offer these besides the burnt offering in the morning, which is for a continual burnt offering. [24] After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered besides the continual burnt offering, and his drink offering. [25] And [o]on the seventh day ye shall have a holy convocation; ye shall do no servile work.

k See Ex. 12. 6, 18.
l Le. 23. 6.
m Ex. 12. 16.
n Le. 22. 20. De. 15. 21.
o Ex. 13. 6. Le. 23. 8.

[26] “Also [p]in the day of the Firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work. [27] But ye shall offer the burnt offering for a sweet savour unto the LORD; [q]two young bullocks, one ram, seven lambs of the first year; [28] and their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, [29] a several tenth deal unto one lamb, throughout the

p Ex. 23. 16. Le. 23. 10, 15. De. 16. 10. Ac. 2. 1.
q See Le. 23. 18, 19.

seven lambs; [30] and one kid of the goats, to make an atonement for you. [31] Ye shall offer them besides the continual burnt offering, and his meat offering, (they shall be unto you without blemish,) and their drink offerings.

NUM. xxix.

[1] "And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work; [r]it is a day of blowing the trumpets unto you. [2] And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish. [3] And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, [4] and one tenth deal for one lamb, throughout the seven lambs; [5] and one kid of the goats for a sin offering, to make an atonement for you. [6] Besides the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, [s]according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

r Le. 23. 24.
s Nu. 15. 11, 12.

[7] "And [t]ye shall have on the tenth day of this seventh month a holy convocation; and ye shall [u]afflict your souls: ye shall not do any work therein. [8] But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish. [9] And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, [10] a several tenth deal for one lamb, throughout the seven lambs. [11] One kid of the goats for a sin offering; besides [v]the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

t Le. 16. 29. & 23. 27.
u Ps. 35. 13. Is. 58. 5.
v Le. 16. 3, 5.

[12] "And [w]on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days. [13] And [x]ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish. [14] And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, [15] and a several tenth deal to each lamb of the fourteen lambs. [16] And one kid of the goats for a sin offering; besides the continual burnt offering, his meat offering, and his drink offering.

w Le. 23. 33. De. 16. 13. Ez. 45. 25.
x Ezra 3. 4.

[17] "And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot. [18] And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, [y]after the manner. [19] And one kid of the goats for a sin offering; besides the continual burnt offering, and the meat offering thereof, and their drink offerings.

y Nu. 15. 12.

[20] "And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish. [21] And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner. [22] And one goat for a sin offering; besides the continual burnt offering, and his meat offering, and his drink offering.

[23] "And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish. [24] Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner. [25] And one kid of the goats for a sin offering; besides the continual burnt offering, his meat offering, and his drink offering.

[26] "And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot. [27] And their meat offering and

their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner. [28] And one goat for a sin offering; besides the continual burnt offering, and his meat offering, and his drink offering.

[29] "And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish. [30] And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner. [31] And one goat for a sin offering; besides the continual burnt offering, his meat offering, and his drink offering.

[32] "And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish. [33] And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner. [34] And one goat for a sin offering; besides the continual burnt offering, his meat offering, and his drink offering.

[z] Le. 23. 36.

[35] "On the eighth day ye shall have a [z]solemn assembly: ye shall do no servile work therein. [36] But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish. [37] Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner. [38] And one goat for a sin offering; besides the continual burnt offering, and his meat offering, and his drink offering.

* Or, *offer.*
[a] Le. 23. 2. 1 Ch. 23. 31. 2 Ch. 31. 3. Ezra 3. 5. Ne. 10. 33. Is. 1. 14.
[b] Le. 7. 11, 16. & 22. 21, 23.

[39] "These things ye shall *do unto the LORD in your [a]set feasts, besides [b]your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings." [40] And Moses told the children of Israel according to all that the LORD commanded Moses.

SECT. LXXII.

A. M. 2552.
B. C. 1452.
HALES, 1607.
Abel-shittim.

SECTION LXXII.—*The Law of Vows.*

NUM. XXX.

Vows are not to be broken. 3 The exception of a maid's vow. 6 Of a wife's. 9 Of a widow's, or her that is divorced.

[a] Nu. 1. 4, 16. & 7. 2.
[b] Le. 27. 2. De. 23. 21. Ju. 11. 30, 35. Ec. 5. 4.
[c] Le. 5. 4. Mat. 14. 9. Ac. 23. 14.
* Heb. *profane.* Ps. 55. 20.
[d] Job 22. 27. Ps. 22. 25. & 50. 14. & 66. 13, 14. & 116. 14, 18. Nah. 1. 15.

[1] AND Moses spake unto [a]the heads of the tribes concerning the children of Israel, saying, "This is the thing which the LORD hath commanded. [2] If [b]a man vow a vow unto the LORD, or [c]swear an oath to bind his soul with a bond; he shall not *break his word, he shall [d]do according to all that proceedeth out of his mouth.

† Heb. *her vows were upon her.* Ps. 56. 12.
[e] See Ge. 3. 16.

[3] "If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth; [4] and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. [5] But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. [6] And if she had at all a husband, when †she vowed, or uttered aught out of her lips, wherewith she bound her soul; [7] and her husband heard it, and held his peace at her in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand. [8] But if her husband [e]disallowed her on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

[9] "But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. [10] And if

she vowed in her husband's house, or bound her soul by a bond with an oath; [11] and her husband heard it, and held his peace at her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand. [12] But if her husband hath utterly made them void on the day he heard them, then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the Lord shall forgive her.

[13] "Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. [14] But if her husband altogether hold his peace at her from day to day, then he establisheth all her vows, or all her bonds, which are upon her; he confirmeth them, because he held his peace at her in the day that he heard them. [15] But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity."

[16] These are the statutes, which the Lord commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

SECT. LXXIII.

Sect. LXXIII.——*The Spoiling of Midian.*

A. M. 2553.
B. C. 1451.
Hales, 1607.
Midian.

Num. xxxi.

The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers for saving the women alive. 19 How the soldiers, with their captives and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treasury of the Lord.

[1] And the Lord spake unto Moses, saying, [2] "Avenge [a]the children of Israel of the Midianites; afterward shalt thou [b]be gathered unto thy people."

a Nu. 25. 17.
b Nu. 27. 13.

[3] And Moses spake unto the people, saying, "Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian. [4] *Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war." [5] So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. [6] And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and [c]the trumpets to blow in his hand. [7] And they warred against the Midianites, as the Lord commanded Moses; [d]and they slew all the [e]males. [8] And they slew the kings of Midian, besides the rest of them that were slain; namely, [f]Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian; [g]Balaam also the son of Beor they slew with the sword. [9] And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. [10] And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. [11] And [h]they took all the spoil, and all the prey, both of men and of beasts. [12] And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho

* Heb. *A thousand of a tribe, a thousand of a tribe.*
c Nu. 10. 9.
d De. 20. 13. Ju. 21. 11. 1 Sa. 27. 9. 1 Ki. 11. 15, 16.
e See Ju. 6. 1, 2, 33.
f Jos. 13. 21.
g Jos. 13. 22.
h De. 20. 14.

[13] And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. [14] And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the †battle. [15] And Moses said unto them, "Have ye saved [i]all the women alive? [16] Behold, [j]these caused the children of Israel, through the [k]counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and [l]there was a plague among the congregation of the Lord. [17] Now therefore [m]kill every male among the little ones, and kill every woman that hath known man by lying with ‡him. [18] But all the women children, that

† Heb. *host of war.*
i See De. 20. 13. 1 Sa. 15. 3.
j Nu. 25. 2.
k Nu. 24. 14. 2 Pe. 2. 15. Re. 2. 14.
l Nu. 25. 9.
m Ju. 21. 11.
‡ Heb. *a male.*

have not known a man by lying with him, keep alive for yourselves.
n Nu. 5. 2. [19] And [n]do ye abide without the camp seven days; whosoever hath killed
o Nu. 19. 11, &c. any person, and [o]whosoever hath touched any slain, purify both yourselves
and your captives on the third day, and on the seventh day.
* Heb. *instrument, or, vessel of skins.* [20] And purify all your raiment, and all *that is made of skins, and all
work of goats' hair, and all things made of wood."

[21] And Eleazar the priest said unto the men of war which went to
the battle, "This is the ordinance of the law which the Lord commanded
Moses; [22] only the gold, and the silver, the brass, the iron, the
tin, and the lead, [23] every thing that may abide the fire, ye shall make it
go through the fire, and it shall be clean, (nevertheless it shall be purified
p Nu. 19. 9, 17. [p]with the water of separation;) and all that abideth not the fire
q Le. 11. 25. ye shall make go through the water. [24] And [q]ye shall wash your clothes
on the seventh day, and ye shall be clean, and afterward ye shall come
into the camp."

[25] And the Lord spake unto Moses, saying, [26] "Take the sum of the
† Heb. *of the captivity.* prey †that was taken, both of man and of beast, thou, and Eleazar the
r Jos. 22. 8. 1 Sa. 30. 4. priest, and the chief fathers of the congregation. [27] And [r]divide the
prey into two parts; between them that took the war upon them, who
went out to battle, and between all the congregation. [28] And levy a
tribute unto the Lord of the men of war which went out to battle;
s Nu. 18. 26. [s]one soul of five hundred, both of the persons, and of the beeves, and
of the asses, and of the sheep; [29] take it of their half, and give it unto
Eleazar the priest, for a heave offering of the Lord. [30] And of the
children of Israel's half, thou shalt take one portion of fifty, of the persons,
‡ Or, *goats.* of the beeves, of the asses, and of the ‡flocks, of all manner of
t Nu. 3. 7, 8, 25, 31, 36. & 18. 3, 4. beasts, and give them unto the Levites, [t]which keep the charge of the
tabernacle of the Lord." [31] And Moses and Eleazar the priest did as
the Lord commanded Moses.

[32] And the booty, being the rest of the prey which the men of war
had caught, was six hundred thousand and seventy thousand and five
thousand sheep, [33] and threescore and twelve thousand beeves, [34] and
threescore and one thousand asses, [35] and thirty and two thousand persons
in all, of women that had not known man by lying with him.

[36] And the half, which was the portion of them that went out to war,
was in number three hundred thousand and seven and thirty thousand
and five hundred sheep; [37] and the Lord's tribute of the sheep was
six hundred and threescore and fifteen. [38] And the beeves were thirty
and six thousand; of which the Lord's tribute was threescore and
twelve. [39] And the asses were thirty thousand and five hundred; of
which the Lord's tribute was threescore and one. [40] And the persons
were sixteen thousand; of which the Lord's tribute was thirty and two
persons. [41] And Moses gave the tribute, which was the Lord's heave
u See Nu. 18. 8, 19. offering, unto Eleazar the priest, [u]as the Lord commanded Moses.

[42] And of the children of Israel's half, which Moses divided from the
men that warred, [43] (now the half that pertained unto the congregation
was three hundred thousand and thirty thousand and seven thousand
and five hundred sheep, [44] and thirty and six thousand beeves, [45] and
thirty thousand asses and five hundred, [46] and sixteen thousand persons;)
[47] even of the children of Israel's half, Moses took one portion
of fifty, both of man and of beast, and gave them unto the Levites,
which kept the charge of the tabernacle of the Lord; as the Lord
commanded Moses.

[48] And the officers which were over thousands of the host, the captains
of thousands, and captains of hundreds, came near unto Moses.
[49] And they said unto Moses, "Thy servants have taken the sum of
* Heb. *hand.* the men of war which are under our *charge, and there lacketh not

one man of us. [50] We have therefore brought an oblation for the LORD, what every man hath †gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, [v]to make an atonement for our souls before the LORD." [51] And Moses and Eleazar the priest took the gold of them, even all wrought jewels. [52] And all the gold of the ‡offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. [53] (For [w]the men of war had taken spoil, every man for himself.) [54] And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, [x]for a memorial for the children of Israel before the LORD.

† Heb. *found.*
v Ex. 30. 12, 16.
‡ Heb. *heave offering.*
w De. 20. 14.
x Ex. 30. 16.

SECT. LXXIV.

A. M. 2552.
B. C. 1452.
HALES, 1607.
Abel-shittim.

SECTION LXXIV.—*The Tribes of Reuben and of Gad are assigned their Territories.*

NUM. xxxii.

The Reubenites and Gadites sue for their inheritance on that side Jordan. 6 *Moses reproveth them.* 16 *They offer him conditions to his content.* 33 *Moses assigneth them the land.* 39 *They conquer it.*

[1] Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of [a]Jazer, and the land of Gilead, that, behold, the place was a place for cattle; [2] the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, [3] "Ataroth, and Dibon, and Jazer, and [b]Nimrah, and Heshbon, and Elealeh, and [c]Shebam, and Nebo, and [d]Beon, [4] even the country [e]which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle. [5] Wherefore," said they, "if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan."

a Nu. 21. 32. Jos. 13. 25. 2 Sa. 24. 5.
b ver. 36, *Beth-nimrah.*
c ver. 38, *Shibmah.*
d ver. 38, *Baal-meon.*
e Nu. 21. 24, 34.

[6] And Moses said unto the children of Gad and to the children of Reuben, "Shall your brethren go to war, and shall ye sit here? [7] And wherefore *discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? [8] Thus did your fathers, [f]when I sent them from Kadesh-barnea [g]to see the land. [9] For [h]when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. [10] And [i]the LORD's anger was kindled the same time, and he sware, saying, [11] 'Surely none of the men that came up out of Egypt, [j]from twenty years old and upward, shall see [k]the land which I sware unto Abraham, unto Isaac, and unto Jacob; [l]because they have not †wholly followed me: [12] save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun; [m]for they have wholly followed the LORD.' [13] And the LORD's anger was kindled against Israel, and he made them [n]wander in the wilderness forty years, [o]until all the generation, that had done evil in the sight of the LORD, was consumed. [14] And, behold! ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the [p]fierce anger of the LORD toward Israel. [15] For if ye [q]turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people."

* Heb. *break.*
f Nu. 13. 3, 26.
g De. 1. 22.
h Nu. 13. 24, 31. De. 1. 24, 28.
i Nu. 14. 11, 21.
j Nu. 14. 28, 29.
k See Ge. 12. 7.
l Nu. 14. 24, 30.
† Heb. *fulfilled after me.*
m Nu. 14. 24. Jos. 14. 8, 9.
n Nu. 14. 33-35.
o Nu. 26. 64, 65.
p De. 1. 34.
q De. 30. 17. Jos. 22. 16, 18. 2 Ch. 7. 19. & 15. 2.

[16] And they came near unto him, and said, "We will build sheepfolds here for our cattle, and cities for our little ones. [17] But [r]we ourselves will go ready armed before the children of Israel, until we have brought them unto their place; and our little ones shall dwell in the fenced cities because of the inhabitants of the land. [18] We [s]will not return unto our houses, until the children of Israel have inherited every man his inheritance. [19] For we will not inherit with them on yonder side Jordan, or forward; [t]because our inheritance is fallen to us on this side Jordan eastward."

r Jos. 4. 12, 13.
s Jos. 22. 4.
t Jos. 12. 1. & 13. 8.

u De. 3. 18.
v De. 3. 20. Jos. 11. 23. & 18. 1.
w Jos. 22. 4.
x De. 3. 12, 15, 16, 18. Jos. 1. 15. & 13. 8, 32.
y Ge. 4. 7. & 44. 16. Is. 59. 12.

[20] And [u]Moses said unto them, "If ye will do this thing, if ye will go armed before the LORD to war, [21] and will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, [22] and [v]the land be subdued before the LORD; then afterward [w]ye shall return, and be guiltless before the LORD, and before Israel, [x]and this land shall be your possession before the LORD. [23] But if ye will not do so, behold, ye have sinned against the LORD; and be sure [y]your sin will find you out! [24] Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth."

z Jos. 1. 14.
a Jos. 4. 12.

[25] And the children of Gad and the children of Reuben spake unto Moses, saying, "Thy servants will do as my lord commandeth. [26] Our [z]little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead; [27] but [a]thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith."

b Jos. 1. 13.

[28] So [b]concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel. [29] And Moses said unto them, "If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession. [30] But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan." [31] And the children of Gad and the children of Reuben answered, saying, "As the LORD hath said unto thy servants, so will we do. [32] We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours."

c De. 3. 12-17. Jos. 12. 6.
d Nu. 21. 24, 33, 35.
e Nu. 33. 45, 46.
f De. 2. 36.
g ver. 1, 3, *Jazer.*
h ver. 3, *Nimrah.*
i Nu. 21. 27.
j Is. 46. 1.
k Nu. 22. 41.
l See ver. 3. Ex. 23. 13. Jos. 23. 7.
‡ Heb. *they called by names the names of the cities.*
m Ge. 50. 23.
n De. 3. 12, 13, 15. Jos. 13. 31. & 17. 1.
o De. 3. 14.
p Ju. 10. 4.

[33] And [c]Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, [d]the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

[34] And the children of Gad built [e]Dibon, and Ataroth, and [f]Aroer, [35] and Atroth, Shophan, and [g]Jaazer, and Jogbehah, [36] and [h]Beth-nimrah, and Beth-haran, fenced cities; and folds for sheep. [37] And the children of Reuben [i]built Heshbon, and Elealeh, and Kirjathaim, [38] and [j]Nebo, and [k]Baal-meon, (their [l]names being changed,) and Shibmah; and ‡gave other names unto the cities which they builded. [39] And the children of [m]Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it. [40] And Moses [n]gave Gilead unto Machir the son of Manasseh; and he dwelt therein. [41] And [o]Jair the son of Manasseh went and took the small towns thereof, and called them [p]Havoth-jair. [42] And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

SECT. LXXV.

A. M. 2552.
B. C. 1452.
HALES, 1607.
Abel-shittim.

SECTION LXXV.—*Laws for the Conduct of the Israelites after they have taken possession of Canaan.*

NUM. xxxiii. 50, *to the end, and chap.* xxxiv.

The Canaanites are to be destroyed. — Chap xxxiv. 1 *The borders of the land.* 16 *The names of the men which shall divide the land.*

a De. 7. 1, 2.
b Ex. 23. 24, 33. & 34. 13.
c Nu. 26. 53-55.

[50] AND the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, [51] "Speak unto the children of Israel, and say unto them, [a]When ye are passed over Jordan into the land of Canaan; [52] then [b]ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places. [53] And ye shall dispossess the inhabitants of the land, and dwell therein; for I have given you the land to possess it. [54] And [c]ye shall divide the land by lot for an

inheritance among your families; and to the more ye shall *give the more inheritance, and to the fewer ye shall †give the less inheritance. Every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. [55] But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that those which ye let remain of them shall be [d]pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. [56] Moreover it shall come to pass, that I shall do unto you as I thought to do unto them."

* Heb. *multiply his inheritance.*
† Heb. *diminish his inheritance.*
d Jos. 23. 13. Ps. 106. 34, 36. See Ex. 23. 33. Ez. 28. 24.

[1] AND the LORD spake unto Moses, saying, [2] "Command the children of Israel, and say unto them, When ye come into [e]the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof): [3] Then [f]your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of [g]the Salt Sea eastward. [4] And your border shall turn from the south [h]to the ascent of Akrabbim, and pass on to Zin; and the going forth thereof shall be from the south [i]to Kadesh-barnea, and shall go on to [j]Hazar-addar, and pass on to Azmon. [5] And the border shall fetch a compass from Azmon [k]unto the river of Egypt, and the goings out of it shall be at the sea. [6] And as for the western border, ye shall even have the Great Sea for a border; this shall be your west border. [7] And this shall be your north border; from the Great Sea ye shall point out for you [l]Mount Hor. [8] From Mount Hor ye shall point out your border [m]unto the entrance of Hamath; and the goings forth of the border shall be to [n]Zedad. [9] And the border shall go on to Ziphron, and the goings out of it shall be at [o]Hazar-enan: this shall be your north border. [10] And ye shall point out your east border from Hazar-enan to Shepham. [11] And the coast shall go down from Shepham [p]to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the ‡side of the sea [q]of Chinnereth eastward. [12] And the border shall go down to Jordan, and the goings out of it shall be at the Salt Sea: this shall be your land with the coasts thereof round about."

NUM. xxxiv.
e Ge. 17. 8.
f Jos. 15. 1. See Ez. 47. 13, &c.
g Ge. 14. 3. Jos. 15. 2.
h Jos. 15. 3.
i Nu. 13. 26.
j See Jos. 15. 3, 4,
k Ge. 15. 18. Is. 27. 12.
l Nu. 33. 37.
m Nu. 13. 21. 2 Ki. 14. 25.
n Ez. 47. 15.
o Ez. 47. 17.
p 2 Ki. 23. 33. Je. 39. 5, 6.
‡ Heb. *shoulder.*
q De. 3. 17. Jos. 11. 2. Mat. 14. 34.

[13] And Moses commanded the children of Israel, saying, "This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe. [14] For [r]the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance. [15] The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising."

r Nu. 32. 33. Jos. 14. 2, 3.

[16] And the LORD spake unto Moses, saying, [17] "These are the names of the men which shall divide the land unto you; [s]Eleazar the priest, and Joshua the son of Nun. [18] And ye shall take one [t]prince of every tribe, to divide the land by inheritance. [19] And the names of the men are these:—of the tribe of Judah, Caleb the son of Jephunneh; [20] and of the tribe of the children of Simeon, Shemuel the son of Ammihud; [21] of the tribe of Benjamin, Elidad the son of Chislon; [22] and the prince of the tribe of the children of Dan, Bukki the son of Jogli; [23] the prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod; [24] and the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan; [25] and the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach; [26] and the prince of the tribe of the children of Issachar, Paltiel the son of Azzan; [27] and the prince of the tribe of the children

s Jos. 14. 1. & 19. 51.
t Nu. 1. 4, 16.

of Asher, Ahihud the son of Shelomi; [28] and the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud: [29] these are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

SECT. LXXVI.
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A. M. 2553.
B. C. 1451.
HALES, 1607.
Abel-shittim.
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SECTION LXXVI.—*The Cities for the Levites;—The Cities of Refuge;—Law of Murder.*

NUM. XXXV.

[1] AND the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, [2] "Command [a]the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them. [3] And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

a Jos. 14. 3, 4. & 21. 2. See Ez. 45. 1, &c. & 48. 8, &c.

[4] "And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about. [5] And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities. [6] And among the cities which ye shall give unto the Levites there shall be [b]six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither; and *to them ye shall add forty and two cities. [7] So all the cities which ye shall give to the Levites shall be [c]forty and eight cities; them shall ye give with their suburbs. [8] And the cities which ye shall give shall be [d]of the possession of the children of Israel: [e]from them that have many ye shall give many, but from them that have few ye shall give few; every one shall give of his cities unto the Levites according to his inheritance which †he inheriteth."

b De. 4. 41. Jos. 20. 2, 7, 8. & 21. 3. 13, 21, 27, 32, 36, 38.
* Heb. *above them ye shall give.*
c Jos. 21. 41.
d Jos. 21. 3.
e Nu. 26. 54.
† Heb. *they inherit.*

[9] And the LORD spake unto Moses, saying, [10] "Speak unto the children of Israel, and say unto them, [f]When ye be come over Jordan into the land of Canaan; [11] then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person ‡at unawares. [12] And [h]they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. [13] And of these cities which ye shall give six cities shall ye have for refuge. [14] Ye [i]shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. [15] These six cities shall be a refuge, both for the children of Israel, and [j]for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

f Jos. 20. 2.
g Ex. 21. 13.
‡ Heb. *by error.*
h De. 19. 6. Jos. 20. 3, 5, 6.
i De. 4. 41. Jos. 20. 8.
j Nu. 15. 16.

[16] "And [k]if he smite him with an instrument of iron, so that he die, he is a murderer; the murderer shall surely be put to death. [17] And if he smite him *with throwing a stone, wherewith he may die, and he die, he is a murderer; the murderer shall surely be put to death. [18] Or if he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer; the murderer shall surely be put to death. [19] The [l]revenger of blood himself shall slay the murderer; when he meeteth him, he shall slay him. [20] But [m]if he thrust him of hatred, or hurl at him [n]by laying of wait, that he die, [21] or in enmity smite him with his hand that he die, he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him. [22] But if he thrust him suddenly [o]without enmity, or have cast upon him any thing without laying of wait,

k Ex. 21. 12, 14. Le. 24. 17. De. 19. 11, 12.
* Heb. *with a stone of the hand.*
l De. 19. 6, 12. Jos. 20. 3, 5.
m Ge. 4. 8. 2 Sa. 3. 27. & 20. 10. 1 Ki. 2. 31, 32.
n Ex. 21. 14. De. 19. 11.
o Ex. 21. 13.

[23] or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm; [24] then [p] the congregation shall judge between the slayer and the revenger of blood according to these judgments. [25] And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled; and [q] he shall abide in it unto the death of the high priest, [r] which was anointed with the holy oil.

p Jos. 20. 6.
q Jos. 20. 6.
r Ex. 29. 7.

[26] "But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; [27] and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; †he shall not be guilty of blood, [28] because he should have remained in the city of his refuge until the death of the high priest; but after the death of the high priest the slayer shall return into the land of his possession.—[29] So these things shall be for [s] a statute of judgment unto you throughout your generations in all your dwellings. [30] Whoso killeth any person, the murderer shall be put to death by the [t] mouth of witnesses; but one witness shall not testify against any person to cause him to die. [31] Moreover ye shall take no satisfaction for the life of a murderer, which is ‡guilty of death; but he shall be surely put to death. [32] And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. [33] So ye shall not pollute the land wherein ye are; for blood it [u] defileth the land, and *the land cannot be cleansed of the blood that is shed therein, but [v] by the blood of him that shed it. [34] Defile [w] not therefore the land which ye shall inhabit, wherein I dwell; for [x] I the LORD dwell among the children of Israel."

† Heb. *no blood shall be to him.*
Ex. 22. 2.
s Nu. 27. 11.
t De. 17. 6. & 19. 15. Mat. 18. 16. 2 Co. 13. 1. He. 10. 28.
‡ Heb. *faulty to die.*
u Ps. 106. 38. Mic. 4. 11.
* Heb. *there can be no expiation for the land.*
v Ge. 9. 6.
w Le. 18. 25.
x Ex. 29. 45, 46.

SECT. LXXVII.

A. M. 2553.
B. C. 1451.
HALES, 1607.
Abel-shittim.

SECT. LXXVII.——*Moses' Speech, rehearsing the History of the Israelites from their Departure from Egypt to the Fortieth Year of their Wandering in the Wilderness, and his Exhortation.*

DEUT. i., ii. 1, x. 6–9, ii. 2, *to the end*, iii. *and* iv. 1–40.

God's promise to the Israelites. 13 *Of giving them officers,* 19 *of sending the spies to search the land,* 34 *of God's anger for their incredulity,* 41 *and disobedience.* — Chap. x. *Death of Aaron, and continuance of the priesthood.* — Chap. ii. 1 *Command not to meddle with the Edomites,* 9 *nor with the Moabites,* 17 *nor with the Ammonites,* 24 *but Sihon was subdued by them.* — Chap. iii. 1 *The conquest of Og king of Bashan.* 11 *The bigness of his bed.* 12 *The distribution of those lands to the two tribes and a half.* 23 *Moses' prayer to enter into the land.* 26 *He is permitted to see it.* — Chap. iv. *His exhortation.*

[1] THESE be the words which Moses spake unto all Israel [a] on this side Jordan in the wilderness, in the plain over against *the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. [2] (There are eleven days' journey from Horeb by the way of Mount Seir [b] unto Kadesh-barnea.) [3] And it came to pass [c] in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; [4] after [d] he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

a Jos. 9. 1, 10.
* Or, *Zuph.*
b Nu. 13. 26.
c Nu. 33. 38.
d Nu. 21. 24, 33.

[5] On this side Jordan, in the land of Moab, began Moses to declare this law, saying, [6] "The LORD our God spake unto us [e] in Horeb, saying, 'Ye have dwelt long [f] enough in this mount; [7] turn you, and take your journey, and go to the mount of the Amorites, and unto †all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. [8] Behold, I have ‡set the land before you; go in and possess the land which the LORD sware unto your fathers, [g] Abraham, Isaac, and Jacob, to give unto them and to their seed after them.'

e Ex. 3. 1.
f See Ex. 19. 1.
† Heb. *all his neighbours.*
‡ Heb. *given.*
g See Ge. 12. 7.

[9] "And [h]I spake unto you at that time, saying, 'I am not able to bear you myself alone; [10] the Lord your God hath multiplied you, and, behold, [i]ye are this day as the stars of heaven for multitude! [11] (The [j]Lord God of your fathers make you a thousand times so many more as ye are, and bless you, [k]as he hath promised you!) [12] How [l]can I myself alone bear your cumbrance, and your burden, and your strife? [13] *Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.' [14] And ye answered me, and said, 'The thing which thou hast spoken is good for us to do.' [15] So I took the chief of your tribes, wise men, and known, and †made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. [16] And I charged your judges at that time, saying, 'Hear the causes between your brethren, and [m]judge righteously between every man and his [n]brother, and the stranger that is with him. [17] Ye [o]shall not ‡respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for [p]the judgment is God's: and the cause that is too hard for you, [q]bring it unto me, and I will hear it.' [18] And I commanded you at that time all the things which ye should do.

[19] "And when we departed from Horeb, [r]we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; [s]and we came to Kadesh-barnea. [20] And I said unto you, 'Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. [21] Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; [t]fear not, neither be discouraged.'

[22] "And ye came near unto me every one of you, and said, 'We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.' [23] And the saying pleased me well; and [u]I took twelve men of you, one of a tribe, [24] and [v]they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. [25] And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, 'It [w]is a good land which the Lord our God doth give us.'

[26] "Notwithstanding [x]ye would not go up, but rebelled against the commandment of the Lord your God. [27] And ye murmured in your tents, and said, 'Because the Lord [y]hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. [28] Whither shall we go up? our brethren have ‡discouraged our heart, saying, 'The [z]people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the [a]Anakims there!'' [29] Then I said unto you, 'Dread not, neither be afraid of them. [30] The [b]Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; [31] and in the wilderness, where thou hast seen how that the Lord thy God [c]bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.' [32] Yet in this thing [d]ye did not believe the Lord your God, [33] who [e]went in the way before you, [f]to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day.

[34] "And the Lord heard the voice of your words, and was wroth, and sware, saying, [35] 'Surely [g]there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, [36] save [h]Caleb the son of Jephunneh; he shall see it, and to him will I

h Ex. 18. 18. Nu. 11. 14.
i See Ge. 12. 2.
j 2 Sa. 24. 3.
k Ge. 15. 5. & 22. 17. & 26. 4. Ex. 32. 13.
l 1 Ki. 3. 8, 9.
* Heb. *Give*. See Ex. 18. 21. Nu. 11. 16, 17.
† Heb. *gave*. Ex. 18. 25.
m De. 16. 18. Jo. 7. 24.
n Le. 24. 22.
o Le. 19. 15. Pr. 24. 23. Ja. 2. 1.
‡ Heb. *acknowledge faces*.
p 2 Ch. 19. 6.
q Ex. 18. 22, 26.
r Nu. 10. 12.
s Nu. 13. 26.
t Jos. 1. 9.
u Nu. 13. 3.
v Nu. 13. 22–24.
w See Ex. 3. 8.
x Nu. 14. 1–4.
y De. 9. 28.
‡ Heb. *melted*. Jos. 2. 11.
z Nu. 13. 28, 31–33.
a Nu. 13. 28.
b Ex. 14. 14, 25.
c Ex. 19. 4. Is. 46. 3, 4. Ho. 11. 3. See Ac. 13. 18.
d Ps. 106. 24. Jude 5.
e See Ex. 13. 21.
f Nu. 10. 33. Ez. 20. 6.
g Nu. 14. 22, 23. Ps. 95. 11.
h Nu. 14. 24, 30. Jos. 14. 9.

give the land that he hath trodden upon, and to his children, because he hath *wholly followed the LORD. [37] Also [i]the LORD was angry with me for your sakes, saying, 'Thou also shalt not go in thither; [38] but [j]Joshua the son of Nun, [k]which standeth before thee, he shall go in thither; [l]encourage him, for he shall cause Israel to inherit it. [39] Moreover [m]your little ones, which [n]ye said should be a prey, and your children, which in that day [o]had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. [40] But [p]as for you, turn you, and take your journey into the wilderness by the way of the Red Sea.'

* Heb. *fulfilled to go after.*
i Nu. 20. 12. & 27. 14.
j Nu. 14. 30.
k Ex. 24. 13. See 1 Sa. 16. 22.
l Nu. 27. 18, 19.
m Nu. 14. 31.
n Nu. 14. 3.
o Is. 7. 15, 16. Ro. 9. 11.
p Nu. 14. 25.

[41] "Then ye answered and said unto me, 'We [q]have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us.' And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. [42] And the LORD said unto me, 'Say unto them, Go not up, neither fight, (for I am not among you,) lest ye be smitten before your enemies.' [43] So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and †went presumptuously up into the hill. [44] And the Amorites, which dwelt in that mountain, came out against you, and chased you, [r]as bees do, and destroyed you in Seir, even unto Hormah. [45] And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you. [46] So [s]ye abode in Kadesh many days, according unto the days that ye abode there.

q Nu. 14. 40, &c.
† Heb. *ye were presumptuous and went up.* Nu. 14. 44, 45.
r Ps. 118. 12.
s Nu. 13. 25.

[1] "Then we turned, and took our journey into the wilderness by the way of the Red Sea, [t]as the LORD spake unto me; and we compassed Mount Seir many days.

DEUT. ii. 1.
t Nu. 14. 25.

[6] "And the children of Israel took their journey from Beeroth [u]of the children of Jaakan to [v]Mosera. [w]There Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. [7] From [x]thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

(29)DEUT. x. 6-9.
u Nu. 33. 31.
v Nu. 33. 30.
w Nu. 20. 28.
x Nu. 33. 32, 33.

[8] "At that time [y]the LORD separated the tribe of Levi, [z]to bear the ark of the covenant of the LORD, [a]to stand before the LORD to minister unto him, and [b]to bless in his name, unto this day. [9] Wherefore [c]Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

y Nu. 3. 6.
z Nu. 4. 15.
a De. 18. 5.
b Le. 9. 22.
c Nu. 18. 20, 24. Ez. 44. 28.

[2] "And the LORD spake unto me, saying, [3] 'Ye have compassed this mountain long enough: turn you northward. [4] And command thou the people, saying, [d]Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you. Take ye good heed unto yourselves therefore, [5] meddle not with them; for I will not give you of their land, ‡no, not so much as a foot breadth; [e]because I have given Mount Seir unto Esau for a possession. [6] Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. [7] For the LORD thy God hath blessed thee in all the works of thy hand; he knoweth thy walking through this great wilderness; these forty years the LORD thy God hath been with thee; thou hast lacked nothing.'

DEUT. ii. 2, *to the end.*
d Nu. 20. 14.
‡ Heb. *even to the treading of the sole of the foot.*
e See Ge. 32. 3.

[8] "And [f]when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from [g]Elath, and from Ezion-gaber, we turned and passed by the way of the wilder-

f Ju. 11. 18.
g 1 Ki. 9. 26.

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(29) These four verses are inserted here on the authority of Dr. Kennicott, (Horsley's *Bib. Crit.* vol. i. p. 195.) For the reconciling the apparent contradiction of this passage, with that in Numbers xxxiii. 31, 32; in the former of which Aaron is said to have died at Moserah, and in the latter at Mount Hor, see Lightfoot, vol. i. p. 39, and Pfeiffer in loc. Pfeiffer supposes Moserah to have been a part of Mount Hor; and that the Jaakan mentioned in Deut. x. 6, is different from the city of Bene-jaakan. See, also, Well's *Commentary*, vol. i. part ii. p. 163, note.

ness of Moab. [9] And the Lord said unto me, '*Distress not the Moabites, neither contend with them in battle; for I will not give thee of their land for a possession, because I have given [h]Ar unto [i]the children of Lot for a possession.' [10] The [j]Emims dwelt therein in times past, a people great, and many, and tall, as [k]the Anakims; [11] which also were accounted giants, as the Anakims, but the Moabites call them Emims. [12] The [l]Horims also dwelt in Seir beforetime; but the children of Esau †succeeded them, when they had destroyed them from before them, and dwelt in their ‡stead; as Israel did unto the land of his possession, which the Lord gave unto them. [13] 'Now rise up,' said I, 'and get you over the *brook Zered.' And we went over the brook Zered.

[14] "And the space in which we came [m]from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; [n]until all the generation of the men of war were wasted out from among the host, [o]as the Lord sware unto them. [15] For indeed [p]the hand of the Lord was against them, to destroy them from among the host, until they were consumed.

[16] "So it came to pass, when all the men of war were consumed and dead from among the people, [17] that the Lord spake unto me, saying, [18] 'Thou art to pass over through Ar, the coast of Moab, this day. [19] And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them; for I will not give thee of the land of the children of Ammon any possession, because I have given it unto [q]the children of Lot for a possession.' [20] (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them [r]Zamzummims. [21] A people great, and many, and tall, as the Anakims, but the Lord destroyed them before them, and they succeeded them, and dwelt in their stead. [22] As he did to the children of Esau, [s]which dwelt in Seir, when he destroyed [t]the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day. [23] And [u]the Avims which dwelt in Hazerim, *even* unto [v]Azzah, [w]the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.) [24] 'Rise ye up, take your journey, and [x]pass over the river Arnon. Behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land; †begin to possess it, and contend with him in battle. [25] This [y]day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.'

[26] "And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon [z]with words of peace, saying, [27] 'Let [a]me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. [28] Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: [b]only I will pass through on my feet, [29] (as [c]the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the Lord our God giveth us. [30] But [d]Sihon king of Heshbon would not let us pass by him; for [e]the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

[31] "And the Lord said unto me, 'Behold, I have begun [f]to give Sihon and his land before thee; begin to possess, that thou mayest inherit his land.' [32] Then [g]Sihon came out against us, he and all his people, to fight at Jahaz. [33] And [h]the Lord our God delivered him before us; and [i]we smote him, and his sons, and all his people. [34] And we took all his cities at that time, and utterly destroyed ‡the men, and the

* Or, *Use no hostility against Moab.*
h Nu. 21. 28.
i Ge. 19. 36, 37.
j Ge. 14. 5.
k Nu. 13. 22, 33.
l Ge. 14. 6. & 36. 20.
† Heb. *inherited them.*
‡ Or, *room.*
* Or, *valley.* Nu. 13. 23. & 21. 12.
m Nu. 13. 26.
n Nu. 14. 33. & 26. 64.
o Nu. 14. 35. Ez. 20. 15.
p Ps. 78. 33.
q Ge. 19. 38.
r Ge. 14. 5, *Zuzims.*
s Ge. 36. 8.
t Ge. 14. 6. & 36. 20–30.
u Jos. 13. 3.
v Je. 25. 20.
w Ge. 10. 14. Am. 9. 7.
x Nu. 21. 13, 14.
† Heb. *begin, possess.*
y See Ge. 35. 5.
z De. 20. 10.
a Nu. 21. 21, 22.
b Nu. 20. 19.
c See Nu. 20. 18.
d Nu. 21. 23.
e Jos. 11. 20. Ex. 4. 21.
f De. 1. 8.
g Nu. 21. 23.
h De. 7. 2.
i Nu. 21. 24.
‡ Heb. *every city of men, and women, and little ones.* Le. 27. 28.

women, and the little ones, of every city, we left none to remain; [35] only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took. [36] From [j]Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us; [k]the Lord our God delivered all unto us: [37] only unto the land of the children of Ammon thou camest not, nor unto any place of the river [l]Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbad us.

Deut. iii.

[1] "Then we turned, and went up the way to Bashan; and [m]Og the king of Bashan came out against us, he and all his people, to battle at Edrei. [2] And the Lord said unto me, 'Fear him not; for I will deliver him, and all his people, and his land, into thy hand, and thou shalt do unto him as thou didst unto [n]Sihon king of the Amorites, which dwelt at Heshbon.' [3] So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people; [o]and we smote him until none was left to him remaining. [4] And we took all his cities at that time, there was not a city which we took not from them, threescore cities, [p]all the region of Argob, the kingdom of Og in Bashan. [5] All these cities were fenced with high walls, gates, and bars; besides unwalled towns a great many. [6] And we utterly destroyed them, as we did unto Sihon king [q]of Heshbon, utterly destroying the men, women, and children, of every city. [7] But all the cattle, and the spoil of the cities, we took for a prey to ourselves. [8] And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto Mount Hermon, [9] (which [r]Hermon the Sidonians call Sirion; and the Amorites call it [s]Shenir); [10] all the cities of the plain, and all Gilead, and [t]all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. [11] For [u]only Og king of Bashan remained of the remnant of [v]giants; behold, his bedstead was a bedstead of iron; is it not in [w]Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

[12] "And this land, which we possessed at that time, [x]from Aroer, which is by the river Arnon, and half Mount Gilead, [y]and the cities thereof, gave I unto the Reubenites and to the Gadites. [13] And [z]the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. [14] Jair [a]the son of Manasseh took all the country of Argob [b]unto the coasts of Geshuri and Maachathi; and [c]called them after his own name, Bashan-havoth-jair, unto this day. [15] And [d]I gave Gilead unto Machir. [16] And unto the Reubenites [e]and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, [f]which is the border of the children of Ammon; [17] the plain also, and Jordan, and the coast thereof, from [g]Chinnereth [h]even unto the sea of the plain, [i]even the Salt Sea, *under Ashdoth-pisgah eastward.

[18] "And I commanded you at that time, saying, 'The Lord your God hath given you this land to possess it: [j]ye shall pass over armed before your brethren the children of Israel, all that are †meet for the war. [19] But your wives, and your little ones, and your cattle, (for I know that ye have much cattle), shall abide in your cities which I have given you, until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan; and then shall ye [k]return every man unto his possession, which I have given you.'

[21] "And [l]I commanded Joshua at that time, saying, 'Thine eyes have seen all that the Lord your God hath done unto these two kings; so

j Jos. 13. 9.
k Ps. 44. 3.
l Ge. 32. 22.
m Nu. 21. 33, &c.
n Nu. 21. 24.
o Nu. 21. 35.
p 1 Ki. 4. 13.
q Ps. 135. 10–12.
r Ps. 29. 6.
s 1 Ch. 5. 23.
t Jos. 12. 5.
u Am. 2. 9.
v Ge. 14. 5.
w 2 Sa. 12. 26. Je. 49. 2. Ez. 21. 20.
x Jos. 12. 2.
y Nu. 32. 33. Jos. 12. 6.
z Jos. 13. 29.
a 1 Ch. 2. 22.
b Jos. 13. 13. 2 Sa. 3. 3.
c Nu. 32. 41.
d Nu. 32. 39.
e 2 Sa. 24. 5.
f Nu. 21. 24.
g Nu. 34. 11.
h Jos. 12. 3.
i Ge. 14. 3.
* Or, *under the springs of Pisgah*, or, *the hill.*
j Nu. 32. 20, &c.
† Heb. *sons of power.*
k Jos. 22. 4.
l Nu. 27. 18.

shall the LORD do unto all the kingdoms whither thou passest. [22] Ye shall not fear them; [m]for the LORD your God he shall fight for you.' [23] And [n]I besought the LORD at that time, saying, [24] 'O Lord GOD! thou hast begun to show thy servant [o]thy greatness, and thy mighty hand; for [p]what God is there in heaven or in earth, that can do according to thy works, and according to thy might? [25] I pray thee, let me go over, and see [q]the good land that is beyond Jordan, that goodly mountain, and Lebanon.' [26] But the LORD [r]was wroth with me for your sakes, and would not hear me; and the LORD said unto me, 'Let it suffice thee; speak no more unto me of this matter. [27] Get [s]thee up into the top of ‡Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan. [28] But [t]charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.' [29] So we abode in [u]the valley over against Beth-peor.

DEUT. iv. 1–40.

[1] "Now therefore hearken, O Israel! unto [v]the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. [2] Ye [w]shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the LORD your God which I command you. [3] Your eyes have seen what the LORD did because of [x]Baal-peor; for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. [4] But ye that did cleave unto the LORD your God are alive every one of you this day. [5] Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. [6] Keep therefore and do them; for this is [y]your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people! [7] For [z]what nation is there so great, who hath [a]God so nigh unto them, as the LORD our God is in all things that we call upon him for? [8] And what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day? [9] Only take heed to thyself, [b]and keep thy soul diligently, [c]lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but [d]teach them thy sons, and thy sons' sons. [10] Specially [e]the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, 'Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.' [11] And ye came near and stood under the mountain; and [f]the mountain burned with fire unto the *midst of heaven, with darkness, clouds, and thick darkness. [12] And [g]the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; †only ye heard a voice. [13] And [h]he declared unto you his covenant, which he commanded you to perform, even [i]ten commandments; and [j]he wrote them upon two tables of stone. [14] And [k]the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

[15] "Take [l]ye therefore good heed unto yourselves, (for ye saw no manner of [m]similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire;) [16] lest [n]ye corrupt yourselves, and [o]make you a graven image, the similitude of any figure, [p]the likeness of male or female, [17] the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, [18] the likeness of any

m Ex. 14. 14.
n See 2 Co. 12. 8, 9.
o De. 11. 2.
p See Ex. 8. 10. & 15. 11. Ps. 71. 19. & 89. 6, 8.
q Ex. 3. 8.
r Nu. 20. 12. & 27. 14. Ps. 106. 32.
s Nu. 27. 12.
‡ Or, *the hill*.
t Nu. 27. 18, 23.
u De. 34. 6.
v Le. 19. 37. & 20. 8. & 22. 31. De. 5. 1. & 8. 1. Ez. 20. 11. Ro. 10. 5.
w De. 12. 32. Jos. 1. 7. Pr. 30. 6. Ec. 12. 13. Re. 22. 18, 19.
x Nu. 25. 4, &c. Jos. 22. 17. Ps. 106. 28, 29.
y See Job 28. 28.
z 2 Sa. 7. 23.
a Ps. 46. 1. & 145. 18. & 148. 14. Is. 55. 6.
b Pr. 4. 23.
c Pr. 3. 1, 3. & 4. 21.
d See Ge. 18. 19.
e Ex. 19. 9, 16. & 20. 18. He. 12. 18, 19.
f Ex. 19. 18. De. 5. 23.
* Heb. *heart*.
g De. 5. 4, 22.
† Heb. *save a voice*. Ex. 20. 22. 1 Ki. 19. 12.
h De. 9. 9, 11.
i Ex. 34. 28.
j Ex. 24. 12. & 31. 18.
k Ex. 21. 1. & ch. xxii. & ch. xxiii.
l Jos. 23. 11.
m Is. 40. 18.
n Ex. 32. 7.
o Ex. 20. 4, 5.
p Ro. 1. 23.

thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; [19] and lest thou [q]lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even [r]all the host of heaven, shouldest be driven to [s]worship them, and serve them, which the LORD thy God hath ‡divided unto all nations under the whole heaven. [20] But the LORD hath taken you, and [t]brought you forth out of the iron furnace, even out of Egypt, [u]to be unto him a people of inheritance, as ye are this day.

[21] "Furthermore [v]the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: [22] but [w]I must die in this land, I must not go over Jordan; but ye shall go over, and possess that good land. [23] Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, [x]and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. [24] For [y]the LORD thy God is a consuming fire—even [z]a jealous God!

[25] "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, [a]and shall do evil in the sight of the LORD thy God, to provoke him to anger; [26] I [b]call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. [27] And the LORD [c]shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. [28] And [d]there ye shall serve gods, the work of men's hands, wood and stone, [e]which neither see, nor hear, nor eat, nor smell. [29] But [f]if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. [30] When thou art in tribulation, and all these things *are come upon thee, even [g]in the latter days, if thou [h]turn to the LORD thy God, and shalt be obedient unto his voice, [31] (for the LORD thy God is [i]a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

[32] "For [j]ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask [k]from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? [33] Did [l]ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? [34] Or hath God assayed to go and take him a nation from the midst of another nation, [m]by temptations, [n]by signs, and by wonders, and by war, and [o]by a mighty hand, and [p]by a stretched-out arm, [q]and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? [35] Unto thee it was showed, that thou mightest know that the LORD he is God; [r]there is none else besides him. [36] Out [s]of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire. [37] And because [t]he loved thy fathers, therefore he chose their seed after them, and [u]brought thee out in his sight with his mighty power out of Egypt; [38] to [v]drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

[39] "Know therefore this day, and consider it in thy heart, that [w]the LORD he is God in heaven above, and upon the earth beneath: there is none else. [40] Thou [x]shalt keep therefore his statutes, and his command-

[q] See Ge. 1. 14. Job 31. 26, 27.
[r] Ge. 2. 1. 2 Ki. 17. 16. & 21. 3.
[s] Ro. 1. 25.
‡ Or, *imparted.*
[t] 1 Ki. 8. 51. Je. 11. 4.
[u] See Ge. 17. 8.
[v] Nu. 20. 12.
[w] See 2 Pe. 1. 13–15.
[x] Ex. 20. 4, 5.
[y] Ex. 24. 17. Is. 33. 14. He. 12. 29.
[z] Ex. 20. 5. Is. 42. 8.
[a] 2 Ki. 17. 17, &c.
[b] De. 30. 18, 19. Is. 1. 2. Mic. 6. 2.
[c] Le. 26. 33. De. 28. 62, 64. Ne. 1. 8.
[d] De. 28. 64. 1 Sa. 26. 19. Je. 16. 13.
[e] Ps. 115. 4, 5. Is. 44. 9. & 46. 7.
[f] Le. 26. 39, 40. De. 30. 1, 2, 3. 2 Ch. 15. 4. Ne. 1. 9. Is. 55. 6, 7. Je. 29. 12–14.
* Heb. *have found thee.* Ex. 18. 8. De. 31. 17.
[g] See Ge. 49. 1.
[h] Joel 2. 12.
[i] 2 Ch. 30. 9. Ne. 9. 31. Ps. 116. 5. Jonah 4. 2.
[j] Job 8. 8.
[k] Mat. 24. 31.
[l] Ex. 24. 11. & 33. 20.
[m] De. 7. 19. & 29. 3.
[n] Ex. 7. 3.
[o] Ex. 13. 3.
[p] Ex. 6. 6.
[q] De. 26. 8. & 34. 12.
[r] De. 32. 39. 1 Sa. 2. 2. Is. 45. 5, 18, 22. Ma. 12. 29, 32.
[s] Ex. 19. 9, 19. & 20. 18, 22. & 24. 16. He. 12. 18.
[t] De. 10. 15.
[u] Ex. 13. 3, 9, 14.
[v] De. 7. 1. & 9. 1, 4, 5.
[w] Jos. 2. 11.
[x] Le. 22. 31.

ments, which I command thee this day, [y]that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever."

y De. 5. 16. & 6. 3, 18. & 12. 25, 28. & 22. 7. Ep. 6. 3.

SEC. LXXVIII.

A. M. 2553.
B. C. 1451.
HALES, 1607.
Abel-shittim.

SECT. LXXVIII.—*Moses appoints three Cities of Refuge.*

DEUT. iv. 41, *to the end.*

[41] THEN Moses [a]severed three cities on this side Jordan toward the sun rising; [42] that [b]the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: [43] namely, [c]Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

[44] And this is the law which Moses set before the children of Israel. [45] These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt, [46] on this side Jordan, [d]in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [e]smote, after they were come forth out of Egypt. [47] And they possessed his land, and the land [f]of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sun rising; [48] from [g]Aroer, which is by the bank of the river Arnon, even unto Mount Sion, which is [h]Hermon, [49] and all the plain on this side Jordan eastward, even unto the sea of the plain, under the [i]springs of Pisgah.

a Nu. 35. 6, 14.
b De. 19. 4.
c Jos. 20. 8.
d De. 3. 29.
e Nu. 21. 24. De. 1. 4.
f Nu. 21. 35. De. 3. 3, 4.
g De. 2. 36. & 3. 12.
h De. 3. 9. Ps. 133. 3.
i De. 3. 17.

SECT. LXXIX.

A. M. 2553.
B. C. 1451.
HALES, 1607.
Abel-shittim.

SECTION LXXIX.—*Moses' Speech continued;—Repetition of the Moral Law;—His Exhortation to Obedience.*

DEUT. v. *and* vi.

The covenant in Horeb. 6 *The ten commandments.* 22 *At the people's request Moses receiveth the law from God.* — Chap. vi. *The end of the law is obedience.* 3 *An exhortation thereto.*

[1] AND Moses called all Israel, and said unto them, "Hear, O Israel! the statutes and judgments which I speak in your ears this day, that ye may learn them, and [*]keep, and do them. [2] The [a]LORD our God made a covenant with us in Horeb. [3] The LORD [b]made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. [4] The [c]LORD talked with you face to face in the mount out of the midst of the fire, [5] (I [d]stood between the LORD and you at that time, to show you the word of the LORD; for [e]ye were afraid by reason of the fire, and went not up into the mount;) saying,—

[6] "'I [f]am the LORD thy God, which brought thee out of the land of Egypt, from the house of †bondage. [7] Thou [g]shalt have none other gods before me.

[8] "'Thou [h]shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or or that is in the waters beneath the earth. [9] Thou shalt not bow down thyself unto them, nor serve them; for I the LORD thy God am a jealous God, [i]visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, [10] and [j]showing mercy unto thousands of them that love me and keep my commandments.

[11] "'Thou [k]shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

[12] "'Keep [l]the Sabbath day to sanctify it, as the LORD thy God hath commanded thee. [13] Six [m]days thou shalt labor, and do all thy work: [14] but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. [15] And [n]re-

* Heb. *keep to do them.*
a Exod. 19. 5.
b See Mat. 13. 17. He. 8. 9.
c Ex. 19. 9, 19. & 20. 22.
d Ex. 20. 21. Gal. 3. 19.
e Ex. 19. 16.
f See Ge. 17. 8.
† Heb. *servants.*
g Ex. 20. 3.
h Ex. 20. 4.
i Ex. 34. 7.
j Je. 32. 18. Da. 9. 4.
k Ex. 20. 7. Le. 19. 12. Mat. 5. 33.
l Ex. 20. 8.
m See Ge. 2. 2.
n De. 15. 15.

member that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the Sabbath day.

[16] “‘Honor [o]thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

[17] “‘Thou [p]shalt not kill.

[18] “‘Neither [q]shalt thou commit adultery.

[19] “‘Neither [r]shalt thou steal.

[20] “‘Neither [s]shalt thou bear false witness against thy neighbour.

[21] “‘Neither [t]shalt thou desire thy neighbour’s wife, neither shalt thou covet thy neighbour’s house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour’s.’

[22] “These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And [u]he wrote them in two tables of stone, and delivered them unto me. [23] And [v]it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; [24] and ye said, ‘Behold, the LORD our God hath showed us his glory and his greatness, and [w]we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he [x]liveth. [25] Now therefore why should we die? for this great fire will consume us: if we ‡hear the voice of the LORD our God any more, then we shall die. [26] For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? [27] Go thou near, and hear all that the LORD our God shall say; and [y]speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it, and do it.’

[28] “And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, ‘I have heard the voice of the words of this people, which they have spoken unto thee. [z]They have well said all that they have spoken—[29] O [a]that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! [30] Go say to them, Get you into your tents again. [31] But as for thee, stand thou here by me, [b]and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.’ [32] Ye shall observe to do therefore as the LORD your God hath commanded you; [c]ye shall not turn aside to the right hand or to the left. [33] Ye shall walk in [d]all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

DEUT. vi.

[1] “Now these are [e]the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye *go to possess it; [2] that [f]thou mightest fear the LORD thy God, to keep all his statutes, and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; [g]and that thy days may be prolonged.

[3] “Hear therefore, O Israel! and observe to do it; that it may be well with thee, and that ye may increase mightily, [h]as the LORD God of thy fathers hath promised thee, in [i]the land that floweth with milk and honey. [4] Hear, [j]O Israel! The LORD our God is one LORD; [5] and [k]thou shalt love the LORD thy God [l]with all thy heart, and with all thy soul,

[o] Ex. 20. 12. Le. 19. 3. Eph. 6. 2, 3. Col. 3. 20.
[p] Ex. 20. 13.
[q] Ex. 20. 14. Lu. 18. 20. Ja. 2. 11.
[r] Ex. 20. 15.
[s] Ex. 20. 16.
[t] Ex. 20. 17.
[u] Ex. 24. 12.
[v] Ex. 20. 18, 19.
[w] Ex. 19. 19.
[x] See Ge. 32. 30.
‡ Heb. *add to hear.* De. 18. 16.
[y] Ex. 20. 19. He. 12. 19.
[z] De. 18. 17.
[a] De. 32. 29. Ps. 81. 13. Is. 48. 18. Mat. 23. 37.
[b] Gal. 3. 19.
[c] De. 17. 20. Jos. 1. 7. Pr. 4. 27.
[d] De. 10. 12. Ps. 119. 6. Je. 7. 23. Luke 1. 6.
[e] De. 12. 1.
* Heb. *pass over.*
[f] Ex. 20. 20. Ps. 111. 10. Ec. 12. 13.
[g] Pr. 3. 1, 2.
[h] Ge. 15. 5.
[i] Ex. 3. 8.
[j] Is. 42. 8. Mark 12. 29, 32. 1 Cor. 8. 4, 6.
[k] De. 10. 12. Mat. 22. 37.
[l] 2 Ki. 23. 25.

and with all thy might. [6] And [m]these words, which I command thee this day, shall be in thy heart; [7] and [n]thou shalt †teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. [8] And [o]thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. [9] And [p]thou shalt write them upon the posts of thy house, and on thy gates.

[m] De. 11. 18. Ps. 37. 31. Pr. 3. 3. Is. 51. 7.
[n] See Ge. 18. 19. Ep. 6. 4.
† Heb. *whet*, or, *sharpen.*
[o] Ex. 13. 9, 16. Pr. 3. 3. & 6. 21. & 7. 3.
[p] De. 11. 20. Is. 57. 8.

[10] "And it shall be, when the LORD thy God shall have brought thee into [q]the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, [r]which thou buildedst not, [11] and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; [12] then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of ‡bondage. [13] Thou shalt [s]fear the LORD thy God, and serve him, and [t]shalt swear by his name. [14] Ye shall not [u]go after other gods, [v]of the gods of the people which are round about you, [15] (for [w]the LORD thy God is a jealous God among you!) [x]lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

[q] See Ge. 12. 7.
[r] Jos. 24. 13. Ps. 105. 44.
‡ Heb. *bondmen*, or, *servants.*
[s] De. 10. 12, 20. Mat. 4. 10.
[t] Ps. 63. 11. Is. 45. 23. Je. 4. 2.
[u] De. 8. 19.
[v] De. 13. 7.
[w] Ex. 20. 5.
[x] De. 11. 17.

[16] "Ye [y]shall not tempt the LORD your God, [z]as ye tempted him in Massah. [17] Ye shall [a]diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. [18] And thou [b]shalt do that which is right and good in the sight of the LORD; that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, [19] to [c]cast out all thine enemies from before thee, as the LORD hath spoken.

[y] Mat. 4. 7.
[z] Ex. 17. 2, 7. Nu. 20. 3, 4. 1 Co. 10. 9.
[a] De. 11. 13, 22. Ps. 119. 4.
[b] Ex. 15. 26.
[c] Nu. 33. 52, 53.

[20] "And [d]when thy son asketh thee *in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? [21] Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt [e]with a mighty hand. [22] And [f]the LORD showed signs and wonders, great and †sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes; [23] and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. [24] And the LORD commanded us to do all these statutes, to fear the LORD our God, [g]for our good always, that [h]he might preserve us alive, as it is at this day. [25] And [i]it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

[d] Ex. 13. 14.
* Heb. *to-morrow.*
[e] Ex. 3. 19.
[f] Ex. vii. *to* xii. Ps. 135. 9.
† Heb. *evil.*
[g] De. 10. 13. Job 35. 7, 8. Je. 32. 39.
[h] De. 4. 1. & 8. 1. Ps. 41. 2. Lu. 10. 28.
[i] Job 29. 14.

SECT. LXXX.

A. M. 2553.
B. C. 1451.
HALES, 1607.
Abel-shittim.

SECTION LXXX.—*Moses' Speech continued;—Alliances with foreign Nations forbidden;—His Exhortation.*

DEUT. vii. *and* viii.

All communion with the nations is forbidden, 4 *for fear of idolatry,* 6 *for the holiness of the people,* 9 *for the nature of God in his mercy and justice,* 17 *for the assuredness of victory which God will give over them.* — Chap. viii. *An exhortation to obedience in regard of God's dealing with them.*

[1] "WHEN the [a]LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, (the [b]Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations [c]greater and mightier than thou;) [2] and when the LORD thy God shall [d]deliver them before thee, thou shalt smite them, and [e]utterly destroy them; [f]thou shalt make no covenant with them, nor show mercy unto them. [3] Neither [g]shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. [4] For they will turn away thy son from following me, that they may serve other gods; so will the anger of the LORD

[a] Ps. 44. 2, 3.
[b] Ge. 15. 19, &c.
[c] De. 4. 38.
[d] De. 23. 14.
[e] Le. 27. 28, 29. Nu. 33. 52. De. 20. 16, 17. Jos. 6. 17. & 8. 24. & 9. 24. & 10. 28, 40. & 11. 11, 12.
[f] Ex. 23. 32. See De. 20. 10, &c.
[g] Jos. 23. 12. 1 Ki. 11. 2. Ezra 9. 2.

be kindled against you, and destroy thee suddenly. [5] But thus shall ye
deal with them; ye shall [h]destroy their altars, and break down their
[*]images, and cut down their groves, and burn their graven images with
fire. [6] For [i]thou art a holy people unto the Lord thy God; the Lord
thy God hath chosen thee to be a special people unto himself, above
all people that are upon the face of the earth. [7] The Lord did not set
his love upon you, nor choose you, because ye were more in number
than any people, (for ye were [j]the fewest of all people;) [8] but [k]because
the Lord loved you, and because he would keep [l]the oath which he
had sworn unto your fathers, [m]hath the Lord brought you out with a
mighty hand, and redeemed you out of the house of bondmen, from
the hand of Pharaoh king of Egypt. [9] Know therefore that the Lord
thy God, he is God, [n]the faithful God, [o]which keepeth covenant and
mercy with them that love him and keep his commandments to a
thousand generations, [10] and [p]repayeth them that hate him to their face,
to destroy them: [q]he will not be slack to him that hateth him, he will
repay him to his face. [11] Thou shalt therefore keep the commandments,
and the statutes, and the judgments, which I command thee this day,
to do them.

[12] "Wherefore [r]it shall come to pass, †if ye hearken to these judgments,
and keep, and do them, that the Lord thy God shall keep unto thee
the covenant and the mercy which he sware unto thy fathers; [13] and
he will [s]love thee, and bless thee, and multiply thee; [t]he will also bless
the fruit of thy womb, and the fruit of thy land, thy corn, and thy
wine, and thine oil, the increase of thy kine, and the flocks of thy sheep,
in the land which he sware unto thy fathers to give thee. [14] Thou
shalt be blessed above all people; [u]there shall not be male or female
barren among you, or among your cattle. [15] And the Lord will take
away from thee all sickness, and will put none of the [v]evil diseases of
Egypt, which thou knowest, upon thee; but will lay them upon all
them that hate thee.

[16] "And thou shalt consume all the people which the Lord thy God
shall deliver thee, [w]thine eye shall have no pity upon them; neither
shalt thou serve their gods, for that will be [x]a snare unto thee. [17] If
thou shalt say in thy heart, These nations are more than I; how can I
[y]dispossess them? [18] Thou [z]shalt not be afraid of them, but shalt well
[a]remember what the Lord thy God did unto Pharaoh, and unto all
Egypt; [19] the great temptations which thine eyes saw, and the signs,
and the wonders, and the mighty hand, and the stretched-out arm,
whereby the Lord thy God brought thee out: so shall the Lord thy
God do unto all the people of whom thou art afraid. [20] Moreover [b]the
Lord thy God will send the hornet among them, until they that are
left, and hide themselves from thee, be destroyed. [21] Thou shalt not be
affrighted at them; for the Lord thy God [c]is among you, [d]a mighty
God and terrible! [22] And [e]the Lord thy God will ‡put out those nations
before thee by little and little; thou mayest not consume them at
once, lest the beasts of the field increase upon thee. [23] But the Lord
thy God shall deliver them [*]unto thee, and shall destroy them with a
mighty destruction, until they be destroyed. [24] And [f]he shall deliver
their kings into thy hand, and thou shalt destroy their name [g]from
under heaven; [h]there shall no man be able to stand before thee, until
thou have destroyed them. [25] The graven images of their gods [i]shall ye
burn with fire; thou [j]shalt not desire the silver or gold that is on them,
nor take it unto thee, lest thou be [k]snared therein; for it is [l]an abomination
to the Lord thy God. [26] Neither shalt thou bring an abomination into
thy house, lest thou be a cursed thing like it; but thou shalt utterly
detest it, and thou shalt utterly abhor it, [m]for it is a cursed thing.

h Ex. 23. 24.
* Heb. *statues*, or, *pillars*.
i See Ge. 17. 8.
j De. 10. 22.
k De. 10. 15.
l Ex. 32. 13. Ps. 105. 8, 9, 10. Luke 1. 55, 72, 73.
m Ex. 13. 3, 14.
n Is. 49. 7. 1 Cor. 1. 9. & 10. 13. 2 Cor. 1. 18. 1 Thes. 5. 24. 2 Thes. 3. 3. 2 Tim. 2. 13. He. 11. 11. 1 Jo. 1. 9.
o Ex. 20. 6.
p Is. 59. 18. Na. 1. 2.
q De. 32. 35.
r Le. 26. 3.
† Heb. *because*.
s John 14. 21.
t De. 28. 4.
u Ex. 23. 26, &c.
v Ex. 9. 14. & 15. 26.
w De. 13. 8.
x Ex. 23. 33. Ps. 106. 36.
y Nu. 33. 53.
z De. 31. 6.
a Ps. 105. 5.
b Ex. 23. 28. Jos. 24. 12.
c Nu. 11. 20. Jos. 3. 10.
d De. 10. 17. Ne. 1. 5.
e Ex. 23. 29, 30.
‡ Heb. *pluck off*.
* Heb. *before thy face*. ver. 2.
f Jos. 10. 24, 25, 42. & 12. 1, &c.
g Ex. 17. 14.
h De. 11. 25. Jos. 1. 5.
i Ex. 32. 20. 1 Ch. 14. 12.
j Jos. 7. 1, 21. 2 Mac. 12. 40.
k Ju. 8. 27. Zep. 1. 3.
l De. 17. 1.
m Le. 27. 28.

DEUT. viii.

[1] "All the commandments which I command thee this day shall [n]ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. [2] And thou shalt remember all the way which the LORD thy God [o]led thee these forty years in the wilderness, to humble thee, and [p]to prove thee, [q]to know what was in thy heart, whether thou wouldest keep his commandments, or no. [3] And he humbled thee, and [r]suffered thee to hunger, and [s]fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth [t]not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. [4] Thy [u]raiment waxed not old upon thee, neither did thy foot swell, these forty years. [5] Thou [v]shalt also consider in thy heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. [6] Therefore thou shalt keep the commandments of the LORD thy God, [w]to walk in his ways, and to fear him.

n De. 4. 1. & 5. 32, 33. & 6. 1–3.
o De. 1. 3. Ps. 136. 16. Am. 2. 10.
p Ex. 16. 4.
q 2 Ch. 32. 31. Jo. 2. 25.
r Ex. 16. 2, 3.
s Ex. 16. 12, 14, 35.
t Ps. 104. 29. Mat. 4. 4.
u De. 29. 5. Ne. 9. 21.
v 2 Sa. 7. 14. Ps. 89. 32. Pr. 3. 12. He. 12. 5, 6. Rev. 3. 19.
w De. 5. 33.

[7] For the LORD thy God bringeth thee into a good land, [x]a land of brooks of water, of fountains and depths that spring out of valleys and hills; [8] a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land †of oil olive, and honey; [9] a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land [y]whose stones are iron, and out of whose hills thou mayest dig brass. [10] When thou hast eaten, and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. [11] Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day! [12] Lest [z]when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; [13] and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied: [14] then [a]thy heart be lifted up, and thou [b]forget the LORD thy God, (which brought thee forth out of the land of Egypt, from the house of bondage; [15] who [c]led thee through that great and terrible wilderness [d]wherein were fiery serpents, and scorpions, and drought, where there was no water; [e]who brought thee forth water out of the rock of flint; [16] who fed thee in the wilderness with [f]manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, [g]to do thee good at thy latter end;) [17] and [h]thou say in thy heart, My power and the might of my hand hath gotten me this wealth. [18] But thou shalt remember the LORD thy God; [i]for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

x See Ex. 3. 8.
† Heb. *of olive tree of oil.*
y De. 33. 25.
z De. 28. 47. Pr. 30. 9. Ho. 13. 6.
a 1 Cor. 4. 7.
b Ps. 106. 21.
c Is. 63. 12–14.
d Nu. 21. 6. Ho. 13. 5.
e Nu. 20. 11. Ps. 78. 15.
f Ex. 16. 15.
g Je. 24. 5, 6. He. 12. 11.
h 1 Cor. 4. 7.
i Pr. 10. 22. Ho. 2. 8.

[19] "And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, [j]I testify against you this day that ye shall surely perish! [20] As the nations which the LORD destroyeth before your face, [k]so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

j De. 4. 26.
k Da. 9. 11, 12.

SECT. LXXXI.
A. M. 2553.
B. C. 1451.
HALES, 1607.
Abel-shittim.

SECT. LXXXI.—*Moses' Speech continued;—Repetition of the Israelites' Rebellions;—His Exhortation to Obedience.*

DEUT. ix. *and* x. 1–5, 10, *to the end, and* xi.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions. — Chap. x. *God's mercy in restoring the two tables,* 10 *in hearkening unto Moses' suit for the people.* 12 *An exhortation to obedience* (Chap. xi. 2) *by their own experience of God's great works,* 8 *by promise of God's great blessings,* 16 *and by threatenings.* 18 *A careful study is required in God's words.* 26 *The blessing and curse is set before them.*

[1] "HEAR, O Israel! Thou art to [a]pass over Jordan this day, to go in to possess nations [b]greater and mightier than thyself, cities great and fenced up to heaven, [2] a people great and tall, [c]the children of the Anakims, whom thou knowest, and of whom thou hast heard say, 'Who can stand before the children of Anak!'

a De. 11. 31. Jos. 3. 16.
b De. 4. 38.
c Nu. 13. 22, 28, 32, 33.

[3] "Understand therefore this day, that the Lord thy God is he [d]which
goeth over before thee; as a [e]consuming fire [f]he shall destroy them,
and he shall bring them down before thy face: [g]so shalt thou drive
them out, and destroy them quickly, as the Lord hath said unto thee.
[4] Speak [h]not thou in thy heart, after that the Lord thy God hath
cast them out from before thee, saying, For my righteousness the Lord
hath brought me in to possess this land; but [i]for the wickedness of
these nations the Lord doth drive them out from before thee. [5] Not
[j]for thy righteousness, or for the uprightness of thy heart, dost thou
go to possess their land; but for the wickedness of these nations the
Lord thy God doth drive them out from before thee, and that he may
perform [k]the word which the Lord sware unto thy fathers, Abraham,
Isaac, and Jacob. [6] Understand therefore, that the Lord thy God giveth
thee not this good land to possess it for thy righteousness; for thou
art [l]a stiffnecked people.

[7] "Remember, and forget not, how thou provokedst the Lord thy
God to wrath in the wilderness; [m]from the day that thou didst depart
out of the land of Egypt, until ye came unto this place, ye have been
rebellious against the Lord. [8] Also [n]in Horeb ye provoked the Lord
to wrath, so that the Lord was angry with you to have destroyed you.

[9] "When [o]I was gone up into the mount to receive the tables of stone,
even the tables of the covenant which the Lord made with you, then
[p]I abode in the mount forty days and forty nights, I neither did eat
bread nor drink water. [10] And [q]the Lord delivered unto me two tables
of stone written with the finger of God; and on them was written
according to all the words, which the Lord spake with you in the
mount out of the midst of the fire [r]in the day of the assembly. [11] And
it came to pass at the end of forty days and forty nights, that the
Lord gave me the two tables of stone, even the tables of the covenant.
[12] And the Lord said unto me, 'Arise, [s]get thee down quickly
from hence; for thy people which thou hast brought forth out of Egypt
have corrupted themselves; they are [t]quickly turned aside out of the
way which I commanded them; they have made them a molten
image.' [13] Furthermore [u]the Lord spake unto me, saying, 'I have seen
this people, and, behold, [v]it is a stiffnecked people! [14] Let me alone,
that I may destroy them, and [w]blot out their name from under heaven;
[x]and I will make of thee a nation mightier and greater than they.'
[15] So [y]I turned and came down from the mount, and [z]the mount burned
with fire; and the two tables of the covenant were in my two hands.
[16] And [a]I looked, and, behold, ye had sinned against the Lord your
God, and had made you a molten calf; ye had turned aside quickly
out of the way which the Lord had commanded you. [17] And I took
the two tables, and cast them out of my two hands, and brake them
before your eyes. [18] And I fell down before the Lord, as at the first,
forty days and forty nights; I did neither eat bread, nor drink water,
because of all your sins which ye sinned, in doing wickedly in the sight
of the Lord to provoke him to anger. [19] For [b]I was afraid of the
anger and hot displeasure, wherewith the Lord was wroth against you
to destroy you. [c]But the Lord hearkened unto me at that time also.
[20] And the Lord was very angry with Aaron to have destroyed him;
and I prayed for Aaron also the same time. [21] And [d]I took your sin,
the calf which ye had made, and burnt it with fire, and stamped it,
and ground it very small, even until it was as small as dust; and I
cast the dust thereof into the brook that descended out of the mount.

[22] "And at [e]Taberah, and at [f]Massah, and at [g]Kibroth-hattaavah, ye
provoked the Lord to wrath. [23] Likewise [h]when the Lord sent you
from Kadesh-barnea, saying, 'Go up and possess the land which I have

[d] Jos. 3. 11.
[e] De. 4. 24. He. 12. 29.
[f] De. 7. 23.
[g] Ex. 23. 31.
[h] De. 8. 17. Ro. 11. 6, 20. 1 Co. 4. 4, 7.
[i] Ge. 15. 16.
[j] Tit. 3. 5.
[k] See Ge. 12. 7.
[l] Ex. 32. 9.
[m] Ex. 14. 11. & 16. 2. & 17. 2. Nu. 11. 4. & 20. 2. & 25. 2.
[n] Ex. 32. 4. Ps. 106. 19.
[o] Ex. 24. 12, 15.
[p] Ex. 24. 18. & 34. 28.
[q] Ex. 31. 18.
[r] Ex. 19. 17. & 20. 1.
[s] Ex. 32. 7.
[t] De. 31. 29. Ju. 2. 17.
[u] Ex. 32. 9, 10.
[v] 2 Ki. 17. 14.
[w] De. 29. 20. Ps. 9. 5.
[x] Nu. 14. 12.
[y] Ex. 32. 15.
[z] Ex. 19. 18.
[a] Ex. 32. 19.
[b] Ex. 32. 10, 11.
[c] Ex. 32. 14. & 33. 17. Ps. 106. 23.
[d] Ex. 32. 20. Is. 31. 7.
[e] Nu. 11. 1, 3, 5.
[f] Ex. 17. 7.
[g] Nu. 11. 4, 34.
[h] Nu. 13. 3. & 14. 1.

given you; then ye rebelled against the commandment of the Lord your God, and [i]ye believed him not, nor hearkened to his voice. [24] Ye have been rebellious against the Lord from the day that I knew you.

[25] "Thus I fell down before the Lord forty days and forty nights, as I fell down at the first; because the Lord had said he would destroy you. [26] I [j]prayed therefore unto the Lord, and said, 'O Lord God! destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. [27] Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin; [28] lest [k]the land whence thou broughtest us out say, [l]Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. [29] Yet [m]they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched-out arm.'

Deut. x. 1–5, 10, *to the end.*

[1] "At that time the Lord said unto me, 'Hew [n]thee two tables of stone like unto the first, and come up unto me into the mount, and [o]make thee an ark of wood. [2] And I will write on the tables the words that were in the first tables which thou brakest, and [p]thou shalt put them in the ark.' [3] And I made an ark of [q]shittim wood, and [r]hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand. [4] And [s]he wrote on the tables, according to the first writing, the ten [*]commandments, which the Lord spake unto you in the mount out of the midst of the fire [t]in the day of the assembly; and the Lord gave them unto me. [5] And I turned myself and came down from the mount, and put the tables in the ark which I had made; [u]and there they be, as the Lord commanded me.

[10] And [v]I stayed in the mount, according to the [†]first time, forty days and forty nights; and [w]the Lord hearkened unto me at that time also, and the Lord would not destroy thee. [11] And the Lord said unto me, 'Arise, [‡]take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.'

[12] "And now, Israel, [x]what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and [y]to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, [13] to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? [14] Behold, [z]the heaven and the heaven of heavens is the Lord's thy God, [a]the earth also, with all that therein is! [15] Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. [16] Circumcise therefore [b]the foreskin of your heart, and be no more stiffnecked. [17] For the Lord your God is [c]God of gods, and [d]Lord of lords, a great God, a mighty, and a terrible, which [e]regardeth not persons, nor taketh reward. [18] He [f]doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. [19] Love [g]ye therefore the stranger; for ye were strangers in the land of Egypt. [20] Thou [h]shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and [i]swear by his name. [21] He [j]is thy praise, and he is thy God, [k]that hath done for thee these great and terrible things, which thine eyes have seen. [22] Thy fathers went down into Egypt [l]with threescore and ten persons; and now the Lord thy God hath made thee [m]as the stars of heaven for multitude.

Deut. xi.

[1] "Therefore thou shalt love the Lord thy God, and [n]keep his charge, and his statutes, and his judgments, and his com-

i Ps. 106. 24, 25.
j Ex. 32. 11, &c.
k Ge. 41. 57. 1 Sa. 14. 25.
l Ex. 32. 12.
m 1 Ki. 8. 51. Ne. 1. 10. Ps. 95. 7.
n Ex. 34. 1, 2.
o Ex. 25. 10.
p Ex. 25. 16, 21.
q Ex. 25. 5, 10. & 37. 1.
r Ex. 34. 4.
s Ex. 34. 28.
* Heb. *words.* Ex. 20. 1.
t Ex. 19. 17.
u 1 Ki. 8. 9.
v Ex. 34. 28.
† Or, *former days.*
w Ex. 32. 14, 33, 34.
‡ Heb. *go in journey.*
x Mic. 6. 8.
y De. 6. 5, &c. Mat. 22. 37.
z See Ge. 1. 1.
a See Ge. 14. 19. Ps. 24. 1.
b See Le. 26. 41. Je. 4. 4. Ro. 2. 28, 29. Col. 2. 11.
c See Ge. 17. 1. Jos. 22. 22. Ps. 136. 2. Da. 2. 47. & 11. 36.
d Re. 17. 14. & 19. 16.
e See Job 34. 19.
f Ps. 68. 5. & 146. 9.
g See Ex. 22. 21.
h Mat. 4. 10.
i Ps. 63. 11.
j Ex. 15. 2. Je. 17. 14.
k 1 Sa. 12. 24. 2 Sa. 7. 23. Ps. 106. 21, 22.
l Ge. 46. 27.
m See Ge. 12. 2.
n Ze. 3. 7.

mandments, always. [2] And know ye this day; for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm, [3] and [o]his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land, [4] (and what he did unto the army of Egypt, unto their horses, and to their chariots; [p]how he made the water of the Red Sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day; [5] and what he did unto you in the wilderness, until ye came into this place; [6] and [q]what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the *substance that †was in their possession, in the midst of all Israel;) [7] but your eyes have seen all the great acts of the Lord which he did. [8] Therefore shall ye keep all the commandments which I command you this day, that ye may [r]be strong, and go in and possess the land, whither ye go to possess it; [9] and [s]that ye may prolong your days in the land, [t]which the Lord sware unto your fathers to give unto them and to their seed, [u]a land that floweth with milk and honey.

[10] "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, [v]where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; [11] but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven. [12] A land which the Lord thy God ‡careth for; [w]the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

[13] "And it shall come to pass, if ye shall hearken [x]diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, [14] that [y]I will give you the rain of your land in his due season, [z]the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. [15] And I will *send grass in thy fields for thy cattle, that thou mayest [a]eat and be full. [16] Take heed to yourselves, [b]that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; [17] and then the Lord's wrath be kindled against you, and he [c]shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest [d]ye perish quickly from off the good land which the Lord giveth you.

[18] "Therefore [e]shall ye lay up these my words in your heart and in your soul, and [f]bind them for a sign upon your hand, that they may be as frontlets between your eyes. [19] And [g]ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. [20] And thou shalt write them upon the door posts of thy house, and upon thy gates. [21] That [h]your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, [i]as the days of heaven upon the earth.

[22] "For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; [23] then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. [24] Every [j]place whereon the soles of your feet shall tread shall be yours; [k]from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. [25] There shall no man be able to stand before you; for the Lord your God shall [l]lay the fear of you and the dread of you upon all the land that ye shall tread upon, [m]as he hath said unto you.

[o] Ps. 78. 12. & 135. 9.
[p] Ex. 14. 27, 28. & 15. 9, 10. Ps. 106. 11.
[q] Nu. 16. 1, 31. & 27. 3. Ps. 106. 17.
* Or, *living substance which followed them.*
† Heb. *was at their feet.*
[r] Jos. 1. 6, 7.
[s] Pr. 10. 27.
[t] See Ge. 12. 7.
[u] Ex. 3. 8.
[v] Ze. 14. 18.
‡ Heb. *seeketh.*
[w] 1 Ki. 9. 3.
[x] De. 6. 17.
[y] Le. 26. 4.
[z] Joel 2. 23. Ja. 5. 7.
* Heb. *give.* Ps. 104. 14.
[a] De. 6. 11. Joel 2. 19.
[b] De. 29. 18. Job 31. 27.
[c] 1 Ki. 8. 35. 2 Ch. 6. 26. & 7. 13.
[d] Jos. 23. 13, 15, 16.
[e] De. 6. 6. & 32. 46.
[f] De. 6. 8.
[g] See Ge. 18. 19.
[h] Pr. 3. 2. & 4. 10. & 9. 11.
[i] Ps. 72. 5. & 89. 29.
[j] Jos. 1. 3. & 14. 9.
[k] Ge. 15. 18. Ex. 23. 31. Nu. 34. 3, &c.
[l] See Ge. 35. 5.
[m] Ex. 23. 27.

[26] "Behold, [n]I set before you this day a blessing and a curse; [27] a [o]blessing, if ye obey the commandments of the Lord your God, which I command you this day; [28] and [p]a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.—[29] And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put [q]the blessing upon Mount Gerizim, and the curse upon Mount Ebal. [30] Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, [r]beside the plains of Moreh? [31] For [s]ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein. [32] And ye shall observe to do all the statutes and judgments which I set before you this day.

n De. 30. 1, 15, 19.
o De. 28. 2.
p De. 28. 15.
q De. 27. 12, 13. Jos. 8. 33.
r Ge. 12. 6. Ju. 7. 1.
s Jos. 1. 11.

SECT. LXXXII.

A. M. 2553.
B. C. 1451.
Hales, 1608.
Abel-shittim.

Section LXXXII.—*Moses' Speech continued;—Repetition of Laws relating to Idolatry, Ceremonies, the Levites, what Animals may be eaten, Tithes, the Poor, Servants, the Firstling of Cattle, Feasts, and Judges.*

Deut. xii. *to* xvi., *and* xvii. 1.

Monuments of idolatry to be destroyed. 5 *The place of God's service is to be kept.* 15, 23 *Blood is forbidden.* 17, 20, 26 *Holy things must be eaten in the holy place.* 19 *The Levite is not to be forsaken.* 29 *Idolatry is not to be inquired after.*—Chap. xiii. *Enticers to idolatry,* 6 *how near soever unto thee,* 9 *are to be stoned to death.* 12 *Idolatrous cities are not to be spared.*—Chap. xiv. 1 *God's children are not to disfigure themselves in mourning.* 3 *What may, and what may not be eaten,* 4 *of beasts,* 9 *of fishes,* 11 *of fowls.* 21 *That which dieth of itself may not be eaten.* 22 *Tithes of divine service.* 23 *Tithes and firstlings of rejoicing before the Lord.* 28 *The third year's tithe of alms and charity.*—Chap. xv. *The seventh year a year of release for the poor.* 7 *It must be no let of lending or giving.* 12 *A Hebrew servant,* 16 *except he will not depart, must in the seventh year go forth free and well furnished.* 19 *All firstling males of the cattle are to be sanctified unto the Lord.*—Chap. xvi. *The feast of the Passover,* 9 *of Weeks,* 13 *of Tabernacles.* 16 *Every male must offer, as he is able, at these three feasts.* 18 *Of judges and justice.* 21 *Groves and images are forbidden.*—Chap. xvii. *Things sacrificed must be sound.*

[1] "These are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, [a]all the days that ye live upon the earth.

a 1 Ki. 8. 40.

[2] "Ye [b]shall utterly destroy all the places, wherein the nations which ye shall *possess served their gods, upon the high mountains, and upon the hills, and under every green tree; [3] and ye shall †overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

b Ex. 34. 13.
* Or, *inherit.* 2 Ki. 16. 4. & 17. 10, 11. Je. 3. 6.
† Heb. *break down.* Nu. 33. 52. Ju. 2. 2.

[4] "Ye shall not do so unto the Lord your God. [5] But unto the place which the Lord your God shall [c]choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come; [6] and [d]thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks. [7] And there ye shall eat before the Lord your God, and [e]ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.

c Jos. 9. 27. 1 Ki. 8. 29. 2 Ch. 7. 12. Ps. 78. 68.
d Le. 17. 3, 4.
e Le. 23. 40.

[8] "Ye shall not do after all the things that we do here this day, [f]every man whatsoever is right in his own eyes. [9] For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. [10] But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; [11] then there shall be [g]a place which the Lord your God shall choose to cause his name to dwell there: thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all ‡your choice vows which ye vow unto the Lord. [12] And ye shall rejoice before the Lord your God, ye,

f Ju. 17. 6. & 21. 25.
g Jos. 18. 1. 1 Ki. 8. 29. Ps. 78. 68.
‡ Heb *the choice of your vows.*

and your sons, and your daughters, and your menservants, and your
maidservants, and the Levite that is within your gates; forasmuch as
he hath no part nor inheritance with you.

[13] "Take [h]heed to thyself that thou offer not thy burnt offerings in
every place that thou seest; [14] but in the place which the Lord shall
choose in one of thy tribes, there thou shalt offer thy burnt offerings, and
there thou shalt do all that I command thee.—[15] Notwithstanding thou
mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth
after, according to the blessing of the Lord thy God which he hath
given thee; the unclean and the clean may eat thereof, as of the roebuck,
and as of the hart. [16] Only [i]ye shall not eat the blood; ye shall
pour it upon the earth as water.

[17] "Thou mayest not eat within thy gates the tithe of thy corn, or of
thy wine, or of thine oil, or the firstlings of thy herds, or of thy flock,
nor any of thy vows which thou vowest, nor thy freewill offerings, or
heave offering of thy hand: [18] but thou must eat them before the Lord
thy God in the place which the Lord thy God shall choose, thou, and
thy son, and thy daughter, and thy manservant, and thy maidservant,
and the Levite that is within thy gates: and thou shalt rejoice before
the Lord thy God in all that thou puttest thy hands unto. [19] Take
heed to thyself that thou forsake not the Levite *as long as thou livest
upon the earth.

[20] "When the Lord thy God shall enlarge thy border, [j]as he hath
promised thee, and thou shalt say, I will eat flesh, because thy soul
longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth
after. [21] If the place which the Lord thy God hath chosen to put his
name there be too far from thee, then thou shalt kill of thy herd and
of thy flock, which the Lord hath given thee, as I have commanded
thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.
[22] Even as the roebuck and the hart is eaten, so thou shalt eat them;
the unclean and the clean shall eat of them alike. [23] Only be †sure
that thou eat not the blood; [k]for the blood is the life, and thou mayest
not eat the life with the flesh. [24] Thou shalt not eat it; thou shalt pour
it upon the earth as water. [25] Thou shalt not eat it; [l]that it may go
well with thee, and with thy children after thee, [m]when thou shalt do
that which is right in the sight of the Lord.—[26] Only thy [n]holy things
which thou hast, and [o]thy vows, thou shalt take, and go unto the place
which the Lord shall choose; [27] and [p]thou shalt offer thy burnt offerings,
the flesh and the blood, upon the altar of the Lord thy God; and
the blood of thy sacrifices shall be poured out upon the altar of the
Lord thy God, and thou shalt eat the flesh.—[28] Observe and hear all
these words which I command thee, that it may go well with thee, and
with thy children after thee for ever, when thou doest *that which is*
good and right in the sight of the Lord thy God.

[29] "When [q]the Lord thy God shall cut off the nations from before
thee, whither thou goest to possess them, and thou ‡succeedest them,
and dwellest in their land; [30] take heed to thyself that thou be not
snared *by following them, after that they be destroyed from before
thee; and that thou inquire not after their gods, saying, How did
these nations serve their gods? even so will I do likewise. [31] Thou
[r]shalt not do so unto the Lord thy God; for every †abomination to
the Lord, which he hateth, have they done unto their gods; for [s]even
their sons and their daughters they have burnt in the fire to their
gods. [32] What thing soever I command you, observe to do it: [t]thou
shalt not add thereto, nor diminish from it.

Deut. xiii.

[1] "If there arise among you a prophet, or a [u]dreamer of
dreams, [v]and giveth thee a sign or a wonder, [2] and [w]the sign

h Le. 17. 4.
i See Ge. 9. 4.
* Heb. *all thy days.*
j Ge. 15. 18.
† Heb. *strong.*
k Ge. 9. 4.
l Is. 3. 10.
m Ex. 15. 26. 1 Ki. 11. 38.
n Nu. 5. 9, 10. & 18. 19.
o 1 Sa. 1. 21, 22, 24.
p Le. 1. 5, 9, 13. & 17. 11.
q Ex. 23. 23. Jos. 23. 4.
‡ Heb. *inheritest, or, possessest them.*
* Heb. *after them.*
r Le. 18. 3, 26, 30. 2 Ki. 17. 15.
† Heb. *abomination of the.*
s Le. 18. 21. & 20. 2. Je. 32. 35. Ez. 23. 37.
t Jos. 1. 7. Pr. 30. 6. Re. 22. 18.
u Ze. 10. 2.
v Mat. 24. 24. 2 Thes. 2. 9.
w See De. 18. 22. Je. 28. 9. Mat. 7. 22.

or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; [3] thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the LORD your God [x]proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. [4] Ye shall [y]walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. [5] And [z]that prophet, or that dreamer of dreams, shall be put to death; because he hath ‡spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. [a]So shalt thou put the evil away from the midst of thee.

[6] "If thy brother, the son of thy mother, or thy son, or thy daughter, or [b]the wife of thy bosom, or thy friend, [c]which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers, [7] (namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;) [8] thou shalt [d]not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him. [9] But thou shalt surely kill him; [e]thy hand shall be first upon him to put him to death, and afterwards the hand of all the people. [10] And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of *bondage. [11] And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

[12] "If [f]thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, [13] Certain men, †the children of Belial, [g]are gone out from among you, and have [h]withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; [14] then shalt thou inquire, and make search, and ask diligently. And, behold, if it be truth, and the thing certain, that such abomination is wrought among you; [15] thou shalt surely smite the inhabitants of that city with the edge of the sword, [i]destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. [16] And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt [j]burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be [k]a heap for ever; it shall not be built again. [17] And [l]there shall cleave nought of the ‡cursed thing to thy hand: that the LORD may [m]turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, [n]as he hath sworn unto thy fathers; [18] when thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

DEUT. xiv.

[1] "Ye are [o]the children of the LORD your God: [p]ye shall not cut yourselves, nor make any baldness between your eyes for the dead. [2] For [q]thou art a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

[3] "Thou [r]shalt not eat any abominable thing. [4] These [s]are the beasts which ye shall eat: the ox, the sheep, and the goat, [5] the hart, and the roebuck, and the fallow deer, and the wild goat, and the *pygarg, and the wild ox, and the chamois. [6] And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among

[x] See Mat. 24. 24. 1 Co. 11. 19. 2 Thes. 2. 11. Re. 13. 14.
[y] 2 Ki. 23. 3. 2 Ch. 34. 31.
[z] De. 18. 20. Je. 14. 15. Ze. 13. 3.
‡ Heb. *spoken revolt against the LORD.*
[a] 1 Co. 5. 13.
[b] See Ge. 16. 5. Pr. 5. 20. Mic. 7. 5.
[c] 1 Sa. 18. 1, 3. & 20. 17.
[d] Pr 1 10.
[e] Ac. 7. 58.
* Heb. *bondmen.*
[f] Jos. 22. 11, &c. Ju. 20. 1, 2.
† Or, *naughty men:* see Ju. 19. 22. 1 Sa. 2. 12. & 25. 17, 25. 1 Ki. 21. 10, 13. 2 Co. 6. 15.
[g] 1 Jo. 2. 19. Jude 19.
[h] 2 Ki. 17. 21.
[i] Ex. 22. 20. Le. 27. 28. Jos. 6. 17, 21, &c.
[j] Jos. 6. 24.
[k] Jos. 8. 28. Is. 17. 1. & 25. 2. Je. 49. 2.
[l] Jos. 6. 18.
‡ Or, *devoted.*
[m] Jos. 6. 26.
[n] See Ge. 12. 2.
[o] Ro. 8. 16. & 9. 8, 26. Ga. 3. 26.
[p] Le. 19. 28. Je. 16. 6. 1 Thes. 4. 13.
[q] See Ge. 17. 8.
[r] Ez. 4. 14. Ac. 10. 13, 14.
[s] Le. 11. 2, &c.
* Or, *bison.* Heb. *dishon.*

the beasts, that ye shall eat. [7] Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney; for they chew the cud, but divide not the hoof, therefore they are unclean unto you. [8] And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh, [t]nor touch their dead carcass.

t Le. 11. 26, 27.

[9] " These [u]ye shall eat of all that are in the waters: all that have fins and scales shall ye eat; [10] and whatsoever hath not fins and scales ye may not eat, it is unclean unto you.

u Le. 11. 9.

[11] Of all clean birds ye shall eat. [12] But [v]these are they of which ye shall not eat; the eagle, and the ossifrage, and the ospray, [13] and the glede, and the kite, and the vulture after his kind, [14] and every raven after his kind, [15] and the owl, and the night hawk, and the cuckow, and the hawk after his kind, [16] the little owl, and the great owl, and the swan, [17] and the pelican, and the gier-eagle, and the cormorant, [18] and the stork, and the heron after her kind, and the lapwing, and the bat.

v Le. 11. 13.

[19] " And [w]every creeping thing that flieth is unclean unto you; they shall not be eaten. [20] But of all clean fowls ye may eat.

w Le. 11. 20, 21.

[21] " Ye [x]shall not eat of any thing that dieth of itself. Thou shalt give it unto the stranger that is in thy gates, that he may eat it, or thou mayest sell it unto an alien; [y]for thou art a holy people unto the LORD thy God.

x Le. 17. 15. & 22. 8. Ez. 4. 14.
y See Ge. 17. 8.

[z]Thou shalt not seethe a kid in his mother's milk. [22] Thou [a]shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. [23] And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. [24] And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee; [25] then shalt thou turn it into money, and bind up the money in thy hand, and shalt go unto the place which the LORD thy God shall choose. [26] And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul †desireth: [b]and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thy household, [27] and the Levite that is within thy gates; thou shalt not forsake him, [c]for he hath no part nor inheritance with thee.

z Ex. 23. 19. & 34. 26.
a Le. 27. 30. Ne. 10. 37.
† Heb. *asketh of thee.*
b De. 26. 11.
c Nu. 18. 20.

[28] " At [d]the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. [29] And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that [e]the LORD thy God may bless thee in all the work of thy hand which thou doest.

d De. 26. 12. Am. 4 4.
e Pr. 3. 9, 10. See Mal. 3. 10.

[1] " At the end of [f]every seven years thou shalt make a release; [2] and this is the manner of the release:—Every ‡creditor that lendeth aught unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother, because it is called the LORD's release. [3] Of [g]a foreigner thou mayest exact it again; but that which is thine with thy brother thy hand shall release, [4] *save when there shall be no poor among you; [h]for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it, [5] only [i]if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. [6] For the LORD thy God blesseth thee, as he promised thee; [j]and thou shalt lend unto many nations, but thou shalt not

DEUT. XV.

f Ex. 21. 2. & 23. 10, 11. Le. 25. 2, 4. Je. 34. 14.
‡ Heb. *master of the lending of his hand.*
g See De. 23. 20.
* Or, *to the end that there be no poor among you.*
h De. 28. 8.
i De. 28. 1.
j De. 28. 12, 44.

borrow; and [k]thou shalt reign over many nations, but they shall not reign over thee.

k De. 28. 13. Pr. 22. 7.

[7] "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, [l]thou shalt not harden thy heart, nor shut thy hand from thy poor brother, [8] but [m]thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. [9] Beware that there be not a †thought in thy ‡wicked heart, saying, The seventh year, the year of release, is at hand; and thine [n]eye be evil against thy poor brother, and thou givest him nought, and [o]he cry unto the Lord against thee, and [p]it be sin unto thee. [10] Thou shalt surely give him, and [q]thy heart shalt not be grieved when thou givest unto him; because that [r]for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto. [11] For [s]the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

l See Job 22. 7.
m Le. 25. 35. Mat. 5. 42.
† Heb. *word.*
‡ Heb. *Belial.*
n De. 28. 54, 56. Pr. 23. 6. & 28. 22. Mat. 20. 15.
o De. 24. 15.
p Mat. 25. 41, 42.
q 2 Co. 9. 5, 7.
r De. 24. 19. Ps. 41. 2. Pr. 22. 9.
s Mat. 26. 11.

[12] "And [t]if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. [13] And when thou sendest him out free from thee, thou shalt not let him go away empty. [14] Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress; of that wherewith the Lord thy God hath [u]blessed thee thou shalt give unto him. [15] And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee; therefore I command thee this thing to-day.

t Ex. 21. 2. Le. 25. 39.
u Pr. 10. 22.

[16] "And it shall be, [v]if he say unto thee, I will not go away from thee; because he loveth thee and thy house, because he is well with thee; [17] then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant, thou shalt do likewise. [18] It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth [w]a double hired servant to thee, in serving thee six years; and the Lord thy God shall bless thee in all that thou doest.

v Ex. 21. 5. 6.
w See Is. 16. 14. & 21. 16.

[19] "All [x]the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God; thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. [20] Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household. [21] And [y]if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God. [22] Thou shalt eat it within thy gates; [z]the unclean and the clean person shall eat it alike, as the roebuck, and as the hart. [23] Only [a]thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

x See Ex. 13. 2.
y Le. 22. 20.
z De. 12. 15, 22.
a See Ge. 9. 4.

Deut. xvi.

[1] "Observe the [b]month of Abib, and keep the Passover unto the Lord thy God; for [c]in the month of Abib the Lord thy God brought thee forth out of Egypt by night. [2] Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and [d]the herd, in the [e]place which the Lord shall choose to place his name there. [3] Thou [f]shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction, (for thou camest forth out of the land of Egypt in haste;) that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. [4] And [g]there shall be no leavened bread seen with thee in all thy coast seven days; [h]neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. [5] Thou mayest not *sacrifice the Passover within any

b See Ex. 12. 2, &c.
c See Ex. 13. 4.
d Nu. 28. 19.
e De. 12. 5, 26.
f See Ex. 12. 8, 15, 19, 39.
g Ex. 13. 7.
h Ex. 12. 10.
* Or, *kill.*

i Ex. 12. 6.
j Ex. 12. 8, 9. 2 Ch. 35. 13.
k 2 Ki. 23. 23. Jo. 2. 13, 23. & 11. 55.
l Ex. 12. 16. & 13. 6. Le. 23. 8.
† Heb. *restraint.* Le. 23. 36.

of thy gates, which the LORD thy God giveth thee; [6] but at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the Passover [i] at even, at the going down of the sun, at the season that thou camest forth out of Egypt. [7] And thou shalt [j] roast and eat it [k] in the place which the LORD thy God shall choose; and thou shalt turn in the morning and go unto thy tents. [8] Six days thou shalt eat unleavened bread; and [l] on the seventh day shall be a †solemn assembly to the LORD thy God, thou shalt do no work therein.

m Ex. 23. 16. & 34. 22. Le. 23. 15. Nu. 28. 26. Ac. 2. 1.
‡ Or, *sufficiency.*
n 1 Co. 16. 2.
o De. 12. 7, 12, 18.

[9] "Seven [m] weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. [10] And thou shalt keep the feast of Weeks unto the LORD thy God with ‡a tribute of a freewill offering of thy hand, which thou shalt give unto the LORD thy God, [n] according as the LORD thy God hath blessed thee. [11] And [o] thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there. [12] And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes.

p Ex. 23. 16.
* Heb. *floor, and thy winepress.*
q Ne. 8. 9, &c.
r Le. 23. 39, 40.

[13] "Thou [p] shalt observe the feast of Tabernacles seven days, after that thou hast gathered in thy *corn and thy wine. [14] And [q] thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. [15] Seven [r] days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose; because the LORD thy God shall bless thee in all thine increase, and in all the works of thy hands, therefore thou shalt surely rejoice.

s Ex. 23. 14, 17. & 34. 23.
t Ex. 23. 15. & 34. 20.
† Heb. *according to the gift of his hand.* 2 Co. 8. 12.

[16] "Three [s] times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of Unleavened Bread, and in the feast of Weeks, and in the feast of Tabernacles. And [t] they shall not appear before the LORD empty; [17] every man shall give †as he is able, according to the blessing of the LORD thy God which he hath given thee.

u De. 1. 16. 1 Ch. 23. 4. 2 Ch. 19. 5, 8.
v Ex. 23. 2, 6.
w Pr. 24. 23.
x Ex. 23. 8. Pr. 17. 23. Ec. 7. 7.
‡ Or, *matters.*
* Heb. *Justice, justice.*
y Ez. 18. 5, 9.

[18] "Judges [u] and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes; and they shall judge the people with just judgment. [19] Thou [v] shalt not wrest judgment, [w] thou shalt not respect persons, [x] neither take a gift; for a gift doth blind the eyes of the wise, and pervert the ‡words of the righteous. [20] *That which is altogether just shalt thou follow, that thou mayest [y] live, and inherit the land which the LORD thy God giveth thee.

z Ex. 34. 13. 1 Ki. 14. 15. 2 Ki. 17. 16. 2 Ch. 33. 3.
a Le. 26. 1.
† Or, *statue,* or, *pillar.*

[21] "Thou [z] shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee. [22] Neither [a] shalt thou set thee up any †image; which the LORD thy God hateth.

b Mal. 1. 8, 13, 14.
‡ Or, *goat.*

[1] "Thou [b] shalt not sacrifice unto the LORD thy God any DEUT. xvii. 1.
bullock, or ‡sheep, wherein is blemish, or any evil-favoredness; for that is an abomination unto the LORD thy God.

SECT. LXXXIII.—*Moses' Speech continued;—Repetition of the Judicial and Miscellaneous Laws.*

DEUT. xvii. 2, *to the end, and* xviii. *to* xxvi.

SECT. LXXXIII.
A. M. 2553.
B. C. 1451.
HALES, 1608.
Abel-shittim.

Idolators must be slain. 8 *Hard controversies are to be determined by the priests and judges.* 12 *The contemner of that determination must die.* 14 *The election.* 16 *and duty of a king.* — Chap. xviii. 1 *The Lord is the priests' and Levites' inheritance.* 3 *The priest's due.* 6 *The Levite's portion.* 9 *The abominations of the nations are to be avoided.* 15 *Christ the Prophet is to be heard.* 20 *The presumptuous prophet is to die.* — Chap. xix. 1 *The cities of refuge.* 4 *The privilege thereof for the manslayer.* 14 *The landmark is not to be removed.* 15 *Two witnesses at the least.* 16 *The punishment of a false witness.* — Chap. xx. 1 *The priest's exhortation to encourage the people to battle.* 5 *The officers' proclamation who are to be dismissed from the war.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be devoted.* 19 *Trees of man's meat must not be destroyed in the siege.* — Chap. xxi. 1 *The expiation of an uncertain murder.* 10 *The usage of a captive taken to wife.* 15 *The firstborn is not* *to be disinherited upon private affection. 18 A stubborn son is to be stoned to death. 22 The malefactor must not hang all night on a tree.* — Chap. xxii. *1 Of humanity toward brethren. 5 The sex is to be distinguished by apparel. 6 The dam is not to be taken with her young ones. 8 The house must have battlements. 9 Confusion is to be avoided. 12 Fringes upon the vesture. 13 The punishment of him that slandereth his wife. 20, 22 Of adultery, 25 of rape, 28 and of fornication. 30 Incest.* — Chap. xxiii. *1 Who may or may not enter into the congregation. 9 Uncleanness to be avoided in the host. 15 Of the fugitive servant. 17 Of filthiness. 18 Of abominable sacrifices. 19 Of usury. 21 Of vows. 24 Of trespasses.* — Chap. xxiv. *1 Of divorce. 5 A new married man goeth not to war. 6, 10 Of pledges. 7 Of manstealers. 8 Of leprosy. 14 The hire is to be given. 16 Of justice. 19 Of charity.* — Chap. xxv. *1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights. 17 The memory of Amalek is to be blotted out.* — Chap. xxvi. *1 The confession of him that offereth the basket of firstfruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.*

[2] "If [a]there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, [b]in transgressing his covenant, [3] and hath gone and served other gods, and worshipped them, either [c]the sun, or moon, or any of the host of heaven, [d]which I have not commanded; [4] and it be told thee, and thou hast heard of it, and inquired diligently, and behold, it be true, and the thing certain, that such abomination is wrought in Israel: [5] then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and [e]shalt stone them with stones, till they die. [6] At [f]the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. [7] The [g]hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

[8] "If [h]there arise a matter too hard for thee in judgment, [i]between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, [j]and get thee up into the place which the Lord thy God shall choose; [9] and [k]thou shalt come unto the priests the Levites, and [l]unto the judge that shall be in those days, and inquire; [m]and they shall show thee the sentence of judgment. [10] And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall show thee; and thou shalt observe to do according to all that they inform thee; [11] according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left. [12] And [n]the man that will do presumptuously, *and will not hearken unto the priest [o]that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. [13] And all the people shall hear, and fear, and do no more presumptuously.

[14] "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, [p]I will set a king over me, like as all the nations that are about me: [15] thou shalt in any wise set him king over thee, [q]whom the Lord thy God shall choose; one [r]from among thy brethren shalt thou set king over thee, thou mayest not set a stranger over thee, which is not thy brother. [16] But he shall not multiply [s]horses to himself, nor cause the people [t]to return to Egypt, to the end that he should multiply horses, forasmuch as the Lord hath said unto you, 'Ye [u]shall henceforth return no more that way. [17] Neither shall he multiply wives to himself, that [v]his heart turn not away; neither shall he greatly multiply to himself silver and gold. [18] And [w]it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [x]that which is before the priests the Levites. [19] And [y]it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and

[a] De. 13. 6, &c.
[b] Jos. 7. 11, 15. Ju. 2. 20. 2 Ki. 18. 12. Ho. 8. 1.
[c] See Job 31. 26.
[d] Je. 7. 22, 23, 31.
[e] Le. 24. 14, 16.
[f] Nu. 35. 30. Mat. 18. 16. Jo. 8. 17. 2 Co. 13. 1. 1 Tim. 5. 19. He. 10. 28.
[g] Ac. 7. 58.
[h] 2 Ch. 19. 10. Hag. 2. 11. Mal. 2. 7.
[i] See Ex. 21. 13, 20, 22, 28. Nu. 35. 11, 16, 19.
[j] Ps. 122. 5.
[k] See Je. 18. 18.
[l] De. 19. 17.
[m] Ez. 44. 24.
[n] Nu. 15. 30. Ezra 10. 8. Ho. 4. 4.
* Heb. *not to hearken.*
[o] De. 18. 5, 7.
[p] 1 Sa. 8. 5, 19, 20.
[q] See 1 Sa. 9. 15. & 10. 24. & 16. 12. 1 Ch. 22. 10.
[r] Je. 30. 21.
[s] 1 Ki. 4. 26. Ps. 20. 7.
[t] Is. 31. 1. Ez. 17. 15.
[u] De. 28. 68. Ho. 11. 5. See Je. 42. 15.
[v] See 1 Ki. 11. 3, 4.
[w] 2 Ki. 11. 12.
[x] De. 31. 9, 26. See 2 Ki. 22. 8.
[y] Jos. 1. 8. Ps. 119. 97, 98.

these statutes, to do them; [20] that his heart be not lifted up above his brethren, and that he [z]turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

z De. 5. 32. 1 Ki. 15. 5.

Deut. xviii.

[1] "The priests the Levites, and all the tribe of Levi, [a]shall have no part nor inheritance with Israel; they [b]shall eat the offerings of the Lord made by fire, and his inheritance. [2] Therefore shall they have no inheritance among their brethren; the Lord is their inheritance, as he hath said unto them.

a Nu. 18. 20.
b Nu. 18. 8, 9. 1 Co. 9. 13.

[3] "And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and [c]they shall give unto the priest the shoulder, and the two cheeks, and the maw. [4] The [d]firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. [5] For [e]the Lord thy God hath chosen him out of all thy tribes, [f]to stand to minister in the name of the Lord, him and his sons for ever.

c Le. 7. 30–34.
d Ex. 22. 29.
e Ex. 28. 1. Nu. 3. 10.
f De. 10. 8.

[6] "And if a Levite come from any of thy gates out of all Israel, where he [g]sojourned, and come with all the desire of his mind [h]unto the place which the Lord shall choose; [7] then he shall minister in the name of the Lord his God, [i]as all his brethren the Levites do, which stand there before the Lord. [8] They shall have like [j]portions to eat, besides †that which cometh of the sale of his patrimony.

g Nu. 35. 2, 3.
h De. 12. 5.
i 2 Ch. 31. 2.
j 2 Ch. 31. 4. Ne. 12. 44, 47.
† Heb. *his sales by the fathers.*

[9] "When thou art come into the land which the Lord thy God giveth thee, [k]thou shalt not learn to do after the abominations of those nations. [10] There shall not be found among you any one that maketh his son or his daughter [l]to pass through the fire, [m]or that useth divination, or an observer of times, or an enchanter, or a witch, [11] or [n]a charmer, or a consulter with familiar spirits, or a wizard, or [o]a necromancer. [12] For all that do these things are an abomination unto the Lord; and [p]because of these abominations the Lord thy God doth drive them out from before thee. [13] Thou shalt be ‡perfect with the Lord thy God. [14] For these nations, which thou shalt *possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do.

k Le. 18. 26, 27, 30.
l Le. 18. 21.
m Le. 19. 26, 31. Is. 8. 19.
n Le. 20. 27.
o 1 Sa. 28. 7.
p Le. 18. 24, 25.
‡ Or, *upright*, or, *sincere*. Ge. 17. 1.
* Or, *inherit.*

[15] "The [q]Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, [16] according to all that thou desiredst of the Lord thy God in Horeb [r]in the day of the assembly, saying, 'Let [s]me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.' [17] And the Lord said unto me, 'They have well spoken that which they have spoken. [18] I [t]will raise them up a Prophet from among their brethren, like unto thee, and [u]will put my words in his mouth; [v]and he shall speak unto them all that I shall command him. [19] And [w]it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my Name, I will require it of him. [20] But [x]the prophet, which shall presume to speak a word in my Name, which I have not commanded him to speak, or [y]that shall speak in the name of other gods, even that prophet shall die. [21] And if thou say in thy heart, How shall we know the word which the Lord hath not spoken? [22] When [z]a prophet speaketh in the name of the Lord, [a]if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.'

q Jo. 1. 45. Ac. 3. 22. & 7. 37.
r De. 9. 10.
s Ex. 20. 19. He. 12. 19.
t ver. 15.
u Is. 51. 16. Jo. 17. 8.
v Jo. 4. 25. & 8. 28. & 12. 49, 50.
w Ac. 3. 23.
x Je. 14. 14, 15. Ze. 13. 3.
y De. 13. 1, 2. Je. 2. 8.
z Je. 28. 9.
a See De. 13. 2.

Deut. xix.

[1] "When the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou †succeedest them, and dwellest in their cities, and in their houses; [2] thou [b]shalt separate three cities for thee in the midst of thy land, which the Lord

† Heb. *inheritest*, or, *possessest.*
b Ex. 21. 13. Nu. 35. 10, 14. Jos. 20. 2.

thy God giveth thee to possess it. [3] Thou shall prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

[4] "And [c]this is the case of the slayer, which shall flee thither, that he may live. Whoso killeth his neighbour ignorantly, whom he hated not ‡in time past: [5] as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the *head slippeth from the †helve, and ‡lighteth upon his neighbour that he die; he shall flee unto one of these cities, and live, [6] lest [d]the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and *slay him; whereas he was not worthy of death, inasmuch as he hated him not †in time past.—[7] Wherefore I command thee, saying, Thou shalt separate three cities for thee. [8] And if the LORD thy God [e]enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; [9] if thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; [f]then shalt thou add three cities more for thee, besides these three; [10] that innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

c Nu. 35. 15.
‡ Heb. *from yesterday the third day.*
* Heb. *iron.*
† Heb. *wood.*
‡ Heb. *findeth.*
d Nu. 35. 12.
* Heb. *smite him in life.*
† Heb. *from yesterday the third day.*
e Ge. 15. 18.
f Jos. 20. 7, 8.

[11] "But [g]if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him ‡mortally that he die, and fleeth into one of these cities; [12] then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. [13] Thine [h]eye shall not pity him, [i]but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

g Ex. 21. 12, &c. Nu. 35. 16, 24. De. 27. 24. Pr. 28. 17.
‡ Heb. *in life.*
h De. 13. 8. & 25. 12.
i Nu. 35. 33, 34. De. 21. 9. 1 Ki. 2. 31.

[14] "Thou [j]shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land which the LORD thy God giveth thee to possess it.

j See Job 24. 2.

[15] "One [k]witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

k Nu. 35. 30. De. 17. 6. Mat. 18. 16. Jo. 8. 17. 2 Co. 13. 1. 1 Tim. 5. 19. He. 10. 28.

[16] "If a false witness [l]rise up against any man to testify against him *that which is wrong; [17] then both the men, between whom the controversy is, shall stand before the LORD, [m]before the priests and the judges, which shall be in those days; [18] and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; [19] then [n]shall ye do unto him, as he had thought to have done unto his brother, [o]so shalt thou put the evil away from among you. [20] And [p]those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. [21] And thine eye shall not pity; but [q]life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

l Ps. 27. 12. & 35. 11.
* Or, *falling away.*
m De. 17. 9.
n Pr. 19. 5, 9. Da. 6. 24. Hist. of Sus. 62.
o De. 13. 5.
p De. 17. 13.
q Ex. 21. 23. Le. 24. 20. Mat. 5. 38.

DEUT. XX.

[1] "When thou goest out to battle against thine enemies, and seest [r]horses, and chariots, and a people more than thou, be not afraid of them; for the LORD thy God is [s]with thee, which brought thee up out of the land of Egypt. [2] And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, [3] and shall say unto them, Hear, O Israel! ye approach this day unto battle against your enemies: let not your hearts †faint, fear not, and do not ‡tremble, neither be ye terrified because of them; [4] for the LORD your God is he that goeth with you, [t]to fight for you against your enemies, to save you.

r See Ps. 20. 7. Is. 31. 1.
s Nu. 23. 21. De. 31. 6, 8. 2 Ch. 13. 12. & 32. 7, 8.
† Heb. *be tender.*
‡ Heb. *make haste.*
t De. 1. 30. Jos. 23. 10.

[5] "And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not [u]dedicated it? let him go and return unto his house, lest he die in the battle, and another man

u See Ne. 12. 27. Ps. 30, title.

dedicate it. [6] And what man is he that hath planted a vineyard, and hath not yet *eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. [7] And [v]what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. [8] And the officers shall speak further unto the people, and they shall say, [w]What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart †faint as well as his heart. [9] And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies ‡to lead the people.

* Heb. *made it common*: see Le. 19. 23, 24. De. 28. 30.
v De. 24. 5.
w Ju. 7. 3.
† Heb. *melt.*
‡ Heb. to be *in the head of the people.*

[10] "When thou comest nigh unto a city to fight against it, [x]then proclaim peace unto it. [11] And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. [12] And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. [13] And when the Lord thy God hath delivered it into thy hands, [y]thou shalt smite every male thereof with the edge of the sword; [14] but the women, and the little ones, and [z]the cattle, and all that is in the city, even all the spoil thereof, shalt thou *take unto thyself; and [a]thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. [15] Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. [16] But [b]of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, [17] but thou shalt utterly destroy them (namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites), as the Lord thy God hath commanded thee; [18] that [c]they teach you not to do after all their abominations, which they have done unto their gods; so should ye [d]sin against the Lord your God.

x 2 Sa. 20. 18, 20.
y Nu. 31. 7.
z Jos. 8. 2.
* Heb. *spoil.*
a Jos. 22. 8.
b Nu. 21. 2, 3, 35. & 33. 52. Jos. 11. 14.
c De. 7. 4.
d Ex. 23. 33.

[19] "When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them, and thou shalt not cut them down (†for the tree of the field is man's life) ‡to employ them in the siege. [20] Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until *it be subdued.

† Or, *for, O man! the tree of the field is to be employed in the siege.*
‡ Heb. *to go from before thee.*
* Heb. *it come down.*

Deut. xxi.

[1] "If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him; [2] then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain. [3] And it shall be, that the city which is next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, and which hath not drawn in the yoke; [4] and the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley. [5] And the priests the sons of Levi shall come near; for [e]them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their †word shall every controversy and every stroke be tried. [6] And all the elders of that city, that are next unto the slain man, [f]shall wash their hands over the heifer that is beheaded in the valley; [7] and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. [8] Be merciful, O Lord! unto thy people Israel, whom thou hast redeemed, [g]and lay not innocent blood ‡unto thy people of Israel's charge. And the blood shall be forgiven them. [9] So [h]shalt thou put

e De. 10. 8. 1 Ch. 23. 13. Eccl. 45. 15.
† Heb. *mouth.* De. 17. 8, 9.
f See Ps. 19. 12. & 26. 6. Mat. 27. 24.
g Jonah 1. 14.
‡ Heb. *in the midst.*
h De. 19. 13.

away the guilt of innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

[10] "When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thy hands, and thou hast taken them captive, [11] and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; [12] then thou shalt bring her home to thy house; and she shall shave her head, and [*]pare her nails; [13] and she shall put the raiment of her captivity from off her, and shall remain in thy house, and [i]bewail her father and her mother a full month; and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. [14] And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast [j]humbled her.

[*] Or, *suffer to grow.* Heb. *make,* or, *dress.*
[i] Ge. 2. 24. See Ps. 45. 10.
[j] Ge. 34. 2. Ju. 19. 24.

[15] "If a man have two wives, one beloved, [k]and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: [16] then it shall be, [l]when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn; [17] but he shall acknowledge the son of the hated for the firstborn, [m]by giving him a double portion of all [†]that he hath: for he is [n]the beginning of his strength, [o]the right of the firstborn is his.

[k] Ge. 29. 33.
[l] 1 Ch. 5. 2. & 26. 10. 2 Ch. 11. 19, 22.
[m] See 1 Ch. 5. 1.
[†] Heb. *that is found with him.*
[n] Ge. 49. 3.
[o] Ge. 25. 31, 33.

[18] "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; [19] then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; [20] and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard. [21] And all the men of his city shall stone him with stones, that he die. [p]So shalt thou put evil away from among you, and all Israel shall hear and fear.

[p] De. 13. 5, 11.

[22] "And if a man have committed a sin [q]worthy of death, and he be to be put to death, and thou hang him on a tree; [23] his [r]body shall not remain all night upon the tree, but thou shalt in any wise bury him that day, (for [s]he that is hanged is [‡]accursed of God;) that [t]thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

[q] De. 19. 6. Ac. 23. 29. & 25. 11, 25. & 26. 31.
[r] Jos. 8. 29. & 10. 26, 27. Jo. 19. 31.
[s] Gal. 3. 13.
[‡] Heb. *the curse of God.* See Nu. 25. 4. 2 Sa. 21. 6.
[t] Le. 18. 25. Nu. 35. 34.

DEUT. XXII.

[1] "Thou [u]shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again unto thy brother. [2] And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. [3] In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. [4] Thou [v]shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again.

[u] Ex. 23. 4.
[v] Ex. 23. 5.

[5] "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the LORD thy God.

[6] "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young, or upon the eggs, [w]thou shalt not take the dam with the young; [7] but thou shalt in any wise let the dam go, and take the young to thee, that it may be well with thee, and that thou mayest prolong thy days.

[w] Le. 22. 28.

[8] "When thou buildest a new house, then thou shalt make a battle-

ment for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

z Le. 19. 19.
* Heb. *fulness of thy seed.*
y See 2 Co. 6. 14–16.

[9] "Thou [z]shalt not sow thy vineyard with divers seeds; lest the *fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. [10] Thou [y]shalt not plough with an ox and an ass together. [11] Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

z Nu. 15. 38. Mat. 23. 5.
† Heb. *wings.*

[12] "Thou shalt make thee [z]fringes upon the four †quarters of thy vesture, wherewith thou coverest thyself.

a Ge. 29. 21. Ju. 15. 1.

[13] "If any man take a wife, and [a]go in unto her, and hate her, [14] and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid; [15] then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate. [16] And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her, [17] and, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. [18] And the elders of that city shall take that man and chastise him; [19] and they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife, he may not put her away all his days. [20] But if this thing be true, and the tokens of virginity be not found for the damsel; [21] then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath [b]wrought folly in Israel, to play the whore in her father's house. [c]So shalt thou put evil away from among you.

b Ge. 34. 7. Ju. 20. 6, 10. 2 Sa. 13. 12, 13.
c De. 13. 5.
d Le. 20. 10. Jo. 8. 5.

[22] "If [d]a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the woman. So shalt thou put away evil from Israel.

e Mat. 1. 18, 19.
f De. 21. 14.

[23] "If a damsel that is a virgin be [e]betrothed unto a husband, and a man find her in the city, and lie with her; [24] then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city, and the man, because he hath [f]humbled his neighbour's wife. So thou shalt put away evil from among you.

‡ Or, *take strong hold of her.* 2 Sa. 13. 14.

[25] "But if a man find a betrothed damsel in the field, and the man ‡force her, and lie with her; then the man only that lay with her shall die. [26] But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter; [27] for he found her in the field, and the betrothed damsel cried, and there was none to save her.

g Ex. 22. 16, 17.

[28] "If [g]a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; [29] then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife. Because he hath humbled her, he may not put her away all her days.

h Le. 18. 8. & 20. 11. De. 27. 20. 1 Co. 5. 1.
i See Ru. 3. 9. Ez. 16. 8.

[30] "A [h]man shall not take his father's wife, nor [i]discover his father's skirt.

Deut. xxiii.

[1] "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.—[2] A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.—[3] An [j]Ammonite or Moabite shall not enter into the con-

j Ne. 13. 1, 2.

gregation of the Lord, (even to their tenth generation shall they not enter into the congregation of the Lord for ever ;) [4] because [k]they met you not with bread and with water in the way, when ye came forth out of Egypt ; and [l]because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. [5] Nevertheless the Lord thy God would not hearken unto Balaam ; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. [6] Thou [m]shalt not seek their peace nor their *prosperity all thy days for ever.—[7] Thou shalt not abhor an Edomite ; [n]for he is thy brother. Thou shalt not abhor an Egyptian ; because [o]thou wast a stranger in his land. [8] The children that are begotten of them shall enter into the congregation of the Lord in their third generation.

[9] "When the host goeth forth against thine enemies, then keep thee from every wicked thing. [10] If [p]there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp ; [11] but it shall be, when evening †cometh on, he shall wash himself with water, and when the sun is down, he shall come into the camp again. [12] Thou shalt have a place also without the camp, whither thou shalt go forth abroad ; [13] and thou shalt have a paddle upon thy weapon ; and it shall be, when thou ‡wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee. [14] For the Lord thy God [q]walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee ; therefore shall thy camp be holy, that he see no *unclean thing in thee, and turn away from thee.

[15] "Thou [r]shalt not deliver unto his master the servant which is escaped from his master unto thee. [16] He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it †liketh him best : [s]thou shalt not oppress him.

[17] "There shall be no ‡whore of the daughters of Israel, nor [t]a sodomite of the sons of Israel. [18] Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow ; for even both these are abomination unto the Lord thy God.

[19] "Thou [u]shalt not lend upon usury to thy brother ; usury of money, usury of victuals, usury of any thing that is lent upon usury. [20] Unto [v]a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury ; that the Lord thy God may bless thee in all that thou settest thy hand to in the land whither thou goest to possess it.

[21] "When [w]thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it ; for the Lord thy God will surely require it of thee, and it would be sin in thee. [22] But if thou shalt forbear to vow, it shall be no sin in thee. [23] That [x]which is gone out of thy lips thou shalt keep and perform ; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

[24] "When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure ; but thou shalt not put any in thy vessel. [25] When thou comest into the standing corn of thy neighbour, [y]then thou mayest pluck the ears with thy hand ; but thou shalt not move a sickle unto thy neighbour's standing corn.

Deut. xxiv.

[1] "When [z]a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found *some uncleanness in her : then let him write her a bill of †divorcement, and give it in her hand, and send her out of his house. [2] And when she is departed out of his house, she may go and be another man's wife. [3] And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his

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[k] See De. 2. 29.

[l] Nu. 22. 5, 6.

[m] Ezra 9. 12.

* Heb. *good.*

[n] Ge. 25, 24–26. Ob. 10, 12.

[o] Ex. 22. 21.

[p] Le. 15. 16.

† Heb. *turneth toward.* Le. 15. 5.

‡ Heb. *sittest down.*

[q] Le. 26. 12.

* Heb. *nakedness of any thing.*

[r] 1 Sa. 30. 15. Philemon 12.

† Heb. *is good for him.*

[s] Ex. 22. 21.

‡ Or, *sodomitess.* Le. 19. 29. See Pr. 2. 16.

[t] Ge. 19. 5. 2 Ki. 23. 7.

[u] Ex. 22. 25. Ps. 15. 5. Lu. 6. 34, 35.

[v] See Le. 19. 34.

[w] Nu. 30. 2. Ec. 5. 4, 5.

[x] Nu. 30. 2. Ps. 66. 13, 14.

[y] Mat. 12. 1.

[z] Mat. 5. 31. & 19. 7.

* Heb. *matter of nakedness.*

† Heb. *cutting off.*

house; or if the latter husband die, which took her to be his wife; [4] her [a]former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

[5] "When a man hath taken a new wife, he shall not go out to war, ‡neither shall he be charged with any business: but he shall be free at home one year, and shall [b]cheer up his wife which he hath taken.

[6] "No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge.

[7] "If [c]a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, and thou shalt put evil away from among you.

[8] "Take heed in [d]the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. [9] Remember [e]what the LORD thy God did [f]unto Miriam by the way, after that ye were come forth out of Egypt.

[10] "When thou dost *lend thy brother any thing, thou shalt not go into his house to fetch his pledge. [11] Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. [12] And if the man be poor, thou shalt not sleep with his pledge: [13] in [g]any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and [h]bless thee: and it [i]shall be righteousness unto thee before the LORD thy God.

[14] "Thou shalt not [j]oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: [15] at his day [k]thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and †setteth his heart upon it; lest he cry against thee unto the LORD, and it be sin unto thee.

[16] "The [l]fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin.

[17] "Thou [m]shalt not pervert the judgment of the stranger, nor of the fatherless, [n]nor take the widow's raiment to pledge; [18] but thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

[19] "When [o]thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow, that the LORD thy God may [p]bless thee in all the work of thy hands. [20] When thou beatest thine olive tree, thou shalt not ‡go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. [21] When thou gatherest the grapes of thy vineyard, thou shalt not glean it *afterward; it shall be for the stranger, for the fatherless, and for the widow. [22] And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

DEUT. XXV.

[1] "If there be [q]a controversy between men, and they come unto judgment, that the judges may judge them; then they [r]shall justify the righteous, and condemn the wicked. [2] And it shall be, if the wicked man be [s]worthy to be beaten, that the judge shall cause him to lie down, [t]and to be beaten before his face, according to his fault, by a certain number. [3] Forty [u]stripes he may give him, and not exceed; lest, if he should exceed, and beat him above these with many stripes, then thy brother should [v]seem vile unto thee.

[4] "Thou [w]shalt not muzzle the ox when he †treadeth out the corn.

[5] "If [x]brethren dwell together, and one of them die, and have no child,

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a Je. 3. 1.
‡ Heb. *not any thing shall pass upon him.*
b Pr. 5. 18.
c Ex. 21. 16.
d Le. 13. 2.
e See Lu. 17. 32. 1 Co. 10. 6.
f Nu. 12. 10.
* Heb. *lend the loan of any thing to, &c.*
g Ex. 22. 26.
h Job 29. 11, 13. 2 Co. 9. 13. 2 Ti. 1. 18.
i See Job 29. 14.
j See Ex. 22. 21.
k Le. 19. 13. Je. 22. 13. Tob. 4. 14. Ja. 5. 4.
† Heb. *lifteth his soul unto it.* Ps. 25. 1. & 86. 4.
l 2 Ki. 14. 6. 2 Ch. 25. 4. Je. 31. 29, 30. Ez. 18. 20.
m See Ex. 22. 21, 22. Pr. 22. 22. Is. 1. 23. Je. 5. 28. & 22. 3. Ez. 22. 29. Ze. 7. 10.
n Ex. 22. 26.
o Le. 19. 9, 10.
p Ps. 41. 1. Pr. 19. 17.
‡ Heb. *bough it after thee.*
* Heb. *after thee.*
q Ez. 44. 24.
r See Pr. 17. 15.
s Lu. 12. 48.
t Mat. 10. 17.
u 2 Co. 11. 24.
v Job 18. 3.
w Pr. 12. 10. 1 Co. 9. 9. 1 Ti. 5. 18.
† Heb. *thresheth.* Ho. 10. 11.
x Mat. 22. 24.

the wife of the dead shall not marry without unto a stranger; her ‡husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. [6] And it shall be, that the firstborn which she beareth [y]shall succeed in the name of his brother which is dead, that [z]his name be not put out of Israel. [7] And if the man like not to take his *brother's wife, then let his brother's wife go up to the [a]gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. [8] Then the elders of his city shall call him, and speak unto him. And if he stand to it, and say, [b]I like not to take her; [9] then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. [10] And his name shall be called in Israel, The house of him that hath his shoe loosed.

[11] "When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets; [12] then thou shalt cut off her hand, thine eye shall not pity her.

[13] "Thou [c]shalt not have in thy bag †divers weights, a great and a small. [14] Thou shalt not have in thy house ‡divers measures, a great and a small. [15] But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; [c]that thy days may be lengthened in the land which the Lord thy God giveth thee. [16] For [d]all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

[17] "Remember [e]what Amalek did unto thee by the way, when ye were come forth out of Egypt; [18] how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he [f]feared not God. [19] Therefore it shall be, [g]when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt [h]blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

[1] "And it shall be, when thou art come in unto the land Deut. xxvi. which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein; [2] that [i]thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy [j]land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. [3] And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. [4] And the priest shall take the basket out of thy hand, and set it down before the altar of the Lord thy God. [5] And thou shalt speak and say before the Lord thy God, [k]A Syrian [l]ready to perish was my father, and [m]he went down into Egypt, and sojourned there with a [n]few, and became there a nation, great, mighty, and populous. [6] And [o]the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage. [7] And [p]when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our oppression; [8] and [q]the Lord brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness, and with signs, and with wonders; [9] and he hath brought us into this place, and hath given us this land, even [r]a land that floweth with milk and honey. [10] And now, behold! I have brought the firstfruits of the land, which thou, O Lord! hast given

‡ Or, *next kinsman*. Ge. 38. 8. Ru. 1. 12, 13. & 3. 9.
y Ge. 38. 9.
z Ru. 4. 10.
* Or, *next kinsman's wife*.
a Ru. 4. 1, 2.
b Ru. 4. 6, 7, 11.
c Le. 19. 35, 36. Pr. 11. 1. Ez. 45. 10. Mic. 6. 11.
† Heb. *a stone and a stone*.
‡ Heb. *an ephah and an ephah*.
c Ex. 20. 12.
d Pr. 11. 1. 1 Thes. 4. 6.
e Ex. 17. 8.
f Ps. 36. 1. Pr. 16. 6. Ro. 3. 18.
g 1 Sa. 15. 3.
h Ex. 17. 14.
i Ex. 23. 19. Pr. 3. 9.
j See Ge. 12. 7.
k Ho. 12. 12.
l Ge. 43. 1, 2.
m Ge. 46. 1, 6.
n Ge. 46. 27.
o Ex. 1. 11, 14.
p Ex. 2. 23–25.
q Ex. 12. 37, 51.
r See Ex. 3. 8.

me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God. [12] And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thy house, thou, and the Levite, and the stranger that is among you.

s Le. 27. 30.
t Ps. 119. 141, 153, 176.
u Le. 7. 20. Ho. 9. 4.
v Is. 63. 15. Ze. 2. 13.
w See Ex. 3. 8.

[12] "When thou hast made an end of tithing all the [s]tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; [13] then thou shalt say before the LORD thy God, I have brought away the hallowed things out of my house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, [t]neither have I forgotten them. [14] I [u]have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, nor given aught thereof for the dead; but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me. [15] Look [v]down from thy holy habitation, from heaven, and bless thy people Israel, and [w]the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

x Ex. 20. 19.
y See Ge. 17. 8.
z Ps. 148. 14.

[16] "This day the LORD thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thy heart, and with all thy soul. [17] Thou hast [x]avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. [18] And [y]the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; [19] and to make thee [z]high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the LORD thy God, as he hath spoken."

SEC. LXXXIV.

A. M. 2553.
B. C. 1451.
HALES, 1608.
Rithmah.

SECTION LXXXIV.—*Moses' Speech concluded—Confirmation and Sanctions of the Law.*(30)

DEUT. XXVII. *and* XXVIII.

The people are commanded to write the law upon stones, 5 *and to build an altar of whole stones.* 11 *The tribes divided on Gerizim and Ebal.* 14 *The curses pronounced on Mount Ebal.*—Chap. xxviii. 1 *The blessings for obedience.* 15 *The curses for disobedience.*

a Jos. 4. 1.
b Jos. 8. 32.

[1] AND Moses with the elders of Israel commanded the people, saying, "Keep all the commandments which I command you this day. [2] And it shall be on the day [a]when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that [b]thou shalt set thee up

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(30) The continued fulfilment of prophecy is the perpetual miracle by which God is constantly appealing to mankind. Prophecy may be defined, *anticipated history.* History may be defined, *the fulfilment of prophecy.* In no instance throughout Scripture is the grandeur of the scheme of prophecy more discernible than in the prophecies of Moses; some of which are still fulfilling, or remain to be fulfilled. Moses resumes the predictions of Jacob, and of Balaam; and describes the Messiah in still clearer terms, as the Prophet who should arise, like unto him; that is, a Lawgiver, who should abolish one dispensation of Providence to introduce a better.

He predicts, in the plainest terms, the Assyrian and Babylonish captivities, Deut. xxviii. 32, 33, 36, 37, 47, 48. Lev. xxvi. 23, 34, 39, the import of which passages is fully explained by Jeremiah v. 15, 17.

He describes the desolation of the country, and the captivity of the Jews under the Romans—Deut. xxviii. 49, to the end.—He announces the ultimate restoration of the Jews, Lev. xxvi. 44. Deut. xxx. 1–6; and concludes with proclaiming the punishment of God upon their enemies. In the sublime ode written immediately preceding his death, he gives a bold outline of the whole history of the Jews, and repeats the predictions of their future destiny; concluding with an anticipation of the day, when the Gentiles shall unite in the praises of the Jewish converts to the God of their fathers, who will finally bring about their restoration. Succeeding prophets have frequently only amplified the prophecies of Moses. Of all beings merely human, the Jewish legislator was the first, the greatest, the most highly gifted. His prophecies, therefore, are the interpreters of the plans and conduct of Providence, from his own day until the end of the Christian dispensation, and the commencement of an unknown era. They shine like a meteor through the dark night of history, illumining the past, the present, and the future, and they will always remain, as Moses declared they should remain, "a sign, and a wonder for ever."—Vide Jortin's *Remarks on Eccl. History,* last edit. *Works,* vol. i. p. 203, 222; Chandler's *Defence of Christianity,* ch. 6. sect. ii.; Bishop Newton *On the Prophecies,* vol. i. p. 94, 120; Hales' *Analysis,* vol. ii. p. 250, 254.

great stones, and plaster them with plaster; [3] and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee. [4] Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, [c]in Mount Ebal, and thou shalt plaster them with plaster. [5] And there shalt thou build an altar unto the LORD thy God, an altar of stones; [d]thou shalt not lift up any iron tool upon them. [6] Thou shalt build the altar of the LORD thy God of whole stones; and thou shalt offer burnt offerings thereon unto the LORD thy God: [7] and thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. [8] And thou shalt write upon the stones all the words of this law very plainly."

[c] Jos. 8. 30.
[d] Ex. 20. 25. Jos. 8. 31.

[9] And Moses and the priests the Levites spake unto all Israel, saying, "Take heed, and hearken, O Israel! this day thou art become the people of the LORD thy God. [10] Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day."

[11] And Moses charged the people the same day, saying, [12] "These shall stand [e]upon Mount Gerizim to bless the people when ye are come over Jordan—Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. [13] And [f]these shall stand upon Mount Ebal *to curse—Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

[e] Ju. 9. 7.
[f] Jos. 8. 33.
* Heb. *for a cursing.*

[14] "And [g]the Levites shall speak, and say unto all the men of Israel with a loud voice,—

[g] Da. 9. 11.

[15] "Cursed [h]be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. [i]And all the people shall answer and say, Amen.

[h] Ex. 20. 4, 23. & 34. 17. Le. 19. 4. & 26. 1. Is. 44. 9. Hos. 13. 2.
[i] See Nu. 5. 22. Je. 11. 5. 1 Co. 14. 16.

[16] "Cursed [j]be he that setteth light by his father or his mother. And all the people shall say, Amen.

[j] See Ge. 9. 25. Ex. 20. 12. Le. 19. 3.

[17] "Cursed [k]be he that removeth his neighbour's landmark. And all the people shall say, Amen.

[k] See Job 24. 2.

[18] "Cursed [l]be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

[l] Le. 19 14.

[19] "Cursed [m]be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

[m] See Ex. 22. 21, 22.

[20] "Cursed [n]be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

[n] Le. 18. 8.

[21] "Cursed [o]be he that lieth with any manner of beast. And all the people shall say, Amen.

[o] Le. 18. 23.

[22] "Cursed [p]be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

[p] Le. 18. 9.

[23] "Cursed [q]be he that lieth with his mother-in-law. And all the people shall say, Amen.

[q] Le. 18. 17.

[24] "Cursed [r]be he that smiteth his neighbour secretly. And all the people shall say, Amen.

[r] Ex. 20. 13. Le. 24. 17. Nu. 35. 31.

[25] "Cursed [s]be he that taketh reward to slay an innocent person. And all the people shall say, Amen.

[s] Ex. 23. 7, 8. Ez. 22. 12.

[26] "Cursed [t]be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

[t] Ps. 119. 21. Je. 11. 3. Gal. 3. 10.

DEUT. xxviii.

[1] "And it shall come to pass, [u]if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth.

[u] Ex. 15. 26. Le. 26. 3. Is. 55. 2.

[2] And all these blessings shall come on thee, and [v]overtake thee, if thou shalt hearken unto the voice of the LORD thy God:—

[3] "Blessed [w]shalt thou be in the city, and blessed shalt thou be [x]in the field.

[4] "Blessed shall be [y]the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

[5] "Blessed shall be thy basket and thy †store.

[6] "Blessed [z]shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

[7] "The LORD [a]shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. [8] The LORD shall [b]command the blessing upon thee in thy ‡storehouses, and in all that thou settest thy hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. [9] The [c]LORD shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. [10] And all the people of the earth shall see that thou art [d]called by the name of the LORD; and they shall be afraid of thee. [11] And [e]the LORD shall make thee plenteous *in goods, in the fruit of thy †body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. [12] The LORD shall open unto thee his good treasure, the heaven [f]to give the rain unto thy land in his season, and to bless all the work of thy hand; and thou shalt lend unto many nations, and thou shalt not borrow. [13] And the LORD shall make thee [g]the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them. [14] And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

[15] "But it shall come to pass, [h]if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:—

[16] "Cursed shalt thou be in the city, and cursed shalt thou be in the field.

[17] "Cursed shall be thy basket and thy store.

[18] "Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

[19] "Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

[20] "The LORD shall send upon thee [i]cursing, [j]vexation, and [k]rebuke, in all that thou settest thy hand unto ‡for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. [21] The LORD shall make [l]the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. [22] The [m]LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the *sword, and with [n]blasting, and with mildew; and they shall pursue thee until thou perish. [23] And [o]thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. [24] The LORD shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed. [25] The [p]LORD shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them, and [q]shalt be †removed into all the kingdoms of the earth. [26] And [r]thy carcass shall be meat unto all fowls of the air, and unto the beasts of the

v Ze. 1. 6.
w Ps. 128. 1, 4.
x Ge 39. 5.
y Ge. 22. 17. Ps. 107. 38. Pr. 10. 22. 1 Ti. 4. 8.
† Or, *dough*, or, *kneadingtrough*.
z Ps. 121. 8.
a Le. 26. 7, 8. 2 Sa. 22. 38, 39, 41. Ps. 89. 23. See ver. 25.
b Le. 25. 21.
‡ Or, *barns*. Pr. 3. 10.
c See Ge. 17. 8.
d Nu. 6. 27. 2 Ch. 7. 14. Is. 63. 19. Da. 9. 18, 19.
e Pr. 10. 22.
* Or, *for good*.
† Heb. *belly*.
f Le. 26. 4.
g Is. 9. 14, 15.
h Le. 26. 14. La. 2. 17. Da. 9. 11, 13.
i Mal. 2. 2.
j 1 Sa. 14. 20. Ze. 14. 13.
k Ps. 80. 16. Is. 30. 17.
‡ Heb. *which thou wouldest do*.
l Le. 26. 25. Je. 24. 10.
m Le. 26. 16.
* Or, *drought*.
n Amos 4. 9.
o Le. 26. 19.
p See ver. 7. Le. 26. 17, 37. Is. 30. 17.
q Je. 15. 4. Ez. 23. 46.
† Heb. *for a removing*.
r 1 Sa. 17. 44, 46. Ps. 79. 2. Je. 7. 33.

earth, and no man shall fray them away. [27] The Lord will smite thee with [s]the botch of Egypt, and with [t]the emerods, and with the scab, and with the itch, whereof thou canst not be healed. [28] The Lord shall smite thee with madness, and blindness, and [u]astonishment of heart; [29] and thou shalt [v]grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. [30] Thou [w]shalt betroth a wife—and another man shall lie with her: [x]thou shalt build a house—and thou shalt not dwell therein: [y]thou shalt plant a vineyard—and shalt not ‡gather the grapes thereof. [31] Thine ox shall be slain before thine eyes—and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face—and *shall not be restored to thee: thy sheep shall be given unto thine enemies—and thou shalt have none to rescue them. [32] Thy sons and thy daughters shall be given unto another people—and thine eyes shall look, and [z]fail with longing for them all the day long: and there shall be no might in thy hand. [33] The [a]fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed always, [34] so that thou shalt be mad for the sight of thine eyes which thou shalt see. [35] The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. [36] The [b]Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and [c]there shalt thou serve other gods, wood and stone. [37] And thou shalt become [d]an astonishment, a proverb, [e]and a byword, among all nations whither the Lord shall lead thee. [38] Thou [f]shalt carry much seed out into the field, and shalt gather but little in, for [g]the locust shall consume it. [39] Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes, for the worms shall eat them. [40] Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. [41] Thou shalt beget sons and daughters, but †thou shalt not enjoy them; for [h]they shall go into captivity. [42] All thy trees and fruit of thy land shall the locust ‡consume. [43] The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. [44] He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

[45] "Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee. [46] And they shall be upon thee [i]for a sign and for a wonder, and upon thy seed for ever. [47] Because thou [j]servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; [48] therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he [k]shall put a yoke of iron upon thy neck, until he have destroyed thee. [49] The [l]Lord shall bring a nation against thee from far, from the end of the earth, [m]as swift as the eagle flieth; a nation whose tongue thou shalt not *understand; [50] a nation †of fierce countenance, [n]which shall not regard the person of the old, nor show favor to the young. [51] And he shall [o]eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. [52] And he shall [p]besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates

s Ex. 9. 9.
t 1 Sa. 5. 6. Ps. 78. 66.
u Je. 4. 9.
v See Job 5. 14.
w Job 31. 10. Je. 8. 10.
x Job 31. 8. Je. 12. 13. Am. 5. 11. Mic. 6. 15. Zep. 1. 13.
y De. 20. 6.
‡ Heb. *profane*, or, *use it as common meat*: as De. 20. 6.
* Heb. *shall not return to thee.*
z Ps. 119. 82.
a Le. 26. 16. Je. 5. 17.
b 2 Ki. 17. 4, 6. & 14. 12, 14. & 25. 7, 11. 2 Ch. 33. 11. & 36. 6, 20.
c Je. 16. 13.
d 1 Ki. 9. 7, 8. Je. 24. 9. & 25. 9. Zec. 8. 13.
e Ps. 44. 14.
f Mic. 6. 15. Hag. 1. 6.
g Joel 1. 4.
† Heb. *they shall not be thine.*
h See Job 27. 14. La. 1. 5.
‡ Or, *possess.*
i Is. 8. 18. Ez. 14. 8.
j Ne. 9. 35–37.
k Je. 28. 14.
l Je. 5. 15. & 6. 22. 23. Lu. 19. 43.
m Je. 48. 40. & 49. 22. La. 4. 19. Ez. 17. 3, 12. Ho. 8. 1.
* Heb. *hear.*
† Heb. *strong of face.* Pr. 7. 13. Ec. 8. 1. Da. 8. 23.
n 2 Ch. 36. 17. Is. 47. 6.
o Is. 1. 7. & 62 8.
p 2 Ki. 25. 1, 2, 4.

throughout all thy land, which the LORD thy God hath given thee. [53] And [q]thou shalt eat the fruit of thine own ‡body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee. [54] So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave; [55] so that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. [56] The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, [57] and toward her *young one that cometh out [r]from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

q Le. 26. 29. 2 Ki. 6. 28, 29. Jer. 19. 9. La. 2. 20. & 4. 10.
‡ Heb. *belly.*
* Heb. *afterbirth.*
r Ge. 49. 10.

[58] "If thou wilt not observe to do all the words of this Law that are written in this Book, that thou mayest fear [s]this glorious and fearful name, THE LORD THY GOD; [59] then the LORD will make thy plagues [t]wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. [60] Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. [61] Also every sickness, and every plague, which is not written in the Book of this Law, them will the LORD †bring upon thee, until thou be destroyed. [62] And ye shall be left few in number, whereas ye were [u]as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. [63] And it shall come to pass, that as the LORD [v]rejoiced over you to do you good, and to multiply you; so the LORD [w]will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. [64] And the LORD [x]shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. [65] And [y]among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; [z]but the LORD shall give thee there a trembling heart, and failing of eyes, and [a]sorrow of mind. [66] And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: [67] in [b]the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thy heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. [68] And the LORD [c]shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, 'Thou shalt see it no more again;' and there ye shall be [a]sold unto your enemies for bondmen and bondwomen, and [b]no man shall buy you."

s Ex. 6. 3.
t Da. 9. 12.
† Heb. *cause to ascend.*
u De. 10. 22. Ne. 9. 23.
v Je. 32. 41.
w Pr. 1. 26. Is. 1. 24.
x Le. 26. 33. Ne. 1. 8. Je. 16. 13.
y Am. 9. 4.
z Le. 26. 36.
a Le. 26. 16.
b Job 7. 4.
c Je. 44. 7. Ho. 8. 13. & 9. 3.
a *i. e.* offered to be sold.—*Ed.*
b *i. e.* ye shall be taken captive in such numbers that purchasers will be few.—*Ed.*

SEC. LXXXV.

A. M. 2553.
B. C. 1451.
HALES, 1608.
Rithmah.

SECTION LXXXV.—*Concluding Appeal of Moses to the People.*

DEUT. xxix. *and* xxx. *and* NUM. xxxvi. 13.

Moses exhorteth them to obedience, by the memory of the works they had seen. 10 *All are presented before the Lord to enter into his covenant.* 18 *The great wrath on him that flattereth himself in his wickedness.* 29 *Secret things belong unto God.* — Chap. xxx. 1 *Great mercies promised unto the repentant.* 11 *The commandment is manifest.* 15 *Death and life are set before them.*

[1] THESE are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides [a]the covenant which he made with them in Horeb.

[2] And Moses called unto all Israel, and said unto them, "Ye [b]have

a De. 5. 2, 3.
b Ex. 19. 4.

seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land, [3] (the [c]great temptations which thine eyes have seen, the signs and those great miracles;) [4] yet [d]the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. [5] And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. [6] Ye [e]have not eaten bread, neither have ye drunk wine or strong drink; that ye might know that I am the Lord your God. [7] And when ye came unto this place, [f]Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them; [8] and we took their land, and [g]gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. [9] Keep [h]therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

[10] “Ye stand this day all of you before the Lord your God, (your captains of your tribes, your elders, and your officers, with all the men of Israel, [11] your little ones, your wives, and thy stranger that is in thy camp, from [i]the hewer of thy wood unto the drawer of thy water;) [12] that thou shouldest *enter into covenant with the Lord thy God, and [j]into his oath, which the Lord thy God maketh with thee this day; [13] that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, [k]as he hath said unto thee, and [l]as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. [14] Neither with you only [m]do I make this covenant and this oath; [15] but with him that standeth here with us this day before the Lord our God, [n]and also with him that is not here with us this day, [16] (for ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by, [17] and ye have seen their abominations, and their †idols, wood and stone, silver and gold, which were among them;) [18] lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; [o]lest there should be among you a root that beareth ‡gall and wormwood; [19] and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk [p]in the *imagination of my heart, [q]to add †drunkenness to thirst: [20] the [r]Lord will not spare him, but then [s]the anger of the Lord and [t]his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord [u]shall blot out his name from under heaven. [21] And the Lord [v]shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that ‡are written in this Book of the Law. [22] So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses *which the Lord hath laid upon it; [23] and that the whole land thereof is brimstone, [w]and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, [x]like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath; [24] even all nations shall say, [y]Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? [25] Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt; [26] for they went and served other gods, and worshipped them, gods whom they knew not, and †whom he had not ‡given unto them. [27] And the anger of the Lord was kindled against this land, [z]to bring upon it all the curses that are written in this book; [28] and the Lord [a]rooted them out of their land in anger, and in wrath,

c De. 4. 34.
d See Is. 6. 9, 10. John 8. 43. Acts 28. 26, 27. Eph. 4. 18. 2 Thes. 2. 11, 12.
e See Ex. 16. 12. Ps. 78. 24, 25.
f Nu. 21. 23, 24. 33.
g Nu. 32. 33.
h Jos. 1. 7. 1 Ki. 2. 3.
i See Jos. 9. 21, 23, 27.
* Heb. *pass.*
j Ne. 10. 29.
k Ex. 6. 7.
l Ge. 17. 7.
m Je. 31. 31–33. He. 8. 7, 8.
n See Acts 2. 39. 1 Cor. 7. 14.
† Heb. *dungy gods.*
o Acts 8. 23. He. 12. 15.
‡ Or, *a poisonful herb.* Heb. *rosh.*
p See Ge. 6. 5. Nu. 15. 39. Ec. 11. 9.
* Or, *stubbornness.* Je. 3. 17. & 7. 24.
q Is. 30. 1.
† Heb. *the drunken to the thirsty.*
r Ez. 14. 7, 8.
s Ps. 74. 1.
t Ps. 79. 5. Ez. 23. 25.
u De. 9. 14.
v Mat. 24. 51.
‡ Heb. *is written.*
* Heb. *wherewith the LORD hath made it sick.*
w Ps. 107. 34. Je. 17. 6. Zep. 2. 9.
x See Ge. 19. 24, 25.
y 1 Ki. 9. 8, 9. Je. 22. 8, 9.
† Or, *who had not given to them any portion.*
‡ Heb. *divided.*
z Da. 9. 11, 13, 14.
a 1 Ki. 14. 15. 2 Ch. 7. 20. Ps. 52. 5. Pr. 2. 22.

and in great indignation, and cast them into another land, as it is this
day.—[29] The secret things belong unto the Lord our God; but those
things which are revealed belong unto us and to our children for ever,
that we may do all the words of this Law.

b Le. 26. 40. [1] "And [b]it shall come to pass, when [c]all these things are Deut. xxx.
c De. xxviii. come upon thee, the Blessing and the Curse, which I have set
d 1 Ki. 8. 47, 48. before thee, and [d]thou shalt call them to mind among all the nations,
e Ne. 1. 9. Is. 55. 7. La. 3. 40. Joel 2. 12, 13. whither the Lord thy God hath driven thee, [2] and shalt [e]return unto
the Lord thy God, and shalt obey his voice according to all that I
command thee this day, thou and thy children, with all thy heart, and
f Ps. 106. 45. & 126. 1, 4. Je. 29. 14. La. 3. 22, 32. with all thy soul; [3] that [f]then the Lord thy God will turn thy captivity,
and have compassion upon thee, and will return and [g]gather thee from
g Ps. 147. 2. Je. 32. 37. Ez. 34. 13. & 36. 24. all the nations, whither the Lord thy God hath scattered thee. [4] If
h Ne. 1. 9. [h]any of thine be driven out unto the utmost parts of heaven, from
thence will the Lord thy God gather thee, and from thence will he
fetch thee; [5] and the Lord thy God will bring thee into the land which
thy fathers possessed, and thou shalt possess it, and he will do thee
i Je. 32. 39. Ez. 11. 19. & 36. 26. good, and multiply thee above thy fathers. [6] And [i]the Lord thy God
will circumcise thy heart, and the heart of thy seed, to love the Lord
thy God with all thy heart, and with all thy soul, that thou mayest
live. [7] And the Lord thy God will put all these curses upon thine
enemies, and on them that hate thee, which persecuted thee. [8] And
thou shalt return and obey the voice of the Lord, and do all his commandments
which I command thee this day. [9] And the Lord thy God
will make thee plenteous in every work of thy hand, in the fruit of thy
body, and in the fruit of thy cattle, and in the fruit of thy land, for
j Je. 32. 41. good. For the Lord will again [j]rejoice over thee for good, as he rejoiced
over thy fathers; [10] if thou shalt hearken unto the voice of the
Lord thy God, to keep his commandments and his statutes which are
written in this Book of the Law, and if thou turn unto the Lord thy
God with all thy heart and with all thy soul.

k Is. 45. 19. [11] "For this commandment which I command thee this day, [k]it is not
l Ro. 10. 6, &c. hidden from thee, neither is it far off. [12] It [l]is not in heaven, that thou
shouldest say, Who shall go up for us to heaven, and bring it unto us,
that we may hear it, and do it? [13] Neither is it beyond the sea, that
thou shouldest say, Who shall go over the sea for us, and bring it
unto us, that we may hear it, and do it? [14] But the word is very nigh
unto thee, in thy mouth, and in thy heart, that thou mayest do it.

[15] "See! I have set before thee this day life and good, and death and
evil; [16] in that I command thee this day to love the Lord thy God, to
walk in his ways, and to keep his commandments and his statutes and
his judgments, that thou mayest live and multiply; and the Lord thy
God shall bless thee in the land whither thou goest to possess it. [17] But
if thy heart turn away, so that thou wilt not hear, but shalt be drawn
away, and worship other gods, and serve them; [18] I denounce unto you
this day, that ye shall surely perish, and that ye shall not prolong your
days upon the land, whither thou passest over Jordan to go to possess
it. [19] I call heaven and earth to record this day against you, that I have
set before you life and death, blessing and cursing: therefore choose
life, that both thou and thy seed may live; [20] that thou mayest love the
Lord thy God, and that thou mayest obey his voice, and that thou
m Ps. 27. 1. & 66. 9. Jo. 11. 25. mayest cleave unto him, (for he is thy [m]life, and the length of thy days;)
n See Ge. 12. 7. that thou mayest dwell in [n]the land which the Lord sware unto thy
fathers, to Abraham, to Isaac, and to Jacob, to give them."

[13] These are the commandments and the judgments, Num. xxxvi. 13.
which the Lord commanded by the hand of Moses unto the
children of Israel in the plains of Moab by Jordan near Jericho.

SEC. LXXXVI.

A. M. 2553.
B. C. 1451.
HALES, 1608.
Rithmah.

SECT. LXXXVI.—*Moses' Death announced;—Joshua appointed his Successor;—Moses' last Charge to the People, and to Joshua.*(31)

NUM. xxvii. 12, *to the end, and* DEUT. xxxi. 1–8.

a Nu. 20. 12, 24. Ps. 106. 32.
b Ex. 17. 7.

[12] AND the LORD said unto Moses, "Get thee up into this Mount Abarim, and see the land which I have given unto the children of Israel. [13] And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. [14] For [a]ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the [b]water of Meribah in Kadesh in the wilderness of Zin."

c See Ge. 2. 7. Nu. 16. 22.
d 1 Sa. 8. 20. & 18. 13. 2 Ch. 1. 10.
e 1 Ki. 22. 17. Ze. 10. 2. Mat. 9. 36.

[15] And Moses spake unto the LORD, saying, [16] "Let the LORD, [c]the God of the spirits of all flesh, set a man over the congregation, [17] which [d]may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [e]as sheep which have no shepherd."

f Ge. 41. 38. Ju. 3. 10. 1 Sa. 16. 13, 18.
g De. 34. 9.
h See Nu. 11. 17, 28. 1 Sa. 10. 6, 9. 2 Ki. 2. 15.
i Jos. 1. 16, 17.
j See Jos. 9. 14. Ju. 1. 1. 1 Sa. 23. 9.
k Ex. 28. 30.
l Jos. 9. 14. 1 Sa. 22. 10, 13, 15.

[18] And the LORD said unto Moses, "Take thee Joshua the son of Nun, a man [f]in whom is the Spirit, and [g]lay thy hand upon him; [19] and set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight. [20] And [h]thou shalt put some of thine honor upon him, that all the congregation of the children of Israel [i]may be obedient. [21] And [j]he shall stand before Eleazar the priest, who shall ask counsel for him [k]after the judgment of Urim before the LORD: [l]at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation."

[22] And Moses did as the LORD commanded him. And he took Joshua, and set him before Eleazar the priest, and before all the congregation; [23] and he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

DEUT. xxxi. 1–8.

m Ex. 7. 7.
n Nu. 27. 17. 1 Ki. 3. 7.
o Nu. 20. 12.
p Nu. 27. 21.
q Nu. 21. 24, 33.
r Jos. 10. 25. 1 Ch. 22. 13.
s See Ge. 15. 1.
t Jos. 1. 5. He. 13. 5.

[1] And Moses went and spake these words unto all Israel. [2] And he said unto them, "I [m]am an hundred and twenty years old this day, I can no more [n]go out and come in; also the LORD hath said unto me, 'Thou [o]shalt not go over this Jordan.' [3] The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them; and Joshua, he shall go over before thee, [p]as the LORD hath said. [4] And the LORD shall do unto them [q]as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. [5] And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. [6] Be [r]strong and of a good courage, [s]fear not, nor be afraid of them; for the LORD thy God, he it is that doth go with thee, [t]he will not fail thee, nor forsake thee."

u Jos. 1. 6.
v Ex. 13. 21, 22.
w Jos. 1. 5, 9. 1 Ch. 28. 20.

[7] And Moses called unto Joshua, and said unto him in the sight of all Israel, "Be [u]strong and of a good courage; for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them, and thou shalt cause them to inherit it. [8] And the LORD, [v]he it is that doth go before thee, [w]he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed."

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(31) The arrangement of this part of the narrative is very difficult. We read of two charges to Joshua, and two charges to the people. We read likewise of the delivery of a copy of the Law to the priests, and of another to the Levites. Whether these charges were given at the same time; or whether two copies of the Law were delivered, one to be deposited in the ark, the other to be copied by the people, is uncertain. It is supposed that some few passages at the end of Deuteronomy have been added by a later writer; either Samuel, or Ezra, or one of the prophets. This would account for the apparent repetition.

SEC. LXXXVII.
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A. M. 2553.
B. C. 1451.
Hales, 1608.
Rithmah.
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Sect. LXXXVII.—*Moses completes the writing of the Law, and delivers it to the Priests and Levites;—His second Charge to Joshua;—His Song.*

Deut. xxxi. 9, *to the end, and* xxxii. 1–47.

[9] And Moses wrote this Law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. [10] And Moses commanded them, saying, “At the end of every seven years, in the solemnity of the [a]year of release, [b]in the feast of tabernacles, [11] when all Israel is come to appear before the Lord thy God in the place which he shall choose, [c]thou shalt read this Law before all Israel in their hearing. [12] Gather [d]the people together, men, and women, and children, and thy stranger that is within thy gates, that they [e]may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this Law; [13] and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.”

a De. 15. 1.
b Le. 23. 34.
c Jos. 8. 34, 35. 2 Ki. 23. 2. Ne 8. 1, &c.
d De. 4. 10.
e Ps. 78. 6, 7.

[14] And the Lord said unto Moses, “Behold, [f]thy days approach that thou must die. Call Joshua, and present yourselves in the tabernacle of the congregation, that [g]I may give him a charge.” And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. [15] And [h]the Lord appeared in the tabernacle in a pillar of a cloud; and the pillar of the cloud stood over the door of the tabernacle.

f Ge. 47. 29. De. 34. 5.
g Nu. 27. 19.
h Ex. 33. 9.

[16] And the Lord said unto Moses, “Behold! thou shalt *sleep with thy fathers; and this people will [i]rise up, and [j]go a whoring after the gods of the strangers of the land, whither they go to be among them, and will [k]forsake me, and [l]break my covenant which I have made with them. [17] Then my anger shall be kindled against them in that day, and [m]I will forsake them, and I will [n]hide my face from them, and they shall be devoured, and many evils and troubles shall †befall them; so that they will say in that day, [o]Are not these evils come upon us, because our God is [p]not among us? [18] And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. [19] Now therefore write ye this song for you, and teach it the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel. [20] For when I shall have brought them into the land which I sware unto your fathers, that floweth with milk and honey, and they shall have eaten and filled themselves, [q]and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. [21] And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify ‡against them as a witness, (for it shall not be forgotten out of the mouths of their seed;) for [r]I know their imagination, which *they go about, even now, before [s]I have brought them into the land which I sware.”

* Heb. *lie down*, 2 Sa. 7. 12.
i Ex. 32. 6.
j Ex. 34. 15. Ju. 2. 17.
k Ju. 2. 12. & 10. 6, 13.
l Ju. 2. 20.
m 2 Ch. 15. 2.
n See Job 13. 24.
† Heb. *find them.* Ne. 9. 32.
o Ju. 6. 13.
p Nu. 14. 42.
q Ne. 9. 25, 26. Ho. 13. 6.
‡ Heb. *before.*
r Ho. 5. 3. & 13. 5, 6.
* Heb. *do.* Am. 5. 25, 26.

[23] And he gave Joshua the son of Nun a charge, and said, “Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.”

s See Ge. 31. 3. Ex. 3. 12.

[24] And it came to pass, when Moses had made an end of writing the words of this Law in a book, until they were finished, [25] that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, [26] “Take this Book of the Law, [t]and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. [27] For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the Lord—and how much more after my death! [28] Gather unto me all the elders of your tribes, and your officers,

t See 2 Ki. 22. 8.

that I may speak these words in their ears, and call heaven and earth to record against them. [29] For I know that after my death ye will utterly [u]corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you [v]in the latter days, because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands."

[22] Moses therefore wrote this song the same day, and taught it the children of Israel. [30] And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended:—

[1] "Give [w]ear, O ye heavens! and I will speak;
And hear, O earth! the words of my mouth.
[2] My [x]doctrine shall drop as the rain,
My speech shall distil as the dew,
As [y]the small rain upon the tender herb,
And as the showers upon the grass.
[3] Because I will publish the name of the LORD:
Ascribe [z]ye greatness unto our God.
[4] He is [a]the Rock, [b]his work is perfect;
For [c]all his ways are judgment:
A [d]God of truth and [e]without iniquity,
Just and right is he.
[5] †They have corrupted themselves,
‡Their spot is not the spot of his children,
They are [f]a perverse and crooked generation.
[6] "Do ye thus [g]requite the LORD,
O foolish people and unwise?
Is not he [h]thy father that hath [i]bought thee?
Hath he not [j]made thee, and established thee?
[7] Remember the days of old,
Consider the years of *many generations:
Ask [k]thy father—and he will show thee;
Thy elders—and they will tell thee.
[8] When the Most High [l]divided to the nations their inheritance,
When he [m]separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.
[9] For [n]the LORD's portion is his people;
Jacob is the †lot of his inheritance.
[10] He found him [o]in a desert land,
And in the waste howling wilderness;
He ‡led him about, [p]he instructed him,
He [q]kept him as the apple of his eye.
[11] As [r]an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings,
Taketh them, beareth them on her wings;
[12] So the LORD alone did lead him,
And there was no strange god with him.
[13] He [s]made him ride on the high places of the earth,
That he might eat the increase of the fields;
And he made him to suck [t]honey out of the rock,
And oil out of the flinty rock.
[14] Butter of kine, and milk of sheep, with fat of lambs,
And rams of the breed of Bashan, and goats,
With [u]the fat of kidneys of wheat;
And thou didst drink of the pure [v]blood of the grape.
[15] "But [w]Jeshurun waxed fat, and [x]kicked.

Deut. xxxii. 1 47.

u Ju. 2. 19. Ho. 9. 9.
v See Ge. 49. 1.
w De. 4. 26. Ps. 50. 4. Is. 1. 2. Je. 2. 12.
x Is. 55. 10, 11. 1 Co. 3. 6–8.
y Ps. 72. 6. Mic. 5. 7.
z 1 Ch. 29. 11.
a 2 Sa. 22. 3. Ps. 18. 2, 31, 46. Hab. 1. 12.
b 2 Sa. 22. 31.
c Da. 4. 37. Re. 15. 3.
d Je. 10. 10.
e Ge. 18. 25. Job 34. 10. Ps. 92. 15.
† Heb. *He hath corrupted to himself.* De. 31. 29.
‡ Or, *That they are not his children, that is their blot.*
f Mat. 17. 17. Phil. 2 15.
g Ps. 116. 12.
h See Ge. 1. 26.
i Ps. 74. 2.
j Is. 27. 11.
* Heb. *generation and generation.*
k Ex. 13. 14. Ps. 44. 1.
l Zec. 9. 2. Ac. 17. 26.
m Ge. 11. 8.
n See Ge. 17. 8. Ex. 15. 16. 1 Sa. 10. 1. Ps. 78. 71.
† Heb. *cord.*
o Je. 2. 6. Ho. 13. 5.
‡ Or, *compassed him about.*
p De. 4. 36.
q Ps. 17. 8. Pr. 7. 2.
r Ex. 19. 4. Is. 31. 5.
s Is. 58. 14.
t See Job 29. 6. Ps. 81. 16.
u Ps. 147. 14.
v Ge. 49. 11.
w Is. 44. 2.
x 1 Sa. 2. 29.

Thou [y]art waxen fat, thou art grown thick,
Thou art covered with fatness;
Then he [z]forsook God which [a]made him,
And lightly esteemed the [b]Rock of his salvation.
16 They [c]provoked him to jealousy with strange gods,
With abominations provoked they him to anger.
17 They [d]sacrificed unto devils, *not to God;
To gods whom they knew not,
To new gods that came newly up, whom your fathers feared not.
18 Of [e]the Rock that begat thee thou art unmindful,
And hast [f]forgotten God that formed thee.
19 "And [g]when the LORD saw it, he †abhorred them,
Because [h]of the provoking of his sons, and of his daughters.
20 And he said, 'I [i]will hide my face from them,
I will see what their end shall be;
For they are a very froward generation,
Children [j]in whom is no faith.
21 They [k]have moved me to jealousy with that which is not God,
They have provoked me to anger [l]with their vanities;
And [m]I will move them to jealousy with those which are not a people,
I will provoke them to anger with a foolish nation.
22 For [n]a fire is kindled in mine anger,
And ‡shall burn unto the lowest hell,
And *shall consume the earth with her increase,
And set on fire the foundations of the mountains.
23 I will [o]heap mischiefs upon them,
I [p]will spend mine arrows upon them.
24 They shall be burnt with hunger,
And devoured with †burning heat, and with bitter destruction;
I will also send [q]the teeth of beasts upon them,
With the poison of serpents of the dust.
25 The [r]sword without, and terror ‡within,
Shall *destroy both the young man and the virgin,
The suckling also with the man of gray hairs.
26 "'I [s]said, I would scatter them into corners,
I would make the remembrance of them to cease from among men;
27 Were it not that I feared the wrath of the enemy,
Lest their adversaries [t]should behave themselves strangely,
And lest they should [u]say, †Our hand is high,
And the LORD hath not done all this.
28 For they are a nation void of counsel,
Neither [v]is there any understanding in them.
29 O [w]that they were wise, that they understood this,
That [x]they would consider their latter end!
30 How should [y]one chase a thousand,
And two put ten thousand to flight,
Except their Rock [z]had sold them,
And the LORD had shut them up?
31 For [a]their rock is not as our Rock,
Even [b]our enemies themselves being judges.
32 For their vine ‡is of the vine of Sodom,
And of the fields of Gomorrah;
Their grapes are grapes of gall,
Their clusters are bitter;
33 Their wine is [c]the poison of dragons,
And the cruel [d]venom of asps.
34 Is not this [e]laid up in store with Me,

[y] Ne. 9. 25. Ps. 17. 10. Je. 2. 7.
[z] Is. 1. 4.
[a] Is. 51. 13.
[b] 2 Sa. 22. 47. Ps. 89. 26.
[c] 1 Ki. 14. 22. 1 Co. 10. 22.
[d] Le. 17. 7. Ps. 106. 37. 1 Co. 10. 20. Re. 9. 20.
* Or, *which were not God*. ver. 21.
[e] Is. 17. 10.
[f] Je. 2. 32.
[g] Ju. 2. 14.
† Or, *despised* La. 2. 6.
[h] Is. 1. 2.
[i] See Job 13. 24.
[j] Is. 30. 9. Mat. 17. 17.
[k] Ps. 78. 58
[l] 1 Sa. 12. 21. Ps. 31. 6. Je. 8. 19. Ac. 14. 15.
[m] Ho. 1. 10. Ro. 10. 19.
[n] Jer. 15. 14. La. 4. 11.
‡ Or, *hath burned.*
* Or, *hath consumed.*
[o] Is. 26. 15.
[p] Ps. 7. 12, 13.
† Heb. *burning coals*: Hab. 3. 5.
[q] Le. 26. 22.
[r] La. 1. 20. Ez. 7. 15. 2 Co. 7. 5.
‡ Heb. *from the chambers.*
* Heb. *bereave.*
[s] Ez. 20. 13, 14, 23.
[t] Je. 19. 4.
[u] Ps. 140. 8.
† Or, *Our high hand, and not the LORD, hath done all this.*
[v] Is. 27. 11. Je. 4. 22.
[w] Ps. 81. 13. Lu. 19. 42.
[x] Is. 47. 7. La. 1. 9.
[y] Le. 26. 8. Jos. 23. 10. 2 Ch. 24. 24. Is. 30. 17.
[z] Ps. 44. 12. Is. 50. 1.
[a] 1 Sa. 2. 2.
[b] 1 Sa. 4. 8. Je. 40. 3.
‡ Or, *is worse than the vine of Sodom, &c.* Is. 1. 10.
[c] Ps. 58. 4.
[d] Ps. 140. 3. Ro. 3. 13.
[e] Job 14. 17. Jo. 2. 22. Ho. 13. 12. Ro. 2. 5.

And sealed up among my treasures?
[35] To [f]me belongeth vengeance, and recompense.
Their foot shall slide in due time;
For [g]the day of their calamity is at hand,
And the things that shall come upon them make haste.
[36] For [h]the LORD shall judge his people,
And [i]repent himself for his servants,
When he seeth that their *power is gone,
And [j]there is none shut up or left.
[37] And He shall say, [k]Where are their gods,
Their Rock in whom they trusted,
[38] Which did eat the fat of their sacrifices,
And drank the wine of their drink offerings?
Let them rise up and help you, and be †your protection.
[39] See now that [l]I, even I, am He,
And [m]there is no god with me:
I [n]kill—and I make alive;
I wound—and I heal;
Neither is there any that can deliver out of my hand.
[40] For [o]I lift up my hand to heaven,
And say, I live for ever.
[41] If [p]I whet my glittering sword,
And my hand take hold on judgment;
I [q]will render vengeance to mine enemies,
And will reward them that hate me.
[42] I will make mine arrows [r]drunk with blood,
And my sword shall devour flesh;
And that with the blood of the slain and of the captives,
From the beginning of [s]revenges upon the enemy.'
[43] ‡Rejoice, O ye nations! with his people;
For He will [t]avenge the blood of his servants,
And will render vengeance to his adversaries,
And [u]will be merciful unto his land, and to his people."

[44] And Moses came and spake all the words of this song in the ears of the people, he, and *Hoshea the son of Nun. [45] And Moses made an end of speaking all these words to all Israel, [46] and he said unto them, "Set [v]your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this Law. [47] For it is not a vain thing for you, [w]because it is your life; and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it."

f Ge. 50. 19, 20. Ps. 94. 1.
g 2 Pe. 2. 3.
h Ps. 135. 14.
i Ju. 2. 18. Ps. 106. 45. Je. 31. 20. Joel 2. 14.
* Heb. *hand.*
j 1 Ki. 14. 10. & 21. 21. 2 Ki. 9. 8. & 14. 26.
k Ju. 10. 14. Je. 2 28.
† Heb. *a hiding for you.*
l Ps. 102. 27. Is. 41. 4.
m Is. 45. 5, 18, 22.
n See Ex. 4. 7. 2 Ki 5. 7. See Job 5. 18. Ps. 68. 20.
o See Ge. 14. 22. Nu. 14. 30.
p Is. 27. 1. & 34. 5. & 66. 16. Ez. 21. 9, 10, 14, 20.
q Is. 1. 24. Nah. 1. 2.
r Je. 46. 10.
s See Job 13. 24. Je. 30. 14.
‡ Or, *Praise his people, ye nations!* or, *Sing ye,* &c. Ro. 15. 10.
t Ro. 6. 10. & 19. 2.
u Ps. 85 1.
* Or, *Joshua.*
v De 6. 6. Ez. 40. 4.
w De. 30. 19. Le. 18. 5. Pr. 3. 2, 22. & 4. 22. Ro. 10. 5.

SEC. LXXXVIII.
A. M. 2553.
B. C. 1451.
HALES, 1608.
Mount Nebo.

SECT. LXXXVIII.—*Moses blesses the People;—He ascends Mount Nebo to die;—His Death, and the Lamentation of the People.*

DEUT. xxxii. 48, *to the end, and* xxxiii. *and* xxxiv.

[48] AND the LORD spake unto Moses that selfsame day, saying, [49] "Get thee up into this [a]Mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession. [50] And die in the mount whither thou goest up, and be gathered unto thy people; as [b]Aaron thy brother died in Mount Hor, and was gathered unto his people. [51] Because [c]ye trespassed against me among the children of Israel at the waters of *Meribah-Kadesh, in the wilderness of Zin; because ye [d]sanctified me not in the midst of the children of Israel. [52] Yet [e]thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel."

a Nu. 33. 47, 48.
b Nu. 20. 25, 28.
c Nu. 20. 11–13.
* Or, *strife at Kadesh.*
d See Le. 10. 3.
e Nu. 27. 12.

Deut. xxxiii.

[1] And this is the blessing, wherewith Moses [f]the man of God blessed the children of Israel before his death.
[2] And he said,—
" The [g]Lord came from Sinai,
And rose up from Seir unto them;
He shined forth from Mount Paran,
And he came with [h]ten thousands of saints:
From his right hand went a †fiery law for them.
[3] Yea, [i]he loved the people,
All [j]his saints are in thy hand:
And they [k]sat down at thy feet;
Every one shall [l]receive of thy words.
[4] Moses [m]commanded us a law,
Even the inheritance of the congregation of Jacob.
[5] And he was king in Jeshurun,
When the heads of the people
And the tribes of Israel were gathered together.
[6] "Let Reuben live, and not die;
And let not his men be few."
[7] And this is the blessing of Judah. And he said,—
" Hear, Lord! the voice of Judah,
And bring him unto his people.
Let his hands be sufficient for him,
And be thou [n]a help to him from his enemies."
[8] And of Levi he said,—
" Let [o]thy Thummim and thy Urim be with thy holy [a]one,
Whom [p]thou didst prove at Massah,
And with whom thou didst strive at the waters of Meribah;
[9] Who said unto his father and to his mother, I have not [q]seen him,
Neither [r]did he acknowledge his brethren,
Nor knew his own children;
For [s]they have observed thy word, and kept thy covenant.
[10] ‡They shall teach Jacob thy judgments,
And Israel thy law;
*They shall put incense †before Thee,
And [t]whole burnt sacrifice upon thine altar.
[11] Bless, Lord! his substance,
And [u]accept the work of his hands;
Smite through the loins of them that rise against him,
And of them that hate him, that they rise not again."
[12] And of Benjamin he said,—
" The beloved of the Lord shall dwell in safety by him;
And the Lord shall cover him all the day long,
And He shall dwell between his [b]shoulders."
[13] And of Joseph he said,—
" Blessed [v]of the Lord be his land,
For the precious things of heaven,
For [w]the dew, and for the deep that coucheth beneath,
[14] And for the precious fruits brought forth by the sun,
And for the precious things ‡put forth by the *moon,
[15] And for the chief things of [x]the ancient mountains,
And for the precious things [y]of the lasting hills,
[16] And for the precious things of the earth, and fulness thereof,
And for the goodwill of [z]Him that dwelt in the bush!
Let the blessing [a]come upon the head of Joseph,
And upon the top of the head of him that was separated from his brethren.

[f] Ps. 90, title.
[g] Ex. 19. 18, 20. Ju. 5. 4, 5. Hab. 3. 3.
[h] See Ps. 68. 17. Da. 7. 10. Ac. 7. 53. Gal. 3. 19. He. 2. 2. Re. 5. 11.
† Heb. *fire of law.*
[i] See Ge. 17. 8. Ps. 47. 4. Ho. 11. 1. Mal. 1. 2.
[j] 1 Sa. 2. 9. Ps. 50. 5.
[k] Lu. 10. 39. Ac. 22. 3.
[l] Pr. 2. 1.
[m] John 1. 17. & 7. 19.
[n] Ps. 146. 5.
[o] Ex. 28. 30.
[a] *i. e.* with the posterity of thy *holy*, or *consecrated, one*, viz. Aaron.—*Ed.*
[p] Ex. 17. 7. Ps. 81. 7.
[q] Ge. 29. 32. 1 Ch. 17. 17. Job 37. 24.
[r] Ex. 32. 26–28.
[s] See Je. 18. 18. Mal. 2. 5, 6.
‡ Or, *Let them teach, &c.* Le. 10. 11. Ez. 44. 23, 24. Mal. 2. 7.
* Or, *Let them put incense.* Ex. 30. 7, 8. 1 Sa. 2. 28.
† Heb. *at thy nose.*
[t] Le. 1. 9, 13, 17. Ps. 51. 19. Ez. 43. 27.
[u] 2 Sa. 24. 23. Ps. 20. 3. Ez. 20. 40, 41.
[b] *Or*, among his mountains: the temple being among the mountains of Benjamin.—*Ed.*
[v] Ge. 49. 25.
[w] Ge. 27. 28.
‡ Heb. *thrust forth.*
* Heb. *moons.*
[x] Ge. 49. 26.
[y] Hab 3. 6.
[z] Ex. 3. 2, 4.
[a] Ge. 49. 26.

[17] His glory is like the firstling of his bullock,
And his horns are like the horns of †unicorns;
With them [b]he shall push the people together to the ends of the earth:
And [c]they are the ten thousands of Ephraim,
And they are the thousands of Manasseh."
[18] And of Zebulun he said,—
"Rejoice, [d]Zebulun! in thy going out;
And, Issachar, in thy tents.
[19] They shall [e]call the people unto the mountain,
There [f]they shall offer sacrifices of righteousness;
For they shall suck of the abundance of the seas,
And of treasures hid in the sand."
[20] And of Gad he said,—
"Blessed be he that [g]enlargeth Gad!
He dwelleth as a lion,
And teareth the arm with the crown of the head.
[21] And [h]he provided the first part for himself,
Because there, in a portion of the Lawgiver, was he ‡seated;[a]
And [i]he came with the heads of the people,
He executed the justice of the Lord,
And his judgments with Israel."
[22] And of Dan he said,—
"Dan is a lion's whelp;
He [j]shall leap from Bashan."
[23] And of Naphtali he said,—
"O Naphtali! [k]satisfied with favor,
And full with the blessing of the Lord,
Possess [l]thou the West and the South."
[24] And of Asher he said,—
"Let [m]Asher be blessed with children,
Let him be acceptable to his brethren,
And let him [n]dip his foot in oil.
[25] *Thy shoes shall be iron and brass;
And as thy days, so shall thy strength be.
[26] "There is [o]none like unto the God of Jeshurun,
Who [p]rideth upon the heaven [b]in thy help,
And in his excellency on the sky.
[27] The Eternal God is thy [q]refuge,
And underneath are the everlasting arms:
And he shall thrust out the enemy from before thee;
And shall say, Destroy them.
[28] Israel [r]then shall dwell in safety alone;
The fountain of Jacob shall be upon a land of corn and wine;
Also his [s]heavens shall drop down dew.
[29] Happy [t]art thou, O Israel!
Who [u]is like unto thee, O people saved by the Lord!
The [v]shield of thy help, and who is the sword of thy excellency!
And thine enemies †shall be found liars unto thee;
And thou shalt tread upon their high places."

Deut. xxxiv.

[1] And Moses went up from the plains of Moab [w]unto the mountain of Nebo, to the top of ‡Pisgah, that is over against Jericho. And the Lord [x]showed him all the land of Gilead, [y]unto Dan, [2] and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, [z]unto the utmost sea, [3] and the South, and the plain of the valley of Jericho, [a]the city of palm trees, unto Zoar. [4] And the Lord said unto him, "This [b]is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, 'I will give it unto thy seed;'

† Heb. *an unicorn.*
[b] 1 Ki. 22. 11. Ps. 44. 5.
[c] See Ge. 48. 19.
[d] See Ge. 49. 13–15.
[e] Is. 2. 3.
[f] Ps. 4. 5.
[g] See Ge. 49. 19. Jos. 13. 10, &c. 1 Ch. 12. 8, &c.
[h] Nu. 32. 16, 17, &c.
[a] *i. e.* in a portion assigned by the Lawgiver, Moses.—*Ed.*
‡ Heb. *cieled.*
[i] Jos. 4. 12.
[j] Jos. 19. 47. Ju. 18. 27.
[k] Ge. 49. 21.
[l] See Jos. 19. 32, &c.
[m] Ge. 49. 20.
[n] See Job 29. 6
* Or, *Under thy shoes shall be iron.*
[o] Ex. 15. 11. Ps. 86. 8. Je. 10. 6.
[p] Ps. 68. 4, 33, 34. Hab. 3. 8.
[b] *Or*, for thy aid; *or*, bringing help.—*Ed.*
[q] Ps. 90. 1.
[r] Nu. 23. 9. Je. 23. 6. & 33. 16.
[s] Ge. 27. 28.
[t] Ps. 144. 15.
[u] 2 Sa. 7. 23.
[v] See Ge. 15. 1.
† Or, *shall be subdued.* 2 Sa. 22. 45. Ps. 18. 44.
[w] Nu. 27. 12.
‡ Or, *the hill.*
[x] De. 3. 27.
[y] Ge. 14. 14.
[z] De. 11. 24.
[a] Ju. 1. 16. 2 Ch. 28. 15.
[b] See Ge. 12. 7.

c See Jude 9.
d See Ge. 27. 1. & 48. 10. Jos. 14. 10, 11.
* Heb. *moisture.*
† Heb. *fled.*
e See Ge. 50. 3, 10.
f Is. 11. 2. Da. 6. 3.
g Nu. 27. 18, 23.
h See De. 18. 15, 18.
i Ex. 33. 11.

I have caused thee to see it with thine eyes, but thou shalt not go over thither."

[5] So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. [6] And He buried him in a valley in the land of Moab, over against Beth-peor; but [c]no man knoweth of his sepulchre unto this day. [7] And Moses was an hundred and twenty years old when he died; [d]his eye was not dim, nor his [*]natural force [†]abated. [8] And the children of Israel wept for Moses in the plains of Moab [e]thirty days; so the days of weeping and mourning for Moses were ended.

[9] And Joshua the son of Nun was full of the [f]Spirit of Wisdom, (for [g]Moses had laid his hands upon him;) and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

[10] And there [h]arose not a prophet since in Israel like unto Moses, [i]whom the Lord knew face to face, [11] in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, [12] and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

PERIOD IV.

FROM THE ENTRANCE OF THE ISRAELITES INTO CANAAN, TO THE DEATH OF DAVID.

PART I.

THE CONQUEST OF CANAAN.

SECT. I.

A. M. 2553.
B. C. 1451.
Hales, 1607.
Mount Nebo.

Section I.—*The Mission of Joshua.*(1)

Joshua i. 1–9.

The Lord appointeth Joshua to succeed Moses. 3 *The borders of the promised land.* 5, 9 *God promiseth to assist Joshua.* 8 *He giveth him instructions.*

[1] NOW after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minis-

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(1) The conduct of Providence towards the people of Israel had now made them the only nation in the world, which maintained in its entire purity the doctrine of the Unity of God. The nations around them professed the grossest polytheism; and though many have been of opinion that the more philosophical part of mankind saw through the absurdity of idolatry, we have no proof whatever, that they worshipped the one only true God, which was revealed to their fathers, and was adored by the Israelites. The one God of the heathens was a mysterious, undefinable, existing, nameless first cause; which received various epithets at various times. He was something comprising the properties of matter with the attributes of spirit; which every attempt to describe rendered only more unintelligible and absurd. It was sometimes called the plastic energy of nature—fate—destiny—the soul of the world—or whatever other term the fancy or superstition of the pagans might please to assign it; and we have every reason to suppose the philosopher, the magistrate, and the vulgar, among the idolatrous nations, differed only in their degrees of absurdity. The people of Israel alone, not by the efforts of their own reasoning, but by the proofs which had appealed so strongly and so undeniably to their senses, believed and professed the religion of the true God, the Omnipotent, Omniscient, Omnipresent Creator, Preserver, and Judge of the world.

The worship of Jehovah being thus established among the Israelites, it could not be supposed that they were designed to wander perpetually in the wilderness. So long as the Israelites continued an obscure and wandering people in the deserts of Arabia, the great and merciful purposes, for which they had been so conspicuously favored by the Almighty, could not be considered as fulfilled.

From the miracles and wonders they had witnessed, they would naturally conclude they were not to continue for ever in the wilderness; they would anticipate the possession of some fertile country where they might establish their religion in its purity. The land of Canaan, which was now in the possession of the Canaanites, appeared from its central situation best adapted for this purpose; but this circumstance could give them no right or title to the territory. Yet we read they claimed this country as if it was their inheritance: they fought, they conquered, they put to death, or dispossessed the inhabitants. The question therefore which has been proposed by many, on reading this part of the narrative, is worthy of attention:—By what right did the Israelites invade the land of Palestine?

God, the Great Governor, who possesses all power over his creatures, and may justly punish those who violate his laws, in that manner which to his wisdom may seem most impressive and useful, commanded the Israelites to exterminate the Canaanites, as the just retribution for their crimes and idolatries. God might have destroyed them by famine, by ter, saying, [2] "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. [3] Every [a]place that the sole of your foot shall tread upon, that have I given unto you, as I said unto

a De. 11. 24.

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earthquake, by pestilence; He might have drowned by a local deluge, or consumed them by fire from heaven: instead of these He commissioned the people of Israel to root them out by the sword. In so doing, the Almighty not only demonstrated to the whole world his hatred of the corruptions and pollutions of superstition, but He more particularly enforced on the Israelites the purity of his Law, the certainty of their own punishment if they apostatized, and the freedom from temporal evil which they should consequently enjoy if they persevered in their allegiance to Him, their Sovereign.

Lest this invasion of Canaan by the Israelites however should be drawn into precedent by other nations, for ambition or religious persecution; they were assured by continued and powerful miracles, that their cause was just, that they should be successful, and that they were not subject at that period to the common laws of nations. The people of Israel was the sword of God, the Great Magistrate of earth; and they were no more to be condemned in thus acting in conformity to the commands of God, than the executioner can be who fulfils the last sentence of the law. Before, then, other nations invade the territory of their neighbours on the same supposed authority as the Israelites, the same commission from heaven must be given; and that commission must be authenticated by miracles equally evident, perpetual, and wonderful.

Many however have not been satisfied with this argument, and would discard the doctrine of the peculiar Providence, which regulated by a visible theocracy the conduct of the chosen people; they would defend the invasion of Palestine on other grounds. They would judge of the transactions of that period, (regardless of the peculiar circumstances under which they took place,) by modern ideas, and the present law of nations. Some suppose that the conduct of the Israelites was solely defensible, on the supposition that there had been a partition of the whole earth by the sons of Noah, and that Canaan had been allotted to Shem; the sons of Shem therefore were justified in claiming their ancient inheritance from the Canaanites who were descended from Ham. Others have asserted that the Canaanites commenced the war by attacking the Israelites; an assertion which cannot be defended from the history. While others have affirmed, without any well-grounded arguments, that the Israelites, as a wandering people, having no certain home, were justified in forcibly invading, and taking possession of an adjoining territory. But Michaelis is of opinion that the right of the Israelites originated in their being actually the proprietors of Canaan, of which they had been unjustly dispossessed by the intruding and hostile Canaanites.

The laws of nations are always the same. If any nation, or tribe, or part of a tribe, take possession of an unknown, undiscovered, unoccupied, or uninhabited country, the right of property vests in them; they are its proprietors and owners. After the Deluge, the world might be said to be in this state; and Michaelis has endeavoured to prove, that the ancestors of Abraham were the original occupiers of the pasture land of Canaan. Canaan, therefore, by the law of nations, as well as by the promises of God, was the lot of Abraham's inheritance, and the rightful land of his descendants. The Canaanite and the Perizzite had only just established themselves in Canaan when Abraham removed from Haran to that country; and were so weak and few in number, that they never interfered with the rights of sovereignty assumed and exerted by Abraham. The Canaanites were merchants and adventurers who had been originally settled near the borders of the Indian ocean; and who having been dispossessed by the Cuthic Sidonians, had migrated westward, to form establishments on the sea coasts of Palestine, and carry on commerce with the herdsmen who traversed it. They were for some time contented with their factories on the sea coasts, but they gradually obtained possession of the inland country. The Perizzites, too, were a warlike tribe, who now first made their appearance in Canaan; they had originally inhabited the north-east of Babylonia. Whether they had been dispossessed of their settlements; whether they were seeking new establishments; or for whatsoever purpose they were now in Palestine, they gave no interruption to the progress of Abraham, although Abraham entered upon the Holy Land, and continued his journeyings with a large retinue, and as a powerful prince. He took possession of Canaan as the territory of his ancestors; not indeed as a fixed habitation, but as pasture land adapted to his numerous flocks and herds. He traversed the whole country as a proprietor, without a competitor. He had the power of arming three hundred and eighteen of his own servants, born in his own house: and it is most probable that he had others who are not enumerated. He declared war as an independent prince of this country against five neighbouring princes; and formed an alliance with Abimelech, as an equal, and as a sovereign. It is true, he purchased land of the Canaanitish family of Heth, but this was because the Hittites had gradually made a more fixed settlement in that part of the country; their intrusion had not been at first prevented by the ancestors of Abraham; and by this sufferance they made that district their peculiar property.

As Abraham thus traversed and possessed Canaan, with undisputed authority, so too did Isaac and Jacob in like manner. No one opposed their right. They exercised, as Abraham had done before them, sovereign power; they never resigned that power, nor gave up to others the property of that land, which now, by long prescription, as well as by the promise of God, had become entirely their own.

The ancestors, then, of the Israelites, Michaelis argues, were either the sole sovereigns, or the most powerful of those princes who possessed, in early ages, the Holy Land. By the famine which occurred in the days of Joseph, they were compelled to leave their own country, and take refuge in Egypt; yet they never lost sight of the sepulchre of their fathers. And though we do not read that acts of ownership were continued to maintain and perpetuate their right, we can have but little doubt that something of the kind took place, for Jacob was taken from Egypt to be buried there; Joseph assured them that they should return; and the Egyptians, their oppressors, a kindred branch of the powerful tribes which had by this time entirely taken possession of Palestine, kept them in bondage, and refused to let them go, lest they should claim the inheritance of their fathers.

If this claim of the Israelites can be proved to be well founded, they would have been entitled, by the law of nations, forcibly to take possession of the Holy Land; and it will be interesting to observe how the merciful providence of God afforded them the opportunity of successfully regaining their lawful inheritance, and at the same time accomplishing his own divine purposes, to the fulfilment of his prophecies, and to the happiness and security of his Church. The Israelites may be considered as the

Moses. [4] From [b]the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the Great Sea toward the going down of the sun, shall be your coast. [5] There [c]shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so [d]I will be with thee, [e]I will not fail thee, nor forsake thee. [6] Be [f]strong and of a good courage; for *unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. [7] Only be thou strong and very courageous, that thou mayest observe to do according to all the law, [g]which Moses my servant commanded thee; [h]turn not from it to the right hand or to the left, that thou mayest †prosper whithersoever thou goest. [8] This [i]Book of the Law shall not depart out of thy mouth, but [j]thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt ‡have good success. [9] Have not I commanded thee? Be strong and of a good courage, [k]be not afraid, neither be thou dismayed; for the LORD thy God is with thee whithersoever thou goest."

b Ge. 15. 18. Ex. 23. 31. Nu. 34. 3–12.
c De. 7. 24.
d De. 31. 8, 23. Is. 43. 2, 5.
e De. 31. 6, 8. He. 13. 5.
f De. 31. 7, 23.
* Or, *thou shalt cause this people to inherit the land, &c.*
g Nu. 27. 23.
h De. 5. 32.
† Or, *do wisely,* ver. 8. De. 29. 9.
i De. 17. 18, 19.
j Ps. 1. 2.
‡ Or, *do wisely,* ver. 7.
k Ps. 27. 1. Je. 1. 8.

SECT. II.

A. M. 2553.
B. C. 1451.
HALES, 1607.
Shittim.

SECTION II.—*The Spies sent out.*(2)

JOSHUA ii.

Rahab receiveth and concealeth the two spies sent from Shittim. 8 The covenant between her and them. 23 Their return and relation.

[1] AND Joshua the son of Nun *sent out of Shittim two men to spy secretly, saying, "Go view the land, even Jericho." And they went, and [a]came into a harlot's house, named [b]Rahab, and †lodged there.

[2] And [c]it was told the king of Jericho, saying, "Behold! there came men in hither to-night of the children of Israel to search out the country." [3] And the king of Jericho sent unto Rahab, saying, "Bring forth the men that are come to thee, which are entered into thy house; for they be come to search out all the country."

* Or, *had sent.*
a He. 11. 31. Ja. 2. 25.
b Mat. 1. 5.
† Heb. *lay.*
c Ps. 127. 1. Pr. 21. 30.

[4] And [d]the woman took the two men, and hid them, and said thus, "There came men unto me, but I wist not whence they were; [5] and it came to pass about the time of shutting of the gate, when it was dark, that the men went out. Whither the men went I wot not; pursue after them quickly, for ye shall overtake them." [6] But [e]she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. [7] And the men pursued after them the way to Jordan unto the fords; and as soon as they which pursued after them were gone out, they shut the gate.

d See 2 Sa. 17. 19, 20.
e See Ex. 1. 17.

[8] And before they were lain down, she came up unto them upon the roof; [9] and she said unto the men, "I know that the LORD hath given you the land, and that [f]your terror is fallen upon us, and that all the inhabitants of the land ‡faint because of you. [10] For we have heard how the LORD [g]dried up the water of the Red Sea for you, when ye came out of Egypt; and [h]what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. [11] And as soon as we had [i]heard these things, [j]our hearts did melt, neither *did there remain any more courage in any man, because

f Ge. 35. 5.
‡ Heb. *melt.* ver. 24. Ex. 15. 15.
g Ex. 14. 21.
h Nu. 21. 24, 34, 35.
i Ex. 15. 14, 15.
j Is. 13. 7.
* Heb. *rose up.*

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servants and minsters of God, punishing the idolatry of the Canaanites, and instituting in its place, in the midst of an apostate world, the religion of the one true God. In every victory they obtained, they must have admired the faithfulness of that promise which had foretold their entire possession of this land; and they must have been persuaded, that if they served other gods, they would bring down upon themselves the punishments predicted by Moses.—Vide Michaelis, *Comment.* &c. vol. i. b. ii. c. iii. p. 155, &c.; *Horæ Mosaicæ,* vol. i. p. 458; *Origin of Pag. Idol.* vol. iii. p. 561, &c.

(2) There is some accidental derangement of the order of the chapters in the book of Joshua. If chronologically placed, they should be read thus: the first chapter to the tenth verse—the second chapter—from the tenth verse to the end of the first chapter—the third and consecutive chapters to the eleventh—then the twenty-second chapter—and, lastly, the twelfth and thirteenth chapters to the twenty-fourth verse of the latter.—Bedford's *Scripture Chronology,* b. v. p. 590; Gray's *Key,* p. 147, note 2.

k De. 4. 39.
l Ge. 21. 23. See 1 Sa. 20. 14, 15, 17.
m See 1 Ti. 5. 8.

of you; for [k]the Lord your God, he is God in heaven above, and in earth beneath. [12] Now therefore, I pray you, [l]swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto [m]my father's house, and give me a true token; [13] and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death."

† Heb. *instead of you to die.*
n Ju. 1. 24. Mat. 5. 7.
o Ac. 9. 25.
p Ex. 20. 7.
‡ Heb. *gather.*
q Mat. 27. 25.

[14] And the men answered her, "Our life †for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that [n]we will deal kindly and truly with thee." [15] Then she [o]let them down by a cord through the window; for her house was upon the town wall, and she dwelt upon the wall. [16] And she said unto them, "Get you to the mountain, lest the pursuers meet you, and hide yourselves there three days, until the pursuers be returned; and afterward may ye go your way." [17] And the men said unto her, "We will be [p]blameless of this thine oath which thou hast made us swear. [18] Behold! when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt ‡bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. [19] And it shall be, that whosoever shall go out of the doors of thy house into the street, [q]his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. [20] And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear." [21] And she said, "According unto your words so be it." And she sent them away, and they departed; and she bound the scarlet line in the window.

r Ex. 23. 31.
* Heb. *melt.* ver. 9.

[22] And they went, and came unto the mountain, and abode there three days, until the pursuers were returned; and the pursuers sought them throughout all the way, but found them not. [23] So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them. [24] And they said unto Joshua, "Truly [r]the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do *faint because of us."

SECT. III.

A. M. 2553.
B. C. 1451.
Hales, 1607.
Jordan.

Section III.—*Passage of the River Jordan.*(3)

Joshua i. 10, *to the end, and chap.* iii. *and* iv.

Joshua prepareth the people to pass over Jordan. 12 *He putteth the two tribes and a half in mind of their promise to Moses.* 16 *They promise him fealty.* — Chap. iii. 1 *Joshua cometh to Jordan.* 2 *The officers instruct the people for the passage.* 7 *The Lord encourageth Joshua.* 9 *Joshua encourageth the people.* 14 *The waters of Jordan are divided.* — Chap. iv. 1 *Twelve men are appointed to take twelve stones for a memorial out of Jordan.* 9 *Twelve other stones are set up in the midst of Jordan.* 10, 19 *The people pass over.* 14 *God magnifieth Joshua.* 20 *The twelve stones are pitched in Gilgal.*

[10] Then Joshua commanded the officers of the people, saying, [11] "Pass through the host, and command the people, saying, Prepare you victuals;

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(3) Throughout the whole of this Arrangement of the Old Testament, I have not attempted to transpose a sentence, to make the mere language or the composition of the inspired writers appear to more advantage. My only object has been to relate the facts in their order, according to the best authorities. The third chapter of the book of Joshua contains an account of the passage of the Israelites over the river Jordan. The fact, as related by the sacred historian, is inserted in the Bible in its proper place: but Bishop Horsley is of opinion, that the narration of the fact itself is confused; he has, therefore, altered the arrangement of the sentences and verses, to give a more orderly and clear account: and he has done the same with other passages. In the present case the Bishop's arrangement has undoubtedly given greater elegance to the relation of the passage of the river Jordan, and I have therefore added it in this note, as one specimen of the manner in which that learned and ingenious author has proceeded in his proposed emendations of the sacred text; though the boldness of his criticisms is not always to be approved. The twelfth verse of this third chapter of Joshua he places after the first of chapter the fourth.

CHAPTER III.

[2] And it came to pass after three days, [1] that they removed from Shittim, and came unto Jordan, Joshua and all the children of Israel, and there they passed the night, before they passed over. [5] And Joshua said unto the people, "Sanctify yourselves, for to-morrow Jehovah will perform wonders among you." [1] And Joshua arose early in the morning, [7] and Jehovah said unto Joshua, "This day will I begin to magnify thee in the eyes of all Israel, that they may understand that as I was with Moses I will be with thee. [8] And thou, command the priests

a See De. 9. 1. & 11. 31. for [a]within three days ye shall pass over this Jordan, to go in to possess
the land, which the LORD your God giveth you to possess it."

[12] And to the Reubenites, and to the Gadites, and to half the tribe
b Nu. 32. 20-28. of Manasseh, spake Joshua, saying, [13] "Remember [b]the word which
Moses the servant of the LORD commanded you, saying, 'The LORD
your God hath given you rest, and hath given you this land. [14] Your
wives, your little ones, and your cattle, shall remain in the land which
Moses gave you on this side Jordan; but ye shall pass before your
* Heb. *marshalled by five*: as Ex. 13. 18. brethren *armed, all the mighty men of valor, and help them; [15] until
the LORD hath given your brethren rest, as he hath given you, and they
also have possessed the land which the LORD your God giveth them.'
Then ye shall return unto the land of your possession, and enjoy it,
which Moses the LORD's servant gave you on this side Jordan toward
the sunrising."

[16] And they answered Joshua, saying, "All that thou commandest
us we will do, and whithersoever thou sendest us, we will go. [17] According as we hearkened unto Moses in all things, so will we hearken
c 1 Sa. 20. 13. 1 Ki. 1. 37. unto thee; only the LORD thy God [c]be with thee, as he was with Moses.
[18] Whosoever he be that doth rebel against thy commandment, and
will not hearken unto thy words in all that thou commandest him, he
shall be put to death; only be strong and of a good courage."

[1] And Joshua rose early in the morning; and they re- Jos. iii.
moved from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. [2] And it came
to pass after three days, that the officers went through the host; [3] and
d See Nu. 10. 33. they commanded the people, saying, "When [d]ye see the ark of the
e De. 31. 9, 25. covenant of the LORD your God, [e]and the priests the Levites bearing
f Ex. 19. 12. it, then ye shall remove from your place, and go after it. [4] Yet [f]there
shall be a space between you and it, about two thousand cubits by
measure; come not near unto it, that ye may know the way by which
† Heb. *since yesterday and the third day.* ye must go, for ye have not passed this way †heretofore." [5] And Joshua
said unto the people, "Sanctify [g]yourselves; for to-morrow the LORD
g Ex. 19. 10, 14, 15. will do wonders among you." [6] And Joshua spake unto the priests,
saying, "Take up the ark of the covenant, and pass over before the
people." And they took up the ark of the covenant, and went before
the people.

h 1 Ch. 29. 25. 2 Ch. 1. 1. [7] And the LORD said unto Joshua, "This day will I begin to [h]magnify
thee in the sight of all Israel, that they may know that, as I was with

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that bear the ark of the covenant, saying, When ye enter the brink of the water of Jordan, then stand ye still in Jordan." [2] And the officers went through the camp, [3] and they commanded the people, saying, "So soon as ye shall see the priests the Levites take up the ark of the covenant of Jehovah your God, then ye shall march from your place, and go after it. [4] Only there shall be a space between you and it. Ye shall not approach it within the distance of full two thousand cubits, in order that ye may know the way which ye must go, for ye have not passed this way heretofore." [6] And Joshua spake unto the priests, saying, "Take up the ark of the covenant, and pass over before the people." So they took up the ark of the covenant, and marched before the people. [9] And Joshua said unto the children of Israel, "Come hither, and hear the words of Jehovah your God." [10] And Joshua said, "By this ye shall know that the living God is among you, and assuredly he will drive out before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Amorite, and the Jebusite. [11] Behold the ark of the covenant of the Lord of the whole earth goeth on before you into Jordan. [13] And it shall be, as soon as the soles of the feet of the priests bearing the ark of Jehovah, the Lord of all the earth, shall rest in the waters of Jordan, the waters of Jordan shall be intercepted, the waters that come down from above, and they shall stand up in one heap." [14] And it came to pass, when the people marched from their tents to pass over Jordan, with the priests bearing the ark of the covenant before the people, [15] when they that bare the ark came unto Jordan, and the feet of the priests bearing the ark were dipped in the water upon the brink, (now Jordan is swollen over all his banks all the season of harvest,) [16] then the waters which came down from the upper parts [of the river] stood still*; they rose up in one heap to a great distance above the city Adam†, which is hard by Zaredan. And those that were going down toward the sea of the plain, the salt sea, ran quite off, being separated [from the upper stream]. So the people crossed over opposite to Jericho. [17] And the priests bearing the ark of the covenant of Jehovah stood firm upon dry land in the midst of Jordan. And all Israel crossed over upon dry land, until the whole army had crossed over Jordan.

* The current was stopped.

† מארם is the reading in many MSS.

Moses, so I will be with thee. [8] And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan."

[9] And Joshua said unto the children of Israel, "Come hither, and hear the words of the Lord your God." [10] And Joshua said, "Hereby ye shall know that [i]the living God is among you, and that he will without fail [j]drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. [11] Behold, the ark of the covenant of [k]the Lord of all the earth passeth over before you into Jordan. [12] Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. [13] And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they [l]shall stand upon a heap."

[14] And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the [m]ark of the covenant before the people; [15] and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for [n]Jordan overfloweth all his banks all the time of harvest), [16] that the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside [o]Zaretan; and those that came down [p]toward the sea of the plain, even [q]the salt sea, failed, and were cut off: and the people passed over right against Jericho. [17] And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, [r]and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Jos. iv.

[1] And it came to pass, when all the people were clean [s]passed over Jordan, that the Lord spake unto Joshua, saying, [2] "Take you twelve men out of the people, out of every tribe a man, [3] and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night." [4] Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man; [5] and Joshua said unto them, "Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel, [6] that this may be a sign among you, that [t]when your children ask their fathers ‡in time to come, saying, What mean ye by these stones? [7] Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord, (when it passed over Jordan, the waters of Jordan were cut off;) and these stones shall be for [u]a memorial unto the children of Israel for ever." [8] And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. [9] And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood; and they are there unto this day.

[10] For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over. [11] And it came to pass, when all the

[i] De. 5. 26. 1 Sa. 17. 26. 2 Ki. 19. 4. Ho. 1. 10. Mat. 16. 16. 1 Thes. 1. 9.

[j] Ex. 33. 2. De. 7. 1. Ps. 44. 2.

[k] Mic. 4. 13. Ze. 4. 14. & 6. 5.

[l] Ps. 78. 13. & 114. 3.

[m] Ac. 7. 45.

[n] 1 Ch. 12. 15. Je. 12. 5. & 49. 19.

[o] 1 Ki. 4. 12. & 7. 46.

[p] De. 3. 17.

[q] Ge. 14. 3. Nu. 34. 3.

[r] See Ex. 14. 29.

[s] De. 27. 2.

[t] Ex. 12. 26. & 13. 14. De. 6. 20. Ps. 44. 1. & 78. 3–6.

‡ Heb. *to-morrow.*

[u] Ex. 12. 14. Nu. 16. 40.

people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people. [12] And [v]the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: [13] about forty thousand *prepared for war passed over before the LORD unto battle, to the plains of Jericho.

[14] On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. [15] And the LORD spake unto Joshua, saying, [16] "Command the priests that bear [w]the ark of the testimony, that they come up out of Jordan." [17] Joshua therefore commanded the priests, saying, "Come ye up out of Jordan." [18] And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were †lifted up unto the dry land, that the waters of Jordan returned unto their place, and ‡flowed over all his banks, as they did before.

[v] Nu. 32. 20, 27, 28.
* Or, *ready armed.*
[w] Ex. 25. 16, 22.
† Heb. *plucked up.*
‡ Heb. *went.*

[19] And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. [20] And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. [21] And he spake unto the children of Israel, saying, "When your children shall ask their fathers *in time to come, saying, What mean these stones? [22] Then ye shall let your children know, saying, Israel came over this Jordan on dry land. [23] For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea [x]which he dried up from before us, until we were gone over; [24] that [y]all the people of the earth might know the hand of the LORD, that it is [z]mighty; that ye might [a]fear the LORD your God †for ever."

* Heb. *to-morrow.*
[x] Ex. 14. 21.
[y] 1 Ki. 8. 42, 43. 2 Ki. 19. 19. Ps. 106. 8.
[z] Ex. 15. 16. 1 Ch. 29. 12. Ps. 89. 13.
[a] Ex. 14. 31. De. 6. 2. Ps. 89. 7. Je. 10. 7.
† Heb. *all days.*

SECT. IV.
A. M. 2553.
B. C. 1451.
HALES, 1607.
Gilgal.

SECTION IV.—*The Covenant renewed.*

JOSHUA v. 1–12.

The Canaanites are afraid. 2 *Joshua reneweth circumcision.* 10 *The Passover is kept at Gilgal.* 12 *Manna ceaseth.*

[1] AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, [a]which were by the sea, [b]heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, [c]neither was there spirit in them any more, because of the children of Israel.

[a] Nu. 13. 29.
[b] See Ex. 15. 14, 15. Ps. 48. 6. Ez. 21. 7.
[c] 1 Ki. 10. 5.

[2] At that time the LORD said unto Joshua, "Make thee *sharp knives, and circumcise again the children of Israel the second time." [3] And Joshua made him sharp knives, and circumcised the children of Israel at †the hill of the foreskins. [4] And this is the cause why Joshua did circumcise; [d]all the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. [5] Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. [6] For the children of Israel walked [e]forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD; unto whom the LORD sware that [f]he would not show them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey. [7] And [g]their children, whom he raised up in their stead, them Joshua circumcised; for they were uncircumcised, because they had not circumcised them by the way. [8] And it came to pass, ‡when they had done circumcising all the people, that they abode in their places in the camp, [h]till they were whole. [9] And the LORD said

* Or, *knives of flints.* Ex. 4. 25.
† Or, *Gibeah-haaraloth.*
[d] Nu. 14. 29. De. 2. 16.
[e] Nu. 14. 33. De. 1. 3. Ps. 95. 10.
[f] Nu. 14. 23. Ps. 95. 11. He. 3. 11.
[g] Nu. 14. 31. De. 1. 39.
‡ Heb. *when the people had made an end to be circumcised.*
[h] See Ge. 34. 25.

i Ge. 34. 14. 1 Sa. 14. 6. See Le. 18. 3. Ez. 20. 7.
* That is, *rolling.* Jos. 4. 19.

unto Joshua, "This day have I rolled away [i]the reproach of Egypt from off you." Wherefore the name of the place is called *Gilgal unto this day.

j See Ex. 12. 6, &c.

[10] And the children of Israel encamped in Gilgal, and kept the Passover [j]on the fourteenth day of the month at even in the plains of Jericho. [11] And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day.

k Ex. 16. 35.

[12] And [k]the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

SECT. V.

A. M. 2553.
B. C. 1451.
Hales, 1607.
Jericho.

Section V.—*The Conquest of Jericho.*

Joshua vi. 1, *and* v. 13, *to the end, and* vi. 2, *to the end.*

Chap. vi. *Jericho is shut up.* — Chap. v. 13 *An Angel appeareth to Joshua.* — Chap. vi. 2 *God instructeth Joshua how to besiege Jericho.* 11 *The city is compassed.* 17 *It must be accursed.* 20 *The walls fall down.* 22 *Rahab is saved.* 26 *The builder of Jericho is cursed.*

* Heb. *did shut up, and was shut up.*

[1] Now Jericho *was straitly shut up because of the children of Israel; none went out, and none came in.

a See Ge. 3. 24. & 18. 2. & 32. 24. Ex. 23. 23. Ze. 1. 8. Ac. 1. 10.
† Or, *prince.* See Ex. 23. 20. Da. 10. 13, 21. & 12. 1. Re. 12. 7.
b Ge. 17. 3.
c Ex. 3. 5.

(4) Jos. v. 13, *to the end.*

[13] And it came to pass, when Joshua was by Jericho, that (4) he lifted up his eyes and looked, and, behold, there stood [a]a Man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, "Art thou for us, or for our adversaries?" [14] And he said, "Nay: but as †Captain of the host of the Lord am I now come." And Joshua [b]fell on his face to the earth, and did worship, and said unto him, "What saith my Lord unto his servant? [15] And the Captain of the Lord's host said unto Joshua, "Loose [c]thy shoe from off thy foot; for the place whereon thou standest is holy." And Joshua did so.

d De. 7. 24.
e See Ju. 7. 16, 22.
f Nu. 10. 8.
‡ Heb. *under it.*

Jos. vi. 2, *to the end.*

[2] And the Lord said unto Joshua, "See! I have given into thy hand Jericho, and the [d]king thereof, and the mighty men of valor. [3] And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. [4] And seven priests shall bear before the ark seven [e]trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and [f]the priests shall blow with the trumpets. [5] And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

[6] And Joshua the son of Nun called the priests, and said unto them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord." [7] And he said unto the people, "Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord."

[8] And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets; and the ark of the covenant of the Lord followed them.

* Heb. *gathering host.* Nu. 10. 25.
† Heb. *make your voice to be heard.*

[9] And the armed men went before the priests that blew with the trumpets, and the *rereward came after the ark, the priests going on, and blowing with the trumpets. [10] And Joshua had commanded the people, saying, "Ye shall not shout, nor †make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." [11] So the ark of the Lord compassed

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(4) This division is made on the authority of Mr. Faber. The Angel who appeared to Moses, now appears to Joshua; assumes the same exalted name, "Jehovah;" and challenges the same divine honors, as the Son of God.—Faber's *Horæ Mosaicæ*, vol. ii. p. 107; and Horsley's *Biblical Criticisms*, vol. i. p. 255.

the city, going about it once; and they came into the camp, and lodged in the camp.

[12] And Joshua rose early in the morning, [g]and the priests took up the ark of the LORD. [13] And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets; and the armed men went before them, but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets. [14] And the second day they compassed the city once, and returned into the camp: so they did six days.

g De. 31. 25.

[15] And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times; only on that day they compassed the city seven times. [16] And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, "Shout! for the LORD hath given you the city. [17] And the city shall be †accursed, even it, and all that are therein, to the LORD; only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. [18] And ye, [h]in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, [i]and trouble it. [19] But all the silver, and gold, and vessels of brass and iron, are ‡consecrated unto the LORD; they shall come into the treasury of the LORD."

† Or, *devoted*, Le. 27. 28. Mic. 4. 13.
h De. 7. 26. & 13. 17.
i 1 Ki. 18. 17, 18. Jonah 1. 12.
‡ Heb. *holiness*.

[20] So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [j]the wall fell down *flat, so that the people went up into the city, every man straight before him, and they took the city. [21] And they [k]utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. [22] (But Joshua had said unto the two men that had spied out the country, "Go into the harlot's house, and bring out thence the woman, and all that she hath, [l]as ye sware unto her." [23] And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her †kindred, and left them without the camp of Israel. [24] And they burnt the city with fire, and all that was therein; only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. [25] And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and [m]she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

j He. 11. 30.
* Heb. *under it*.
k De. 7. 2.
l Jos. 2. 14. He. 11. 31.
† Heb. *families*.
m See Mat. 1. 5.

[26] And Joshua adjured them at that time, saying, "Cursed [n]be the man before the LORD, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." [27] So the LORD was with Joshua; and his fame was noised throughout all the country.

n 1 Ki. 16. 34.

SECT. VI.

A. M. 2553.
B. C. 1451.
HALES, 1607.
Ai.

SECTION VI.—*The Capture of Ai.*

JOSHUA vii. *and* viii. 1–29.

The Israelites are smitten at Ai. 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 16 *Achan is taken by lot.* 19 *His confession.* 22 *He and all he had are destroyed in the valley of Achor.*—Chap. viii. 1 *God encourageth Joshua.* 3 *The stratagem whereby Ai was taken.* 29 *The king thereof is hanged.*

[1] BUT the children of Israel committed a trespass in the accursed thing; for *Achan, the son of Carmi, the son of †Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing, and the anger of the LORD was kindled against the children of Israel.

* 1 Ch. 2. 7, *Achar*. Jos. 22. 20.
† Or, *Zimri*, 1 Ch. 2. 6.

[2] And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, "Go up and view the country." And the men went up and viewed Ai. [3] And they returned to Joshua, and said unto him, "Let not all the people go up, but let ‡about two or three thousand men go up and smite Ai; and make not all the people to labor thither, for they are but few." [4] So there went up thither of the people about three thousand men; [a]and they fled before the men of Ai. [5] And the men of Ai smote of them about thirty and six men; for they chased them from before the gate even unto Shebarim, and smote them *in the going down: wherefore [b]the hearts of the people melted, and became as water.

[6] And Joshua [c]rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Israel, and [d]put dust upon their heads. [7] And Joshua said, "Alas, O Lord GOD! [e]wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! [8] O LORD, what shall I say, when Israel turneth their †backs before their enemies! [9] For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and [f]cut off our name from the earth; and [g]what wilt thou do unto thy great name?"

[10] And the LORD said unto Joshua, "Get thee up; wherefore ‡liest thou thus upon thy face? [11] Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and [h]dissembled also, and they have put it even among their own stuff. [12] Therefore [i]the children of Israel could not stand before their enemies, but turned their backs before their enemies, because [j]they were accursed; neither will I be with you any more, except ye destroy the accursed from among you. [13] Up, [k]sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel! thou canst not stand before thine enemies, until ye take away the accursed thing from among you. [14] In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which [l]the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. [15] And [m]it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of the LORD, and because he hath wrought *folly in Israel."

[16] So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken. [17] And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken. [18] And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [n]was taken.

[19] And Joshua said unto Achan, "My son! [o]give, I pray thee, glory to the LORD God of Israel, [p]and make confession unto him; and [q]tell me now what thou hast done; hide it not from me." [20] And Achan answered Joshua, and said, "Indeed I have sinned against the LORD God of Israel, and thus and thus have I done. [21] When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a †wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." [22] So Joshua sent messen-

‡ Heb. *about* 2000 *men, or about* 3000 *men.*
[a] Le. 26. 17. De. 28. 25.
* Or, *in Morad.*
[b] Le. 26. 36. Ps. 22. 14.
[c] Ge. 37. 29, 34.
[d] See Job 2. 12.
[e] Ex. 5. 22. 2 Ki. 3. 10.
† Heb. *necks.*
[f] Ps. 83. 4.
[g] See Ex. 32. 12. Nu. 14. 13.
‡ Heb. *fallest.*
[h] See Acts 5. 1, 2.
[i] See Nu. 14. 45. Ju. 2. 14.
[j] De. 7. 26. Jos. 6. 18.
[k] Ex. 19. 10.
[l] Pr. 16. 33.
[m] See 1 Sa. 14. 38, 39.
* Or, *wickedness.* Ge. 34. 7.
[n] 1 Sa. 14. 42.
[o] See 1 Sa. 6. 5. Je. 13. 16. John 9. 24.
[p] Nu. 5. 6, 7. 2 Ch. 30. 22. Ps. 51. 3. Da. 9. 4.
[q] 1 Sa. 14. 43.
† Heb. *tongue.*

gers, and they ran unto the tent; and, behold, it was hid in his tent,
and the silver under it. [23] And they took them out of the midst of the
tent, and brought them unto Joshua, and unto all the children of
‡ Heb. *poured.* Israel, and ‡laid them out before the Lord.

[24] And Joshua, and all Israel with him, took Achan the son of Zerah,
and the silver, and the garment, and the wedge of gold, and his sons,
and his daughters, and his oxen, and his asses, and his sheep, and his
r Jos. 15. 7. tent, and all that he had; and they brought them unto [r]the valley of
s 1 Ch. 2. 7. Gal. 5. 12. Achor. [25] And Joshua said, "Why [s]hast thou troubled us? the Lord
t De. 17. 5. shall trouble thee this day." [t]And all Israel stoned him with stones, and
burned them with fire, after they had stoned them with stones. [26] And
u 2 Sa. 18. 17. La. 3. 53. they [u]raised over him a great heap of stones unto this day. So [v]the
v De. 13. 17. 2 Sa. 21. 14. Lord turned from the fierceness of his anger. Wherefore the name of
w Is. 65. 10. Ho. 2. 15. that place was called, the [w]valley of *Achor, unto this day.

* That is, *trouble.*

x De. 1. 21. & 7. 18. & 31. 8.

Jos. viii. 1-29.

[1] And the Lord said unto Joshua, "Fear [x]not, neither be
thou dismayed; take all the people of war with thee, and arise,
go up to Ai. See, I have given into thy hand the king of Ai, and his
people, and his city, and his land. [2] And thou shalt do to Ai and her
y De. 20. 14. king as thou didst unto Jericho and her king; only [y]the spoil thereof,
and the cattle thereof, shall ye take for a prey unto yourselves. Lay
thee an ambush for the city behind it."

[3] So Joshua arose, and all the people of war, to go up against Ai; and
Joshua chose out thirty thousand mighty men of valor, and sent them
z Ju. 20. 29. away by night. [4] And he commanded them, saying, "Behold, [z]ye shall
lie in wait against the city, even behind the city; go not very far from
the city, but be ye all ready. [5] And I, and all the people that are with
me, will approach unto the city; and it shall come to pass, when they
a Ju. 20. 32. come out against us, as at the first, [a]that we will flee before them [6] (for
† Heb. *pulled.* they will come out after us), till we have †drawn them from the city; for
they will say, They flee before us, as at the first; therefore we will flee
before them. [7] Then ye shall rise up from the ambush, and seize upon
the city; for the Lord your God will deliver it into your hand. [8] And
it shall be, when ye have taken the city, that ye shall set the city on
b 2 Sa. 13. 28. fire; according to the commandment of the Lord shall ye do. [b]See!
I have commanded you."

[9] Joshua therefore sent them forth; and they went to lie in ambush,
and abode between Beth-el and Ai, on the west side of Ai: but Joshua
lodged that night among the people. [10] And Joshua rose up early in the
morning, and numbered the people, and went up, he and the elders of
Israel, before the people to Ai. [11] And all the people, even the people
of war that were with him, went up, and drew nigh, and came before the
city, and pitched on the north side of Ai: now there was a valley between
them and Ai. [12] And he took about five thousand men, and set
‡ Or, *of Ai.* them to lie in ambush between Beth-el and Ai, on the west side ‡of the
city. [13] And when they had set the people, even all the host that was on
* Heb. *their lying in wait.* ver. 4. the north of the city, and *their liers in wait on the west of the city,
Joshua went that night into the midst of the valley.

[14] And it came to pass, when the king of Ai saw it, that they hasted
and rose up early, and the men of the city went out against Israel to battle,
he and all his people, at a time appointed, before the plain; but he
c Ju. 20. 34. Ec. 9. 12. [c]wist not that there were liers in ambush against him behind the city.
d Ju. 20. 36, &c. [15] And Joshua and all Israel [d]made as if they were beaten before them,
and fled by the way of the wilderness. [16] And all the people that were
in Ai were called together to pursue after them; and they pursued after
Joshua, and were drawn away from the city. [17] And there was not a
man left in Ai or Beth-el, that went not out after Israel; and they left
the city open, and pursued after Israel.

[18] And the LORD said unto Joshua, "Stretch out the spear that is in thy hand toward Ai; for I will give it into thy hand." And Joshua stretched out the spear that he had in his hand toward the city. [19] And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand; and they entered into the city, and took it, and hasted and set the city on fire. [20] And when the men of Ai looked behind them, they saw, and, behold! the smoke of the city ascended up to heaven, and they had no †power to flee this way or that way; and the people that fled to the wilderness turned back upon the pursuers. [21] And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. [22] And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [e]let none of them remain or escape. [23] And the king of Ai they took alive, and brought him to Joshua.

† Heb *hand*.

[e] De. 7. 2.

[24] And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. [25] And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. [26] For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. [27] Only [f]the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua. [28] And Joshua burnt Ai, and made it [g]a heap for ever, even a desolation unto this day. [29] And [h]the king of Ai he hanged on a tree until even-tide; [i]and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and [j]raise thereon a great heap of stones, that remaineth unto this day.(5)

[f] Nu. 31. 22, 26.

[g] De. 13. 16.

[h] Jos. 10. 26. Ps. 107. 40. & 110. 5.

[i] De. 21. 23.

[j] Jos. 10. 27.

SECT. VII.

A. M. 2553.
B. C. 1451.
HALES, 1607.
Gilgal.

SECTION VII.—*History of the Gibeonites;—Conquest of the five Kings.*

JOSHUA ix. *and* x.

The kings combine against Israel. 3 *The Gibeonites by craft obtain a league.* 16 *For which they are condemned to perpetual bondage.* — Chap. x. 1 *Five kings war against Gibeon.* 6 *Joshua rescueth it.* 10 *God fighteth against them with hailstones.* 12 *The sun and moon stand still at the word of Joshua.* 16 *The five kings are mured in a cave.* 21 *They are brought forth,* 24 *scornfully used,* 26 *and hanged.* 28 *Seven kings more are conquered.* 43 *Joshua returneth to Gilgal.*

[1] AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of [a]the great sea over against Lebanon, [b]the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; [2] that they [c]gathered themselves together, to fight with Joshua and with Israel, with one *accord.

[a] Nu. 34. 6.

[b] Ex. 3. 17. & 23. 23.

[c] Ps. 83. 3, 5.

* Heb. *mouth*.

[3] And when the inhabitants of [d]Gibeon [e]heard what Joshua had done unto Jericho and to Ai, [4] they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; [5] and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. [6] And they went to Joshua [f]unto the camp at Gilgal, and said unto him, and to the men of Israel, "We be

[d] 2 Sa. 21. 1, 2.

[e] Jos. 6. 27.

[f] Jos. 5. 10.

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(5) The last six verses of this chapter are misplaced. Joshua at this time was at a great distance from Mount Ebal, namely at Gilgal, where he made his head quarters till the total reduction of the southern quarter of the country. See chap. ix. 6, and chap. x. 6, 7, 9, 43. The erection of the pillar and altar at Mount Ebal was probably after the conquest of the northern kingdoms, when the land rested from war, for the remainder of Joshua's days. I should conjecture that these six verses should be annexed to chapter xi., after the words "and the land rested from war."—Horsley's *Bib. Crit.* vol. i. p. 260.

come from a far country; now therefore make ye a league with us." [7] And the men of Israel said unto the [g]Hivites, "Peradventure ye dwell among us; [h]and how shall we make a league with you?" [8] And they said unto Joshua, "We [i]are thy servants." And Joshua said unto them, "Who are ye? and from whence come ye?" [9] And they said unto him, "From [j]a very far country thy servants are come because of the name of the LORD thy God: for we have [k]heard the fame of him, and all that he did in Egypt, [10] and [l]all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. [11] Wherefore our elders and all the inhabitants of our country spake to us, saying, 'Take victuals †with you for the journey, and go to meet them, and say unto them, We are your servants; therefore now make ye a league with us.' [12] This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: [13] and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey." [14] And ‡the men took of their victuals, [m]and asked not counsel at the mouth of the LORD. [15] And Joshua [n]made peace with them, and made a league with them, to let them live; and the princes of the congregation sware unto them.

[16] And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. [17] And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were [o]Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. [18] And the children of Israel smote them not, [p]because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. [19] But all the princes said unto all the congregation, "We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. [20] This we will do to them; we will even let them live, lest [q]wrath be upon us, because of the oath which we sware unto them." [21] And the princes said unto them, "Let them live, but let them be [r]hewers of wood and drawers of water unto all the congregation;" [a]as the princes had promised them.

[22] And Joshua called for them, and he spake unto them, saying, "Wherefore have ye beguiled us, saying, 'We are very far from you;' when ye dwell among us? [23] Now therefore ye are [s]cursed, and there shall *none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God." [24] And they answered Joshua, and said, "Because it was certainly told thy servants, how that the LORD thy God [t]commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, [u]therefore we were sore afraid of our lives because of you, and have done this thing. [25] And now, behold, we are [v]in thy hand; as it seemeth good and right unto thee to do unto us, do." [26] And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. [27] And Joshua †made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, [w]in the place which he should choose.

Jos. x.

[1] Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it, (as [x]he had done to Jericho and her king, so he had done to [y]Ai and her king;) and how the inhabitants (6)of Gibeon had made

[g] Jos. 11. 19.
[h] Ex. 23. 32. De. 7. 2. & 20. 16. Ju. 2. 2.
[i] De. 20. 11. 2 Ki. 10. 5.
[j] De. 20. 15.
[k] Ex. 15. 14. Jos. 2. 10.
[l] Nu. 21. 24, 33.
† Heb. *in your hand.*
‡ Or, *they received the men by reason of their victuals.*
[m] Nu. 27. 21. Is. 30. 1, 2. See Ju. 1. 1. 1 Sa. 22. 10. 2 Sa. 2. 1.
[n] 2 Sa. 21. 2.
[o] Ezra 2. 25.
[p] Ec. 5. 2. Ps. 15. 4.
[q] See 2 Sa. 21. 1, 2, 6. Ez. 17. 13, 15, 18, 19. Ze. 5. 3, 4. Mal. 3. 5.
[r] De. 29. 11.
[a] *Or,* because.—*Ed.*
[s] See Ge. 9. 25.
* Heb. *not be cut off from you.*
[t] Ex. 23. 32. De. 7. 1, 2.
[u] Ex. 15. 14.
[v] Ge. 16. 6.
† Heb. *gave,* or, *delivered to be.* 1 Ch. 9. 2. Ezra 8. 20.
[w] De. 12. 5.
[x] Jos. 6. 21.
[y] Jos. 8. 22, 26, 28.

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(6) The Gibeonites, being thus preserved among the Israelites, became a standing monument to all future generations of the truth of the events recorded in the Book of Joshua. The people beheld

z Ex. 15. 14–16.
‡ Heb. *cities of the kingdom.*

peace with Israel, and were among them; [2] that they [z]feared greatly, because Gibeon was a great city, as one of the ‡royal cities, and because it was greater than Ai, and all the men thereof were mighty. [3] Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, [4] "Come up unto me, and help me, that we may smite Gibeon; for it hath made peace with Joshua and with the children of Israel." [5] Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

a Jos. 5. 10.

[6] And the men of Gibeon sent unto Joshua [a]to the camp to Gilgal, saying, "Slack not thy hand from thy servants, come up to us quickly, and save us, and help us; for all the kings of the Amorites that dwell in the mountains are gathered together against us." [7] So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

b Jos. 11. 6. Ju. 4. 14.
c Jos. 1. 5.
d Ju. 4. 15. 1 Sa. 7. 10, 12. Ps. 18. 14. Is. 28. 21.
e Jos. 16. 3, 5.
f Jos. 15. 35.
g See Ex. 9. 23. Rev. 16. 21.

[8] And the LORD said unto Joshua, "Fear [b]them not; for I have delivered them into thy hand, [c]there shall not a man of them stand before thee." [9] Joshua therefore came unto them suddenly, and went up from Gilgal all night. [10] And the LORD [d]discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up [e]to Beth-horon, and smote them to [f]Azekah, and unto Makkedah. [11] And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, [g]that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

* Heb. *be silent.* Is. 28. 21. Hab. 3. 11.
h Ju. 12. 12.
i 2 Sa. 1. 18.
† Or, *The Upright.*
j See Is. 38. 8.
k De. 1. 30. Jos. 23. 3.

[12] Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel,—

"Sun, *stand thou still upon Gibeon!
And thou, Moon, in the valley of [h]Ajalon!"

[13] And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [i]Is not this written in The Book of †Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. [14] And there was [j]no day like that before it, or after it, that the LORD hearkened unto the voice of a man; for [k]the LORD fought for Israel.(7)

‡ Heb. *cut off the tail.*

[15] And Joshua returned, and all Israel with him, unto the camp to Gilgal. [16] But these five kings fled, and hid themselves in a cave at Makkedah. [17] And it was told Joshua, saying, "The five kings are found hid in a cave at Makkedah." [18] And Joshua said, "Roll great stones upon the mouth of the cave, and set men by it for to keep them. [19] And stay ye not, but pursue after your enemies, and ‡smite the hindmost of

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among them a tribe of the ancient Canaanites reduced to servitude; and they must have received the same kind of lesson from observing them, and associating with them, as the Christian of the present day may derive from looking upon the Jews, and remembering the ancient prophecies of Moses, Isaiah, and others; who have as clearly described their present degraded condition and dispersion, as they have their future restoration.

(7) The object of this miracle, which Mr. Bryant, Whiston, and others have endeavoured to explain away, was one of the most important and impressive nature. The Sun and the Moon, the two principal gods of the idolators, were commanded to yield miraculous obedience to the chief servant of the true God; and thereby to contribute to the more effectual conquest of their own worshippers. It was a miracle of the same description as those which had been wrought in Egypt. With respect to the objections to the probability of this miracle, which originate in a consideration of its supposed consequences, it is justly observed by Bishop Watson, "The machine of the universe is in the hand of God; he can stop the motion of any part, or of the whole, with less trouble, than either of us can stop a watch."—How absurd then is the reasoning of those men, who believe in the existence of an Omnipotent God; yet deny the possibility of the exertion of his power, in other ways, than those which are known to their limited experience!

them; suffer them not to enter into their cities, for the LORD your God hath delivered them into your hand." [20] And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. [21] And all the people returned to the camp to Joshua at Makkedah in peace; [l]none moved his tongue against any of the children of Israel.

l Ex. 11. 7.

[22] Then said Joshua, "Open the mouth of the cave, and bring out those five kings unto me out of the cave." [23] And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. [24] And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, "Come near, [m]put your feet upon the necks of these kings." And they came near, and put their feet upon the necks of them. [25] And Joshua said unto them, "Fear [n]not, nor be dismayed, be strong and of good courage; for [o]thus shall the LORD do to all your enemies against whom ye fight." [26] And afterward Joshua smote them, and slew them, and hanged them on five trees; and they [p]were hanging upon the trees until the evening. [27] And it came to pass at the time of the going down of the sun, that Joshua commanded, and they [q]took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

m Ps. 107. 40. & 110. 5. & 149. 8, 9. Is. 26. 5, 6. Mal. 4. 3.
n De. 31. 6, 8. Jos. 1. 9.
o De. 3. 21. & 7. 19.
p Jos. 8. 29.
q De. 21. 23.

[28] And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein, (he let none remain); and he did to the king of Makkedah [r]as he did unto the king of Jericho.

r Jos. 6. 21.

[29] Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah. [30] And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it, but did unto the king thereof as he did unto the king of Jericho.

[31] And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it. [32] And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

[33] Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

[34] And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it. [35] And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

[36] And Joshua went up from Eglon, and all Israel with him, unto [s]Hebron; and they fought against it. [37] And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein, he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

s See Jos. 14. 13. & 15. 13. Ju. 1. 10.

[38] And Joshua returned, and all Israel with him, [t]to Debir, and fought against it. [39] And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remain-

t See Jos. 15. 15. Ju. 1. 11.

ing: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

[40] So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel [u]commanded. [41] And Joshua smote them from Kadesh-barnea even unto [v]Gaza, [w]and all the country of Goshen, even unto Gibeon. [42] And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel. [43] And Joshua returned, and all Israel with him, unto the camp to Gilgal.

u De. 20. 16, 17.
v Ge. 10. 19.
w Jos. 11. 16.

SECT. VIII.

A. M. 2559.
B. C. 1445.
HALES, 1582.
Merom.

SECTION VIII.—*The Conquest of Canaan completed.*

JOSHUA xi. *and* viii. 30, *to the end.*

Divers kings overcome at the waters of Merom. 10 *Hazor is taken and burnt.* 16 *All the country taken by Joshua.* 21 *The Anakims cut off.* — Chap. viii. 30 *Joshua buildeth an altar,* 32 *writeth the Law on stones,* 33 *and propoundeth blessings and cursings.*

[1] AND it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, [2] and to the kings that were on the north of the mountains, and of the plains south of [a]Chinneroth, and in the valley, and in the borders [b]of Dor on the west, [3] and to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, [c]and to the Hivite under Hermon [d]in the land of Mizpeh. [4] And they went out, they and all their hosts with them, much people, [e]even as the sand that is upon the sea shore in multitude, with horses and chariots very many. [5] And when all these kings were *met together, they came and pitched together at the waters of Merom, to fight against Israel.

a Nu. 34. 11.
b Ju. 1. 27. 1 Ki. 4. 11.
c Ju. 3. 3.
d Ge. 31. 49.
e Ge. 22. 17. Ju. 7. 12. 1 Sa. 13. 5.
* Heb. *assembled by appointment.*

[6] And the LORD said unto Joshua, "Be not afraid because of them; for to-morrow about this time will I deliver them up all slain before Israel: thou shalt [f]hough their horses, and burn their chariots with fire." [7] So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. [8] And the LORD delivered them into the hand of Israel, who smote them, and chased them unto †Great Zidon, and unto ‡Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. [9] And Joshua did unto them as the LORD bade him; he houghed their horses, and burnt their chariots with fire.

f 2 Sa. 8. 4.
† Or, *Zidon-rabbah.*
‡ Or, *salt pits.* Heb. *burnings.* Jos. 13. 6.

[10] And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword; for Hazor beforetime was the head of all those kingdoms. [11] And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not *any left to breathe: and he burnt Hazor with fire. [12] And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, [g]as Moses the servant of the LORD commanded. [13] But as for the cities that stood still †in their strength, Israel burned none of them, save Hazor only; that did Joshua burn. [14] And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

* Heb. *any breath.*
g Nu. 33. 52. De. 7. 2.
† Heb. *on their heap.*

[15] As [h]the LORD commanded Moses his servant, so [i]did Moses command Joshua, and so did Joshua; ‡he left nothing undone of all that the LORD commanded Moses. [16] So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; [17] even from *the Mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under Mount Hermon: and [j]all their

h Ex. 34. 11, 12.
i De. 7. 2.
‡ Heb. *he removed nothing.*
* Or, *the smooth mountain.* Jos. 12. 7.
j De. 7. 24.

kings he took, and smote them, and slew them. [18] Joshua †made war a long time with all those kings.

[19] There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon; all other they took in battle. [20] For [k]it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, [l]as the LORD commanded Moses.

[21] And at that time came Joshua, and cut off [m]the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel; Joshua destroyed them utterly with their cities. [22] There was none of the Anakims left in the land of the children of Israel; only in Gaza, in Gath, and [o]in Ashdod, there remained. [23] So Joshua took the whole land, [p]according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel [q]according to their divisions by their tribes. [r]And the land rested from war.

Jos. viii. 30, *to end.*

[30] Then Joshua built an altar unto the LORD God of Israel in [s]Mount Ebal, [31] as Moses the servant of the LORD commanded the children of Israel, as it is written in [t]the Book of the Law of Moses, an altar of whole stones, over which no man hath lifted up any iron; [u]and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

[32] And [v]he wrote there upon the stones a copy of the Law of Moses, which he wrote in the presence of the children of Israel. [33] And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, [w]which bare the ark of the covenant of the LORD, as well [x]the stranger, as he that was born among them; half of them over against Mount Gerizim, and half of them over against Mount Ebal; [y]as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. [34] And afterward [z]he read all the words of the Law, [a]the blessings and cursings, according to all that is written in the Book of the Law. [35] There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [b]with the women, and the little ones, and the strangers that ‡were conversant among them.

† Till 1445, B. C. ver. 23.
k De. 2. 30. Ju. 14. 4. 1 Sa. 2. 25. 1 Ki. 12. 15. Ro. 9. 18.
l De. 20. 16, 17.
m Nu. 13. 22, 33. De. 1. 28.
n 1 Sa. 17. 4.
o Jos. 15. 46.
p Nu. 34. 2, &c.
q Nu. 26. 53. Jos. xiv. *to* xix.
r Jos. 14. 15. & 21. 44. & 22. 4. & 23. 1.
s De. 27. 4, 5.
t Ex. 20. 25. De. 27. 5, 6.
u Ex. 20. 24.
v De. 27. 2, 8.
w De. 31. 9, 25.
x De. 31. 12.
y De. 11. 29.
z De. 31. 11. Ne. 8. 3.
a De. 28. 2, 15, 45. & 29. 20, 21. & 30. 19.
b De. 31. 12.
‡ Heb. *walked.*

SECT. IX.

A. M. 2560.
B. C. 1444.
HALES, 1582.

SECTION IX.—*The Tribes of Reuben, Gad, and Manasseh return Home.*(8)

JOSHUA xxii.

The two tribes and a half with a blessing are sent home. 10 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction.

[1] THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, [2] and said unto them, "Ye have kept [a]all that Moses the servant of the LORD commanded you, [b]and have obeyed my voice in all that I commanded you; [3] ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God. [4] And now the LORD your God hath given rest unto your brethren, as he promised them; therefore now return ye, and get you unto your tents, and unto the land of your possession, [c]which Moses the servant of the LORD gave you on the other side Jordan. [5] But [d]take

a Nu. 32. 20. De. 3. 18.
b Jos. 1. 16, 17.
c Nu. 32. 33. De. 29. 8. Jos. 13. 8.
d De. 6. 6, 17. & 11. 22.

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(8) We read (Josh. i. 16.) that the wives and children of the Reubenites were directed to remain on the other side of the river, in the settlements assigned to them by Moses; which had been conquered previously to the rest of the promised land. The men, however, who were fit for war, in compliance with an offer made to Moses, were directed by Joshua to assist their brethren in taking possession of Canaan. The war had now lasted seven years; the country was conquered, and the land at rest. It is but natural to conclude, that the Reubenites and their brethren would return to their homes when their presence was no longer indispensably necessary to their brethren. I have therefore placed this chapter immediately after the accounts of the conquest, and before the division of the provinces of Palestine among the remaining tribes.

diligent heed to do the commandment and the law which Moses the
e De. 10. 12. servant of the Lord charged you, [e]to love the Lord your God, and to
walk in all his ways, and to keep his commandments, and to cleave
unto him, and to serve him with all your heart and with all your soul."
f Ge. 47. 7. Ex. 39. 43. Jos. 14. 13. 2 Sa. 6. 18. Lu. 24 50. [6] So Joshua [f]blessed them, and sent them away; and they went unto
their tents.

[7] Now to the one half of the tribe of Manasseh Moses had given
g Jos. 17. 5. possession in Bashan; [g]but unto the other half thereof gave Joshua
among their brethren on this side Jordan westward. And when Joshua
sent them away also unto their tents, then he blessed them, [8] and he
spake unto them, saying, "Return with much riches unto your tents,
and with very much cattle, with silver, and with gold, and with brass,
h Nu. 31. 27. 1 Sa. 30. 14. and with iron, and with very much raiment; [h]divide the spoil of your
enemies with your brethren."

[9] And the children of Reuben and the children of Gad and the half
tribe of Manasseh returned, and departed from the children of Israel
i Nu. 32. 1, 26, 29. out of Shiloh, which is in the land of Canaan, to go unto [i]the country
of Gilead, to the land of their possession, whereof they were possessed,
according to the word of the Lord by the hand of Moses.

[10] And when they came unto the borders of Jordan, that are in the
land of Canaan, the children of Reuben and the children of Gad and
the half tribe of Manasseh built there an altar by Jordan, a great altar
to see to.

j De. 13. 12, &c. Ju. 20. 12. [11] And the children of Israel [j]heard say, "Behold, the children of
Reuben and the children of Gad and the half tribe of Manasseh have
built an altar over against the land of Canaan, in the borders of Jordan,
at the passage of the children of Israel!" [12] And when the children of
k Ju. 20. 1. Israel heard of it, [k]the whole congregation of the children of Israel
gathered themselves together at Shiloh, to go up to war against them.
l De. 13. 14. Ju. 20. 12. [13] And the children of Israel [l]sent unto the children of Reuben, and to
the children of Gad, and to the half tribe of Manasseh, into the land
m Ex. 6. 25. Nu. 25. 7. of Gilead, [m]Phinehas the son of Eleazar the priest, [14] and with him ten
* Heb. *house of the father.* princes, of each *chief house a prince throughout all the tribes of Israel;
n Nu. 1. 4. and [n]each one was a head of the house of their fathers among the
thousands of Israel.

[15] And they came unto the children of Reuben, and to the children
of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and
they spake with them, saying, [16] "Thus saith the whole congregation
of the Lord, What trespass is this that ye have committed against
the God of Israel, to turn away this day from following the Lord, in
o See Le. 17. 8, 9. De. 12. 13, 14. that ye have builded you an altar, [o]that ye might rebel this day against
p Nu. 25. 3, 4. De. 4. 3. the Lord? [17] Is the iniquity [p]of Peor too little for us, from which we
are not cleansed until this day, although there was a plague in the
congregation of the Lord, [18] but that ye must turn away this day from
following the Lord? and it will be, seeing ye rebel to-day against the
q Nu. 16. 22. Lord, that to-morrow [q]he will be wroth with the whole congregation
of Israel. [19] Notwithstanding, if the land of your possession be unclean,
r Jos. 18. 1. then pass ye over unto the land of the possession of the Lord, [r]wherein
the Lord's tabernacle dwelleth, and take possession among us; but
rebel not against the Lord, nor rebel against us, in building you an
s Jos. 7. 1, 5. altar besides the altar of the Lord our God. [20] Did [s]not Achan the son
of Zerah commit a trespass in the accursed thing, and wrath fell on all
the congregation of Israel? and that man perished not alone in his
iniquity!"

[21] Then the children of Reuben and the children of Gad and the
half tribe of Manasseh answered, and said unto the heads of the thousands
t De. 10. 17. of Israel, [22] "The Lord [t]God of gods, the Lord God of gods, he

[u] 1 Ki. 8. 39. Job 10. 7. & 23. 10. Ps. 44. 21. & 139. 1, 2. Je. 12. 3. 2 Co. 11. 11, 31.
[v] De. 18. 19. 1 Sa. 20. 16.
† Heb. *To-morrow.*
[w] Ge. 31. 48. Jos. 24. 27.
[x] De. 12. 5, 6, 11, 12, 17, 18, 26, 27.
[y] De. 12. 13, 14.

[u]knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day,) [23] that we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself [v]require it; [24] and if we have not rather done it for fear of this thing, saying, †In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel? [25] for the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD. So shall your children make our children cease from fearing the LORD. [26] Therefore we said, 'Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice; [27] but that it may be [w]a witness between us and you, and our generations after us, that we might [x]do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.' [28] Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. [29] God forbid that we should rebel against the LORD, and turn this day from following the LORD, [y]to build an altar for burnt offerings, for meat offerings, or for sacrifices, besides the altar of the LORD our God that is before his tabernacle."

‡ Heb. *it was good in their eyes.*
[z] Le. 26. 11, 12. 2 Ch. 15. 2.
* Heb. *then.*

[30] And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, ‡it pleased them. [31] And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, "This day we perceive that the LORD is [z]among us, because ye have not committed this trespass against the LORD; *now ye have delivered the children of Israel out of the hand of the LORD."

[a] 1 Ch. 29. 20. Ne. 8. 6. Da. 2. 19. Lu. 2. 28.
† That is, *a witness:* so Jos. 24. 27.

[32] And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. [33] And the thing pleased the children of Israel; and the children of Israel [a]blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.—[34] And the children of Reuben and the children of Gad called the altar †Ed: for, 'It shall be a witness between us that the LORD is God.'

SECT. I.

A. M. 2552, *to* 2560.
B. C. 1452, *to* 1444.
HALES, 1608 *to* 1582.
Canaan.

PART II.

GENERAL DIVISION OF THE COUNTRY.

SECTION I.—*Recapitulation of Conquests.*

JOSHUA xii. *and* xiii. 1–14.

The two kings whose countries Moses took and disposed of. 7 *The one and thirty kings on the other side Jordan which Joshua smote.* — Chap. xiii. 1 *The bounds of the land not yet conquered.* 8 *The inheritance of the two tribes and a half.* 14 *The Lord and his sacrifices are the inheritance of Levi.*

[a] Nu. 21. 24.
[b] De. 3. 8, 9.
[c] Nu. 21. 24. De. 2. 33, 36.

[1] NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, [a]from the river Arnon [b]unto Mount Hermon, and all the plain on the east. [2] Sihon [c]king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even

unto the river Jabbok, which is the border of the children of Ammon; [3] and [d]from the plain to the sea of Chinneroth on the east, and unto the Sea of the Plain, even the Salt Sea on the east, the way to Beth-jeshimoth; and from *the south, under †Ashdoth-pisgah.

[4] And [e]the coast of Og king of Bashan, which was of [f]the remnant of the giants, [g]that dwelt at Ashtaroth and at Edrei, [5] and reigned [h]in Mount Hermon, and [i]in Salcah, and in all Bashan, [j]unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon. [6] Them [k]did Moses the servant of the LORD and the children of Israel smite; and [l]Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

[7] And these are the kings of the country [m]which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the Mount Halak, that goeth up to [n]Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions; [8] in the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; [o]the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:—

[9] The king of Jericho, one; the king of Ai, which is beside Beth-el, one; [10] the king of Jerusalem, one; the king of Hebron, one; [11] the king of Jarmuth, one; the king of Lachish, one; [12] the king of Eglon, one; the king of Gezer, one; [13] the king of Debir, one; the king of Geder, one; [14] the king of Hormah, one; the king of Arad, one; [15] the king of Libnah, one; the king of Adullam, one; [16] the king of Makkedah, one; [p]the king of Beth-el, one; [17] the king of Tappuah, one; [q]the king of Hepher, one; [18] the king of Aphek, one; the king of ‡Lasharon, one; [19] the king of Madon, one; the king of Hazor, one; [20] the king of Shimron-meron, one; the king of Achshaph, one; [21] the king of Taanach, one; the king of Megiddo, one; [22] the king of Kedesh, one; the king of Jokneam of Carmel, one; [23] the king of Dor in the coast of Dor, one; the king of [r]the nations of Gilgal, one; [24] the king of Tirzah, one: all the kings thirty and one.

Jos. xiii. 1–14.

[1] Now Joshua [s]was old and stricken in years; and the LORD said unto him, "Thou art old and stricken in years, and there remaineth yet very much land *to be possessed. [2] This [t]is the land that yet remaineth: [u]all the borders of the Philistines, and all [v]Geshuri, [3] from [w]Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: [x]five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also [y]the Avites: [4] from the south, all the land of the Canaanites, and †Mearah that is beside the Sidonians, [z]unto Aphek, to the borders of [a]the Amorites: [5] and the land of the [b]Giblites, and all Lebanon, toward the sunrising, from Baal-gad under Mount Hermon unto the entering into Hamath. [6] All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them [c]will I drive out from before the children of Israel: [d]only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee. [7] Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh, [8] with whom the Reubenites and the Gadites have received their inheritance, [e]which Moses gave them, beyond Jordan eastward, even as Moses the servant of the LORD gave them; [9] (from Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, [f]and all the plain of Medeba unto Dibon; [10] and [g]all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of

[d] De. 3. 17.
* Or, *Teman.*
† Or, *the springs of Pisgah*, or, *the hill.* De. 3. 17.
[e] Nu. 21. 35.
[f] De. 3. 11.
[g] De. 1. 4.
[h] De. 3. 8.
[i] De. 3. 10.
[j] De. 3. 14.
[k] Nu. 21. 24, 33.
[l] Nu. 32. 29, 33.
[m] Jos. 11. 17.
[n] Ge. 14. 6. De. 2. 1, 4.
[o] Ex. 3. 8.
[p] Ju. 1. 22.
[q] 1 Ki. 4. 10.
‡ Or, *Sharon.* Is. 33. 9.
[r] Ge. 14. 1, 2. Is. 9. 1.
[s] See Jos. 14. 10. & 23. 1.
* Heb. *to possess it.* De. 31. 3.
[t] Ju. 3. 1.
[u] Joel 3. 4.
[v] 2 Sa. 3. 3. & 13. 37, 38.
[w] Je. 2. 18.
[x] Ju. 3. 3. 1 Sa. 6. 4, 16. Zep. 2. 5.
[y] De. 2. 23.
† Or, *the cave.*
[z] Jos. 19. 30.
[a] See Ju. 1. 34.
[b] 1 Ki. 5. 18. Ps. 83. 7. Ez. 27. 9.
[c] See Jos. 23. 13. Ju. 2. 21, 23.
[d] Jos. 14. 1, 2.
[e] Nu. 32. 33. De. 3. 12, 13. Jos. 22. 4.
[f] Nu. 21. 30.
[g] Nu. 21. 24, 25.

the children of Ammon ; [11] and Gilead, and the border of the Geshurites and Maachathites, and all Mount Hermon, and all Bashan unto Salcah ; [12] all the kingdom of Og in Bashan which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants ; for these did Moses smite, and cast them out ; [13] nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites, but the Geshurites and the Maachathites dwell among the Israelites until this day.) [14] Only unto the tribe of Levi he gave none inheritance ; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them."

SECT. II.
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A. M. 2560.
B. C. 1444.
Hales, 1582.
Canaan.

Section II.—*The Division of the Country among the Tribes.*(9)

Joshua xiv. 1–5. xiii. 15, *to the end*, xiv. 6, *to the end*, xv. 13–19, 1–12, 20, *to the end*, *and chap.* xvi. *to* xix.

The nine tribes and a half are to have their inheritance by lot. — Chap. xiii. 15 *The bounds of the inheritance of Reuben.* 24 *The bounds of the inheritance of Gad.* 29 *and of the half tribe of Manasseh.* — Chap. xiv. 6 *Caleb by privilege obtaineth Hebron.*— Chap. xv. 13 *Caleb's portion and conquest.* 16 *Othniel, for his valor, hath Achsah, Caleb's daughter, to wife.* 18 *She obtaineth a blessing of her father.* 1 *The borders of the lot of Judah.* 20 *The cities of Judah.* 63 *The Jebusites not conquered.* — Chap. xvi. 1 *The general borders of the sons of Joseph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.* — Chap. xvii. 1 *The lot of Manasseh.* 7 *His coast.* 12 *The Canaanites not driven out.* 14 *The children of Joseph obtain another lot.*— Chap. xviii. 1 *The tabernacle is set up at Shiloh.* 2 *The remainder of the land is described, and divided into seven parts.* 10 *Joshua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.* — Chap. xix. 1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Issachar,* 24 *of Asher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Israel give an inheritance to Joshua.*

Jos. xiv. 1–5.

[1] And these are the countries which the children of Israel inherited in the land of Canaan, [a]which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. [2] By [b]lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe. [3] For Moses had given the inheritance of two tribes and a half tribe on the other side Jordan ; but unto the Levites he gave none inheritance among them. [4] For [c]the children of Joseph were two tribes, Manasseh and Ephraim ; therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance. [5] As [d]the Lord commanded Moses, so the children of Israel did, and they divided the land.

a Nu. 34. 17, 18.
b Nu. 26. 55. & 33. 54. & 34. 13.
c Ge. 48. 5. 1 Ch. 5. 1, 2.
d Nu. 35. 2. Jos. 21. 2.

Jos. xiii. 15, *to end.*

[15] And Moses gave unto the tribe of the children of Reuben inheritance according to their families. [16] And their coast was from Aroer, that is on the bank of the river Arnon, [e]and the city that is in the midst of the river, [f]and all the plain by Medeba ; [17] Heshbon, and all her cities that are in the plain ; Dibon, and *Bamoth-baal, and Beth-baal-meon, [18] and [g]Jahaza, and Kedemoth, and Mephaath, [19] and [h]Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley, [20] and Beth-peor, and †Ashdoth-pisgah, and Beth-jeshimoth, [21] and [i]all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote [j]with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country. [22] Balaam [k]also the son of Beor, the ‡soothsayer, did the children of Israel slay with the sword among them that were slain by them. [23] And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

e Nu. 21. 28.
f Nu. 21. 30.
* Or, *the high places of Baal, and house of Baal-meon* : see Nu. 32. 38.
g Nu. 21. 23.
h Nu. 32. 37, 38.
† Or, *springs of Pisgah*, or, *the hill.* De. 3. 10.
i De. 3. 10.
j Nu. 31. 8.
k Nu. 22. 5. & 31. 8.
‡ Or, *diviner.*

[24] And Moses gave inheritance unto the tribe of Gad, even unto

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(9) An instructive lesson was taught to each of the tribes, on their taking possession of their respective allotted settlements. They were well acquainted with the prophecies of their ancestor Jacob. On his death bed he had predicted the nature of the territory they should severally possess, at the future appointed time of obtaining the promised land. If the descriptive allusions of this patriarch, contained in the forty-ninth chapter of Genesis, be compared with the nature of the settlements of the various tribes, they will be found to correspond beautifully throughout. So true was the declaration of Moses, that the word was nigh them ; the evidences of their religion were continually before them, appealing to their hearts, and demonstrating, every day, the faithfulness and truth of God.

the children of Gad according to their families. [25] And [l]their coast was Jazer, and all the cities of Gilead, [m]and half the land of the children of Ammon, unto Aroer that is before [n]Rabbah; [26] and from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir; [27] and in the valley, Beth-aram, and Beth-nimrah, [o]and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the Sea of Chinneroth on the other side Jordan eastward. [28] This is the inheritance of the children of Gad after their families, the cities, and their villages.

[29] And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families. [30] And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and [p]all the towns of Jair, which are in Bashan, threescore cities. [31] And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the [q]children of Machir by their families.

[32] These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.—[33] But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, [r]as he said unto them

Jos. xiv. 6, *to end.*

[6] Then the children of Judah came unto Joshua in Gilgal. And Caleb the son of Jephunneh the [s]Kenezite said unto him, "Thou knowest [t]the thing that the Lord said unto Moses the man of God concerning me and thee in [u]Kadesh-barnea. [7] Forty years old was I when Moses the servant of the Lord [v]sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in my heart. [8] Nevertheless [w]my brethren that went up with me made the heart of the people melt; but I wholly [x]followed the Lord my God. [9] And Moses sware on that day, saying, 'Surely the land [y]whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.' [10] And now, behold! the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel *wandered in the wilderness; and now, lo, I am this day fourscore and five years old. [11] As [z]yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, [a]both to go out, and to come in. [12] Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how [b]the Anakims were there, and that the cities were great and fenced: [c]if so be the Lord will be with me, then [d]I shall be able to drive them out, as the Lord said."

[13] And Joshua blessed him, [e]and gave unto Caleb the son of Jephunneh Hebron for an inheritance. [14] Hebron [f]therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel. [15] And [g]the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

Jos. xv. 13–19, *and* 1–12, *and* 20, *to the end.*

[13] And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even †the city of Arba the father of Anak, which city is Hebron. [14] And Caleb drove thence [h]the three sons of Anak, [i]Sheshai, and Ahiman, and Talmai, the children of Anak. [15] And [j]he went up thence to the inhabitants of Debir; and the name of Debir before was Kirjath-sepher. [16] And Caleb said, "He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah

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[l] Nu. 32. 35.

[m] Compare Nu. 21. 26, 28, 29, with De. 2. 19. & Ju. 11. 13, 15, &c.

[n] 2 Sa. 11. 1.

[o] Ge. 33. 17. 1 Ki. 7. 46.

[p] Nu. 32. 41. 1 Ch. 2. 23.

[q] Nu. 32. 39, 40.

[r] Nu. 18. 20. De. 10. 9. & 18. 1, 2.

[s] Nu. 32. 12.

[t] Nu. 14. 24, 30. De. 1. 36, 38.

[u] Nu. 13. 26.

[v] Nu. 13. 6. & 14. 6.

[w] Nu. 13. 31, 32. De. 1. 28.

[x] Nu. 14. 24. De. 1. 36.

[y] See Nu. 13. 22.

* Heb. *walked.*

[z] See De. 34. 7.

[a] De. 31. 2.

[b] Nu. 13. 28, 33.

[c] Ps. 18. 32, 34. & 60. 12. Ro. 8. 31.

[d] Ju. 1. 20.

[e] See Jos. 21. 11, 12. 1 Ch. 6. 55, 56.

[f] Jos. 21. 12. 1 Mac. 2. 56.

[g] Ge. 23. 2.

† Or, *Kirjath-arba.*

[h] Ju. 1. 10, 20.

[i] Nu. 13. 22.

[j] Ju. 1. 11–14.

my daughter to wife." [17] And Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter to wife. [18] And it came to pass, as she came unto him, that she moved him to ask of her father a field: and [k]she lighted off her ass; and Caleb said unto her, "What wouldest thou?" [19] Who answered, "Give me [l]a blessing; for thou hast given me a south land; give me also springs of water." And he gave her the upper springs, and the nether springs.

[1] This then was the lot of the tribe of the children of Judah by their families; [m]even to the border of Edom the [n]wilderness of Zin southward was the uttermost part of the south coast.

[2] And their south border was from the shore of the Salt Sea, from the ‡bay that looketh southward. [3] And it went out to the south side to *Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa. [4] From thence it passed [o]toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

[5] And the east border was the Salt Sea, even unto the end of Jordan.

And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan. [6] And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben. [7] And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river; and the border passed toward the waters of En-shemesh, and the goings out thereof were at [p]En-rogel. [8] And the border went up [q]by the valley of the son of Hinnom unto the south side of the [r]Jebusite, (the same is Jerusalem); and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward. [9] And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of Mount Ephron; and the border was drawn [s]to Baalah, which is [t]Kirjath-jearim. [10] And the border compassed from Baalah westward unto Mount Seir, and passed along unto the side of Mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to [u]Timnah. [11] And the border went out unto the side of [v]Ekron northward; and the border was drawn to Shicron, and passed along to Mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

[12] And the west border was to [w]the Great Sea, and the coast thereof. This is the coast of the children of Judah round about according to their families. [20] This is the inheritance of the tribe of the children of Judah according to their families:—[21] and the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, [22] and Kinah, and Dimonah, and Adadah, [23] and Kedesh, and Hazor, and Ithnan, [24] Ziph, and Telem, and Bealoth, [25] and Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor, [26] Amam, and Shema, and Moladah, [27] and Hazar-gaddah, and Heshmon, and Beth-palet, [28] and Hazar-shual, and Beer-sheba, and Bizjothjah, [29] Baalah, and Iim, and Azem, [30] and Eltolad, and Chesil, and Hormah, [31] and [x]Ziklag, and Madmannah, and Sansannah, [32] and Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages.

[33] And in the valley, [y]Eshtaol, and Zoreah, and Ashnah, [34] and Zanoah, and En-gannim, Tappuah, and Enam, [35] Jarmuth, and Adullam, Socoh, and Azekah, [36] and Sharaim, and Adithaim, and Gederah, †and

[k] See Ge. 24. 64. 1 Sa. 25. 23.
[l] Ge. 33. 11.
[m] Nu. 34. 3.
[n] Nu. 33. 36.
‡ Heb. *tongue.*
* Or, *the going up to Acrabbim.* Nu. 34. 4.
[o] Nu. 34. 5.
[p] 2 Sa. 17. 17. 1 Ki. 1. 9.
[q] Jos. 18. 16. 2 Ki. 23. 10. Je. 19. 2, 6.
[r] Jos. 18. 28. Ju. 1. 21. & 19. 10.
[s] 1 Ch. 13. 6.
[t] Ju. 18. 12.
[u] Ge. 38. 13.
[v] Jos. 19. 43.
[w] Nu. 34. 6, 7.
[x] 1 Sa. 27. 6.
[y] Nu. 13. 23.
† Or, *or.*

Gederothaim; fourteen cities with their villages: [37] Zenan, and Hadashah, and Migdal-gad, [38] and Dilean, and Mizpeh, [z]and Joktheel, [39] Lachish, and Bozkath, and Eglon, [40] and Cabbon, and Lahmam, and Kithlish, [41] and Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages: [42] Libnah, and Ether, and Ashan, [43] and Jiphtah, and Ashnah, and Nezib, [44] and Keilah, and Achzib, and Mareshah; nine cities with their villages: [45] Ekron, with her towns and her villages: [46] from Ekron even unto the sea, all that lay ‡near Ashdod with their villages: [47] Ashdod, with her towns and her villages, Gaza, with her towns and her villages, unto the river of Egypt, and [a]the Great Sea, and the border thereof.

z 2 Ki. 14. 7.
‡ Heb. *by the place of.*
a Nu. 34. 6.

[48] And in the mountains, Shamir, and Jattir, and Socoh, [49] and Dannah, and Kirjath-sannah, which is Debir, [50] and Anab, and Eshtemoh, and Anim, [51] and Goshen, and Holon, and Giloh; eleven cities with their villages: [52] Arab, and Dumah, and Eshean, [53] and *Janum, and Beth-tappuah, and Aphekah, [54] and Humtah, and Kirjath-arba, which is Hebron, and Zior; nine cities with their villages: [55] Maon, Carmel, and Ziph, and Juttah, [56] and Jezreel, and Jokdeam, and Zanoah, [57] Cain, Gibeah, and Timnah; ten cities with their villages: [58] Halhul, Beth-zur, and Gedor, [59] and Maarath, and Beth-anoth, and Eltekon; six cities with their villages: [60] Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages.

* Or, *Janus.*

[61] In the wilderness, Beth-arabah, Middin, and Secacah, [62] and Nibshan, and the City of Salt, and En-gedi; six cities with their villages.

[63] As for the Jebusites the inhabitants of Jerusalem, [b]the children of Judah could not drive them out; [c]but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

b See Ju. 1. 8, 21. 2 Sa. 5. 6.
c Ju. 1. 21.

Jos. xvi.

[1] And the lot of the children of Joseph †fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout Mount Beth-el, [2] and goeth out from Beth-el to [d]Luz, and passeth along unto the borders of Archi to Ataroth, [3] and goeth down westward to the coast of Japhleti, [e]unto the coast of Beth-horon the nether, and to [f]Gezer: and the goings out thereof are at the sea. [4] So the children of Joseph, Manasseh and Ephraim, took their inheritance.

† Heb. *went forth.*
d Ju. 1. 26.
e 2 Ch. 8. 5.
f 1 Ch. 7. 28. 1 Ki. 9. 15.

[5] And the border of the children of Ephraim according to their families was thus: even the border of their inheritance on the east side was Ataroth-adar, [g]unto Beth-horon the upper; [6] and the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah; [7] and it went down from Janohah to Ataroth, [h]and to Naarath, and came to Jericho, and went out at Jordan. [8] The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families. [9] And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages. [10] And [i]they drave not out the Canaanites that dwelt in Gezer; but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

g 2 Ch. 8. 5.
h 1 Ch. 7. 28.
i Ju. 1. 29. See 1 Ki. 9. 16.

Jos. xvii.

[1] There was also a lot for the tribe of Manasseh, for he was the [j]firstborn of Joseph, (to wit, for [k]Machir the firstborn of Manasseh, the father of Gilead); because he was a man of war, therefore he had [l]Gilead and Bashan. [2] There was also a lot for [m]the rest of the children of Manasseh by their families; [n]for the children of ‡Abiezer, and for the children of Helek, [o]and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families.

j Ge. 41. 51. & 46. 20. & 48. 18.
k Ge. 50. 23. Nu. 26. 29. & 32. 39, 40. 1 Ch. 7. 14.
l De. 3. 15.
m Nu. 26. 29–32.
n 1 Ch. 7. 18.
‡ Nu. 26. 30, *Jezer.*
o Nu. 26. 31–33. & 27. 1. & 36. 2.

[3] But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. [4] And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, "The [p]LORD commanded Moses to give us an inheritance among our brethren." Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father. [5] And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which were on the other side Jordan; [6] because the daughters of Manasseh had an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead.

p Nu. 27. 6, 7.

[7] And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah. [8] Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim; [9] and the coast descended unto the [*]river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh. The coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea: [10] southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. [11] And [q]Manasseh had in Issachar and in Asher [r]Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries. [12] Yet [s]the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. [13] Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

* Or, *brook of reeds.*
q 1 Ch. 7. 29.
r 1 Sa. 31. 10. 1 Ki. 4. 12.
s Ju. 1. 27, 28.

[14] And the children of Joseph spake unto Joshua, saying, "Why hast thou given me but [t]one lot and one portion to inherit, seeing I am [u]a great people, forasmuch as the LORD hath blessed me hitherto?" [15] And Joshua answered them, "If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the [†]giants, if Mount Ephraim be too narrow for thee." [16] And the children of Joseph said, "The hill is not enough for us; and all the Canaanites that dwell in the land of the valley have [v]chariots of iron, both they who are of Beth-shean and her towns, and they who are [w]of the valley of Jezreel." [17] And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, "Thou art a great people, and hast great power. Thou shalt not have one lot only; [18] but the mountain shall be thine; for it is a wood, and thou shalt cut it down. And the outgoings of it shall be thine; for thou shalt drive out the Canaanites, [x]though they have iron chariots, and though they be strong."

t Ge. 48. 22.
u Ge. 48. 19. Nu. 26. 34, 37.
† Or, *Rephaims.* Ge. 14. 5. & 15. 20.
v Ju. 1. 19. & 4. 3.
w 1 Ki. 4. 12.
x De. 20. 1.

Jos. xviii.

[1] And the whole congregation of the children of Israel assembled together [y]at Shiloh, and [z]set up the tabernacle of the congregation there. And the land was subdued before them.

y Jos. 21. 2. & 22. 9. Je. 7. 12.
z Ju. 18. 31. 1 Sa. 1. 3, 24. & 4. 3, 4.

[2] And there remained among the children of Israel seven tribes, which had not yet received their inheritance. [3] And Joshua said unto the children of Israel, "How [a]long are ye slack to go to possess the land, which the LORD God of your fathers hath given you? [4] Give out from among you three men for each tribe; and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me. [5] And they

a Ju. 18. 9.

shall divide it into seven parts; Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coast on the north. [6] Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God. [7] But the Levites have no part among you, for the priesthood of the Lord is their inheritance; and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them."

[8] And the men arose, and went away; and Joshua charged them that went to describe the land, saying, "Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh." [9] And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh. [10] And Joshua cast lots for them in Shiloh before the Lord; and there Joshua divided the land unto the children of Israel according to their divisions.

[11] And the lot of the tribe of the children of Benjamin came up according to their families; and the coast of their lot came forth between the children of Judah and the children of Joseph.—[12] And [b]their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven. [13] And the border went over from thence toward Luz, to the side of Luz, [c]which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that lieth on the south side of the nether Beth-horon. [14] And the border was drawn thence, and compassed the corner of the sea southward from the hill that lieth before Beth-horon southward; and the goings out thereof were at [d]Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.—[15] And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah. [16] And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel, [17] and was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben, [18] and passed along toward the side over against ‡Arabah northward, and went down unto Arabah. [19] And the border passed along to the side of Beth-hoglah northward; and the outgoings of the border were at the north *bay of the Salt Sea at the south end of Jordan: this was the south coast.—[20] And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.—[21] Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz. [22] And Beth-arabah, and Zemaraim, and Beth-el, [23] and Avim, and Parah, and Ophrah, [24] and Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages: [25] Gibeon, and Ramah, and Beeroth, [26] and Mizpeh, and Chephirah, and Mozah, [27] and Rekem, and Irpeel, and Taralah, [28] and Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

[b] See Jos. 16. 1.

[c] Ge. 28. 19. Ju. 1. 23.

[d] See Jos. 15. 9.

‡ Or, *the plain.* Jos. 15. 6.

* Heb. *tongue.*

Jos. xix.

[1] And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families; and their inheritance was within the inheritance of the children of

Judah. [2] And [e]they had in their inheritance Beer-sheba, and Sheba, and Moladah, [3]and Hazar-shual, and Balah, and Azem, [4]and Eltolad, and Bethul, and Hormah, [5]and Ziklag, and Beth-marcaboth, and Hazar-susah, [6]and Beth-lebaoth, and Sharuhen; thirteen cities and their villages: [7]Ain, Remmon, and Ether, and Ashan; four cities and their villages: [8]and all the villages that were round about these cities to Baalath-beer, Ramath of the south.—This is the inheritance of the tribe of the children of Simeon according to their families. [9]Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them; therefore the children of Simeon had their inheritance within the inheritance of them.

[10]And the third lot came up for the children of Zebulun according to their families. And the border of their inheritance was unto Sarid: [11]and [f]their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam; [12]and turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia, [13]and from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-†methoar, to Neah; [14]and the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el: [15]and Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem; twelve cities with their villages.—[16]This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

[17]And the fourth lot came out to Issachar, for the children of Issachar according to their families. [18]And their border was toward Jezreel, and Chesulloth, and Shunem, [19]and Hapharaim, and Shihon, and Anaharath, [20]and Rabbith, and Kishion, and Abez, [21]and Remeth, and En-gannim, and En-haddah, and Beth-pazzez; [22]and the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan; sixteen cities with their villages. —[23]This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

[24]And the fifth lot came out for the tribe of the children of Asher according to their families. [25]And their border was Helkath, and Hali, and Beten, and Achshaph, [26]and Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath; [27]and turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand, [28]and Hebron, and Rehob, and Hammon, and Kanah, [g]even unto great Zidon; [29]and then the coast turneth to Ramah, and to the strong city ‡Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to [h]Achzib: [30]Ummah also, and Aphek, and Rehob; twenty and two cities with their villages.—[31]This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

[32]The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families. [33]And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: [34]and then [i]the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising. [35]And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinneroth, [36]and Adamah, and Ramah, and

[e] 1 Ch. 4. 28.

[f] Ge. 49. 13.

† Or, *which is drawn.*

[g] Ju. 1. 31.

‡ Heb. *Tzor.* 2 Sa. 5. 11.

[h] Ge. 38. 5. Ju. 1. 31. Mic. 1. 14.

[i] De. 33. 23.

Hazor, [37] and Kedesh, and Edrei, and En-hazor, [38] and Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.—[39] This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

[40] And the seventh lot came out for the tribe of the children of Dan according to their families. [41] And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh, [42] and [j]Shaalabbin, and Ajalon, and Jethlah, [43] and Elon, and Thimnathah, and Ekron, [44] and Eltekeh, and Gibbethon, and Baalath, [45] and Jehud, and Bene-berak, Gath-rimmon, [46] and Me-jarkon, and Rakkon, with the border *before †Japho. [47] And [k]the coast of the children of Dan went out too little for them; therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.—[48] This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

j Ju. 1. 35.
* Or, *over against.*
† Or, *Joppa.* Acts 9. 36.
k See Ju. xviii.

[49] When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them; [50] according to the word of the LORD they gave him the city which he asked, even [l]Timnath-[m]serah in Mount Ephraim; and he built the city, and dwelt therein. [51] These [n]are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

l Jos. 24. 30.
m 1 Ch. 7. 24.
n Nu. 34. 17.

SECT. III.
A. M. 2560.
B. C. 1444.
HALES, 1582.

SECTION III.—*The Appointment of Cities of Refuge and Levitical Cities.*

JOSHUA XX. *and* XXI. 1–42.

God commandeth, 7 and the children of Israel appoint the six cities of refuge. — Chap. xxi. 1 *Eight and forty cities given by lot, out of the other tribes, unto the Levites.*

[1] THE LORD also spake unto Joshua, saying, [2] "Speak to the children of Israel, saying, [a]Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses; [3] that the slayer that killeth any person unawares and unwittingly may flee thither; and they shall be your refuge from the avenger of blood. [4] And when he that doth flee unto one of those cities shall stand at the entering of [b]the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. [5] And [c]if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. [6] And he shall dwell in that city, [d]until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days; then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled."

a Ex. 21. 13. Nu. 35. 6, 11, 14. De. 19. 2, 9.
b Ru. 4. 1, 2.
c Nu. 35. 12.
d Nu. 35. 12, 25.

[7] And they *appointed [e]Kedesh in Galilee in Mount Naphtali, and [f]Shechem in Mount Ephraim, and [g]Kirjath-arba, which is Hebron, in [h]the mountain of Judah. [8] And on the other side Jordan by Jericho eastward, they assigned [i]Bezer in the wilderness upon the plain out of the tribe of Reuben, and [j]Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.—[9] These [k]were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

* Heb. *sanctified.*
e 1 Ch. 6. 76.
f 2 Ch. 10. 1.
g Jos. 14. 15.
h Luke 1. 39.
i De. 4. 43. 1 Ch. 6. 78.
j 1 Ki. 22. 3.
k Nu. 35. 15.

[1] Then came near the heads of the fathers of the Levites unto [l]Eleazar the priest, and unto Joshua the son of Nun,

Jos. xxi. 1–42.
l Jos. 14. 1.

and unto the heads of the fathers of the tribes of the children of Israel: [2] and they spake unto them at [m]Shiloh in the land of Canaan, saying, "The [n]LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle. [3] And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

[4] And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, [o]had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities. [5] And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.—[6] And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.—[7] The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.—[8] And the children of Israel gave by lot unto the Levites these cities with their suburbs, [p]as the LORD commanded by the hand of Moses.

[9] And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here †mentioned by name, [10] which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot. [11] And [q]they gave them ‡the city of Arba the father of [r]Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it. [12] But [s]the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

[13] Thus they gave to the children of Aaron the priest, [t]Hebron with her suburbs, to be a city of refuge for the slayer; [u]and Libnah with her suburbs, [14] and [v]Jattir with her suburbs, [w]and Eshtemoa with her suburbs, [15] and [x]Holon with her suburbs, [y]and Debir with her suburbs, [16] and [z]Ain with her suburbs, [a]and Juttah with her suburbs, and [b]Beth-shemesh with her suburbs; nine cities out of those two tribes. [17] And out of the tribe of Benjamin, [c]Gibeon with her suburbs, [d]Geba with her suburbs, [18] Anathoth with her suburbs, and [e]Almon with her suburbs; four cities. [19] All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

[20] And [f]the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim. [21] For they gave them Shechem with her suburbs in Mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs, [22] and Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities. [23] And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs; [24] Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities. [25] And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.—[26] All the cities were ten with their suburbs for the families of the children of Kohath that remained.

[27] And [g]unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh, they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities. [28] And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, [29] Jarmuth with her suburbs, En-gannim with her suburbs; four cities. [30] And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

m Jos. 18. 1.
n Nu. 35. 2.
o See Jos. 24. 33.
p Nu. 35. 2.
† Heb. *called*.
q 1 Ch. 6. 55.
‡ Or, *Kirjath-arba*, Ge. 23. 2.
r Jos. 15. 13, 14.
s Jos. 14. 14. 1 Ch. 6. 56, &c.
t Jos. 15. 54.
u Jos. 15. 42.
v Jos. 15. 48.
w Jos. 15. 50.
x 1 Ch. 6. 58, *Hilen*, Jos. 15. 51.
y Jos. 15. 49.
z 1 Ch. 6. 59, *Ashan*, Jos. 15. 42.
a Jos. 15. 55.
b Jos. 15. 10.
c Jos. 18. 25.
d Jos. 18. 24, *Gaba*.
e 1 Ch. 6. 60, *Alemeth*.
f 1 Ch. 6. 66.
g 1 Ch. 6. 71.

[31] Helkath with her suburbs, and Rehob with her suburbs; four cities. [32] And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.—[33] All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

[h] See 1 Ch. 6. 77.

[34] And [h]unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, [35] Dimnah with her suburbs, Nahalal with her suburbs; four cities. [36] And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, [37] Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. [38] And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs, [39] Heshbon with her suburbs, Jazer with her suburbs; four cities in all. [40] So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

[i] Nu. 35. 7.

[41] All [i]the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs. [42] These cities were every one with their suburbs round about them: thus were all these cities.

PART III.

A. M. 2561.
B. C. 1443.
Hales, 1582.

PART III.

LAST EXHORTATIONS AND DEATH OF JOSHUA.

Joshua xxi. 43, *to the end, chap.* xxiii., *and* xxiv.

God gave the land, and rest unto the Israelites, according to his promise. — Chap. xxiii. 1 *Joshua's exhortation before his death,* 3 *by former benefits,* 5 *by promises,* 11 *and by threatenings.* — Chap. xxiv. 1 *He assembleth the tribes at Shechem.* 2 *A brief history of God's benefits from Terah.* 14 *He reneweth the covenant between them and God.* 26 *A stone the witness of the covenant.* 29 *Joshua's age, death, and burial.* 32 *Joseph's bones are buried.* 33 *Eleazar dieth.*

[a] See Ge. 12. 7.
[b] Jos. 11. 23. & 22. 4.
[c] De. 7. 24.

[43] AND the Lord gave unto Israel [a]all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. [44] And [b]the Lord gave them rest round about, according to all that he sware unto their fathers: [c]and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. [45] There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

Jos. xxiii.

[d] Jos. 13. 1.
* Heb. *come into days.*
[e] De. 31. 28. 1 Ch. 28. 1.
[f] Ex. 14. 14.
[g] Jos. 13. 2.
† Heb. *at the sunset.*
[h] Ex. 23. 30. De. 11. 23.
[i] Nu. 33. 53.

[1] And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua [d]waxed old and *stricken in age. [2] And Joshua [e]called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, "I am old and stricken in age; [3] and ye have seen all that the Lord your God hath done unto all these nations because of you; for [f]the Lord your God is he that hath fought for you. [4] Behold, [g]I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea †westward. [5] And the Lord your God, [h]he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, [i]as the Lord your God hath promised unto you.

[j] De. 5. 32. & 28. 14.
[k] Ex. 23. 33. De. 7. 2, 3. Pr. 4. 14. Eph. 5. 11.
[l] Ex. 23. 13. Ps. 16. 4. Je. 5. 7. Zep. 1. 5. See Nu. 32. 38.
‡ Or, *for if ye will cleave, &c.* De. 10. 20.

[6] "Be ye therefore very courageous to keep and to do all that is written in the Book of the Law of Moses, [j]that ye turn not aside therefrom to the right hand or to the left; [7] that ye [k]come not among these nations, these that remain among you; neither [l]make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: [8] ‡but cleave unto the Lord your God,

as ye have done unto this day. [9] *For the LORD hath driven out from before you great nations and strong; but *as for* you, no man hath been able to stand before you unto this day. [10] One [m]man of you shall chase a thousand; for the LORD your God, he it is that fighteth for you, [n]as he hath promised you. [11] Take good heed therefore unto †yourselves, that ye love the LORD your God. [12] Else if ye do in any wise [o]go back, and cleave unto the remnant of these nations, even these that remain among you, and [p]shall make marriages with them, and go in unto them, and they to you; [13] know for a certainty that [q]the LORD your God will no more drive out any of these nations from before you; [r]but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

[14] "And, behold, this day [s]I am going the way of all the earth: and ye know in all your hearts and in all your souls, that [t]not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. [15] Therefore [u]it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you [v]all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. [16] When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you."

Jos. xxiv.

[1] And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they [w]presented themselves before God.

[2] And Joshua said unto all the people, "Thus saith the LORD God of Israel, [x]Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and [y]they served other gods. [3] And [z]I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and [a]gave him Isaac. [4] And I gave unto Isaac [b]Jacob and Esau: and I gave unto [c]Esau, Mount Seir, to possess it; [d]but Jacob and his children went down into Egypt. [5] I [e]sent Moses also and Aaron, and [f]I plagued Egypt, according to that which I did among them; and afterward I brought you out. [6] And I brought your fathers out of Egypt, and [g]ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea. [7] And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and [h]your eyes have seen what I have done in Egypt, and ye dwelt in the wilderness [i]a long season. [8] And I brought you into the land of the Amorites, which dwelt on the other side Jordan, [j]and they fought with you; and I gave them into your hand, that ye might possess their land, and I destroyed them from before you. [9] Then [k]Balak the son of Zippor, king of Moab, arose and warred against Israel, and [l]sent and called Balaam the son of Beor to curse you. [10] But [m]I would not hearken unto Balaam, [n]therefore he blessed you still; so I delivered you out of his hand. [11] And [o]ye went over Jordan, and came unto Jericho; and [p]the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. [12] And [q]I sent the hornet before you, which drave them out from

* Or, *Then the LORD will drive.* De. 11. 23.
[m] Le. 26. 8. De. 32. 30. See Ju. 3. 31. & 15. 15. 2 Sa. 23. 8.
[n] Ex. 14. 14. & 23. 27. De. 3. 22.
† Heb. *your souls.*
[o] He. 10. 38, 39. 2 Pet. 2. 20, 21.
[p] De. 7. 3.
[q] Ju. 2. 3.
[r] Ex. 23. 33. Nu. 33. 55. De. 7. 16. 1 Ki. 11. 4.
[s] 1 Ki. 2. 2. See He. 9. 27.
[t] Luke 21. 33.
[u] De. 28. 63.
[v] Le. 26. 16. De. 28. 15, 16, &c.
[w] 1 Sa. 10. 19.
[x] Ge. 11. 26, 31.
[y] Ge. 31. 53.
[z] Ge. 12. 1. Acts 7. 2, 3.
[a] Ge. 21. 2, 3. Ps. 127. 3.
[b] Ge. 25. 24–26.
[c] See Ge. 36. 8. De. 2. 5.
[d] Ge. 46. 1, 6. Acts 7. 15.
[e] Ex. 3. 10.
[f] Ex. vii. *to* xii.
[g] Ex. 14. 2, &c.
[h] De. 4. 34. & 29. 2.
[i] Jos. 5. 6.
[j] Nu. 21. 21, 33. De. 2. 32. & 3. 1.
[k] See Ju. 11. 25.
[l] Nu. 22. 5. De. 23. 4.
[m] De. 23. 5.
[n] Nu. 23. 11, 20. & 24. 10.
[o] Jos. 3. 14, 17. & 4. 10–12.
[p] Jos. 6. 1. & 10. 1. & 11. 1.
[q] Ex. 23. 28. De. 7. 20.

before you, even the two kings of the Amorites; but [r]not with thy sword, nor with thy bow. [13] And I have given you a land for which ye did not labor, and [s]cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

[14] "Now [t]therefore fear the LORD, and serve him in [u]sincerity and in truth; and [v]put away the gods which your fathers served on the other side of the flood, and [w]in Egypt, and serve ye the LORD. [15] And if it seem evil unto you to serve the LORD, [x]choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or [y]the gods of the Amorites, in whose land ye dwell: [z]but as for me and my house, we will serve the LORD."

[16] And the people answered and said, "God forbid that we should forsake the LORD, to serve other gods; [17] for the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed. [18] And the LORD drave out from before us all the people, even the Amorites which dwelt in the land; therefore will we also serve the LORD, for he is our God." [19] And Joshua said unto the people, "Ye [a]cannot serve the LORD; for he is [b]a holy God, he is [c]a jealous God, [d]he will not forgive your transgressions nor your sins. [20] If [e]ye forsake the LORD, and serve strange gods, [f]then he will turn and do you hurt, and consume you, after that he hath done you good." [21] And the people said unto Joshua, "Nay; but we will serve the LORD." [22] And Joshua said unto the people, "Ye are witnesses against yourselves, that [g]ye have chosen you the LORD, to serve him." And they said, "We are witnesses." [23] "Now therefore [h]put away," said he, "the strange gods which are among you, and incline your heart unto the LORD God of Israel." [24] And the people said unto Joshua, "The LORD our God will we serve, and his voice will we obey." [25] So Joshua [i]made a covenant with the people that day, and set them a statute and an ordinance in Shechem.(10)

[26] And Joshua [j]wrote these words in the Book of the Law of God, and took [k]a great stone, and [l]set it up there [m]under an oak, that was by the sanctuary of the LORD. [27] And Joshua said unto all the people, "Behold, this stone shall be [n]a witness unto us; [o]for it hath heard all the words of the LORD which he spake unto us, it shall be therefore a witness unto you, lest ye deny your God." [28] So [p]Joshua let the people depart, every man unto his inheritance.

[29] And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. [30] And they buried him in the border of his inheritance in [q]Timnath-serah, which is in Mount Ephraim, on the north side of the hill of Gaash. [31] And [r]Israel served the LORD all the days of Joshua, and all the days of the elders that ‡overlived Joshua, and which had [s]known all the works of the LORD, that he had done for Israel.

[32] And [t]the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground [u]which Jacob bought of the sons of Hamor the father of Shechem for an hundred *pieces of silver; and it became the inheritance of the children of Joseph.

[33] And Eleazar the son of Aaron died; and they buried him in a hill that pertained to [v]Phinehas his son, which was given him in Mount Ephraim.

r Ps. 44. 3, 6.
s De. 6. 10, 11.
t De. 10. 12. 1 Sa. 12. 24.
u Ge. 17. 1. & 20. 5. De. 18. 13. Ps. 119. 1. 2 Co. 1. 12. Eph. 6. 24.
v Le. 17. 7. Ez. 20. 18.
w Ez. 20. 7, 8. & 23. 3.
x See Ru. 1. 15. 1 Ki. 18. 21. Ez. 20. 39. John 6. 67.
y Ex. 23. 24, 32, 33. & 34. 15. De. 13. 7. & 29. 18. Ju. 6. 10.
z Ge. 18. 19.
a Mat. 6. 24.
b Le. 19. 2. 1 Sa. 6. 20. Ps. 99. 5, 9. Is. 5. 16.
c Ex. 20. 5.
d Ex. 23. 21.
e 1 Ch. 28. 9. 2 Ch. 15. 2. Ezra 8. 22. Is. 1. 28. & 65. 11, 12. Je. 17. 13.
f Is. 63. 10. Acts 7. 42.
g Ps. 119. 173.
h Ge. 35. 2. Ju. 10. 16.
i See Ex. 15. 25. 2 Ki. 11. 17.
j De. 31. 24.
k See Ju. 9. 6.
l See Ge. 28. 18.
m Ge. 35. 4.
n See Ge. 31. 44, 48, 52. De. 31. 19, 21, 26.
o De. 32. 1.
p Ju. 2. 6, &c.
q Jos. 19. 50. Ju. 2. 9.
r Ju. 2. 7.
‡ Heb. *prolonged their days after Joshua.*
s See De. 11. 2. & 31. 13.
t See Ge. 50. 25.
u Ge. 33. 19.
* Or, *lambs.*
v Ex. 6. 25. Ju. 20. 28.

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(10) This sanctuary at Shechem, in the opinion of the learned Jos. Mede, was a *proseucha*, or place for prayer; which differed from the synagogue, in not being covered in. The synagogues were places of worship, and likewise for the hearing of the Law. The synagogue had its minister and congregation; the *proseucha* was merely a piece of ground enclosed, and considered sacred for the use of any stranger or inhabitant who might wish to pray.—Mede's *Works*, Discourse xviii. p. 66, &c.

PART IV.

EVENTS AFTER THE DEATH OF JOSHUA.

SECT. I.

A. M. 2579.
B. C. 1425.
Hales, 1565.
Canaan.

Section I.—*State of Israel after the Death of Joshua.*

Judges i. *and* ii. 1–5.

[1] NOW after the death of Joshua it came to pass, that the children of Israel [a]asked the Lord, saying, "Who shall go up for us against the Canaanites first, to fight against them?" [2] And the Lord said, "Judah [b]shall go up; behold, I have delivered the land into his hand." [3] And Judah said unto Simeon his brother, "Come up with me into my lot, that we may fight against the Canaanites: and I likewise will go with thee into thy lot." So Simeon went with him. [4] And Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hand; and they slew of them in [c]Bezek ten thousand men. [5] And they found Adoni-bezek in Bezek; and they fought against him, and they slew the Canaanites and the Perizzites. [6] But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. [7] And Adoni-bezek said, "Threescore and ten kings, having *their thumbs and their great toes cut off, †gathered their meat under my table: [d]as I have done, so God hath requited me." And they brought him to Jerusalem, and there he died.

[a] Nu. 27. 21.
[b] Ge. 49. 8.
[c] 1 Sa. 11. 8.
* Heb. *the thumbs of their hands and of their feet.*
† Or, *gleaned.*
[d] Le. 24. 19. 1 Sa. 15. 33. Ja. 2. 13.

[8] Now [e]the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire. [9] And [f]afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the ‡valley. [10] And Judah went against the Canaanites that dwelt in Hebron, (now the name of Hebron before was [g]Kirjath-arba;) and they slew Sheshai, and Ahiman, and Talmai. [11] And from thence he went against the inhabitants of Debir; and the name of Debir before was Kirjath-sepher. [12] And Caleb said, "He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife." [13] And Othniel the son of Kenez, [h]Caleb's younger brother, took it; and he gave him Achsah his daughter to wife. [14] And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, "What wilt thou?" [15] And she said unto him, "Give [i]me a blessing; for thou hast given me a south land, give me also springs of water." And Caleb gave her the upper springs and the nether springs.(11)

[e] See Jos. 15. 63.
[f] Jos. 10. 36. & 11. 21. & 15. 13.
‡ Or, *low country.*
[g] Jos. 14. 15. & 15. 13, &c.
[h] Ju. 3. 9.
[i] Ge. 33. 11.

[16] And [j]the children of the Kenite, Moses' father-in-law, went up out [k]of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; [l]and they went and dwelt among the people.

[j] Nu. 4. 11, 17. 1 Sa. 15. 6. 1 Ch. 2. 55. Je. 35. 2.
[k] De. 34. 3.
[l] Nu. 10. 32.

[17] And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah. [18] Also Judah took [m]Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. [19] And [n]the Lord was with Judah; and *he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had [o]chariots of iron. [20] And

[m] Jos. 11. 22.
[n] 2 Ki. 18. 7.
* Or, *he possessed the mountain.*
[o] Jos. 17. 16, 18.

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(11) This passage, relating to the conquest of Kirjath-sepher by Caleb, was mentioned before (Josh. xv. 13–20.) that the possessions of Judah might be enumerated together. Bishop Horsley, however, wishes it to be expunged from the text, as an interpolation; a proposition to which it appears impossible to assent. "No reason," he adds, "can be assigned for its insertion." It is not certainly known at what time the city was taken. Bishop Patrick is of opinion, that it was not captured till after the death of Joshua, owing to the indolence of the tribe of Judah. Dr. Wells, on the contrary, supposes that it was taken by Caleb, immediately after it was allotted to him by Joshua. It is preserved in its place in this arrangement, because the narrative is not otherwise complete. Vide Horsley's *Bib. Crit.* vol. i.; Dr. Wells; and Bp. Patrick in loc.

[p]they gave Hebron unto Caleb, as Moses said; and he expelled thence the three sons of Anak.

[21] And [q]the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

[22] And the house of Joseph, they also went up against Beth-el: and the Lord was with them. [23] And the house of Joseph [r]sent to descry Beth-el; (now the name of the city before was [s]Luz). [24] And the spies saw a man come forth out of the city, and they said unto him, "Show us, we pray thee, the entrance into the city, and [t]we will show thee mercy." [25] And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. [26] And the man went into the land of the Hittites, and built a city, and called the name thereof Luz; which is the name thereof unto this day.

[27] Neither [u]did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites would dwell in that land. [28] And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

[29] Neither [v]did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

[30] Neither did Zebulun drive out the inhabitants of Kitron, nor the [w]inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

[31] Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob; [32] but the Asherites [x]dwelt among the Canaanites, the inhabitants of the land, for they did not drive them out.

[33] Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them. [34] And the Amorites forced the children of Dan into the mountain; for they would not suffer them to come down to the valley. [35] But the Amorites would dwell in Mount Heres in Aijalon, and in Shaalbim; yet the hand of the house of Joseph †prevailed, so that they became tributaries. [36] And the coast of the Amorites was from ‡the going up to Akrabbim, from the rock, and upward.

Judges ii. 1–5.

[1] And *an Angel of the Lord came up from Gilgal to Bochim, and said, "I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and [y]I said, I will never break my covenant with you.(12) [2] And [z]ye shall make no league with the inhabitants of this land, [a]ye shall throw down their altars; [b]but ye have not obeyed my voice: why have ye done this? [3] Wherefore I also said, I will not drive them out from before you; but they shall be [c]as thorns in your sides, and [d]their gods shall be [e]a snare unto you." [4] And it came to pass, when the Angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. [5] And they called the name of that place †Bochim: and they sacrificed there unto the Lord.

p Nu. 14. 24. De. 1. 36. Jos. 14. 9, 13. & 15. 13, 14.
q See Jos. 15. 63. & 18. 28.
r Jos. 2. 1. & 7. 2. Ju. 18. 2.
s Ge. 28. 19.
t Jos. 2. 12, 14.
u Jos. 17. 11–13.
v Jos. 16. 10. 1 Ki. 9. 16.
w Jos. 19. 15, &c.
x Ps. 106. 34, 35.
† Heb. *was heavy.*
‡ Or, *Maaleh-akrabbim.* Nu. 34. 4. Jos. 15. 3.
* Or, *a Messenger.*
y Ge. 17. 7.
z De. 7. 2.
a De. 12. 3.
b Ps. 106. 34.
c Jos. 23. 13.
d Ju. 3. 6.
e Ex. 23. 33. & 34. 12. De. 7. 16. Ps. 106. 36.
† That is, *weepers.*

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(12) The Israelites having now obtained possession of the promised land, it remained with them only to secure their conquests. They omitted to do so. The Angel Jehovah again therefore appeared to them after the death of Joshua, to remonstrate with them for having neglected, according to his commands, to extirpate idolatry. They had hitherto been triumphant over all their opponents; they were now in their turn to be punished for disobedience, to be brought into subjection, and to learn that lesson from adversity, which they had refused to acquire in prosperity.

SECT. II.

A. M. 2591.
B. C. 1413.
HALES, 1565.
Canaan.

SECTION II.—*Introduction of Idolatry among the Israelites.*

JUDGES ii. 6–13, *chap.* xvii. *and* xviii.

The wickedness of the new generation after Joshua.—Chap. xvii. 1 *Of the money that Micah first stole, then restored, his mother maketh images,* 5 *and he, ornaments for them.* 6 *He hireth a Levite to be his priest.*—Chap. xviii. 1 *The Danites send five men to seek out an inheritance.* 3 *At the house of Micah they consult with Jonathan, and are encouraged in their way.* 7 *They search Laish, and bring back news of good hope.* 11 *Six hundred men are sent to surprise it.* 14 *In the way they rob Micah of his priest and his consecrated things.* 27 *They win Laish, and call it Dan.* 30 *They set up idolatry, wherein Jonathan inherited the priesthood.*

a Jos. 22. 6. & 24. 28, &c.
* Heb. *prolonged days after Joshua.*
b Jos. 19. 50. & 24. 30, *Timnath-serah.*

[6] AND when [a]Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. [7] And the people served the LORD all the days of Joshua, and all the days of the elders that *outlived Joshua, who had seen all the great works of the LORD, that he did for Israel. [8] And (13)Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. [9] And they buried him in the border of his inheritance in [b]Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash. [10] And also all that generation were gathered unto their fathers.

c Ex. 5. 2. 1 Sa. 2. 12. 1 Ch. 28. 9. Je. 9. 3. & 22. 16. Gal. 4. 8. 2 Thes. 1. 8. Tit. 1. 16.
d De. 31. 16.
e De. 6. 14.
f Ex. 20. 5.
g Ju. 3. 7. & 10. 6. Ps. 106. 36.

And there arose another generation after them, which [c]knew not the LORD, nor yet the works which he had done for Israel. [11] And the children of Israel did evil in the sight of the LORD, and served Baalim; [12] and they [d]forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed [e]other gods, of the gods of the people that were round about them, and [f]bowed themselves unto them, and provoked the LORD to anger. [13] And they forsook the LORD, [g]and served Baal and Ashtaroth.

(14)JUD. xvii.

h See Ge. 14. 19.
i See Ex. 20. 4, 23. Le. 19. 4.
j Is. 46. 6.
k Ju. 8. 27.
l See Ge. 31. 19, 30.
† Heb. *filled the hand.* Ex. 29. 9. 1 Ki. 13. 33.
m De. 12. 8.

[1] And there was a man of Mount Ephraim, whose name was Micah. [2] And he said unto his mother, "The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it." And his mother said, "Blessed [h]be thou of the LORD, my son." [3] And when he had restored the eleven hundred shekels of silver to his mother, his mother said, "I had wholly dedicated the silver unto the LORD from my hand for my son, to [i]make a graven image and a molten image: now therefore I will restore it unto thee." [4] Yet he restored the money unto his mother; and his mother took [j]two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. [5] And the man Micah had a house of gods, and made an [k]ephod, and [l]teraphim, and †consecrated one of his sons, who became his priest. [6] In those days there was no king in Israel, [m]but every man did that which was right in his own eyes.

n See Jos. 19. 15. Ru. 1. 1, 2. Mic. 5. 2. Mat. 2. 1, 5, 6.
‡ Heb. *in making his way.*
o Ge. 45. 8.
* Or, *a double suit, &c.* Heb. *an order of garments.*

[7] And there was a young man out of [n]Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there. [8] And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to Mount Ephraim to the house of Micah, ‡as he journeyed. [9] And Micah said unto him, "Whence comest thou?" And he said unto him, "I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place." [10] And Micah said unto him, "Dwell with me, and be unto me [o]a father and a priest, and I will give thee ten shekels of silver by the year, and *a suit of

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(13) The death of Joshua is repeated as an introduction to the ensuing history of the origin and progress of idolatry, and of the apostacy among the Israelites.

(14) That these chapters, from the seventeenth to the twenty-first, inclusive, ought to be inserted here, will be evident, from considering among other reasons—

I. The Danites were still unsettled when the transactions recorded in chapters xvii. and xviii. took place; which must therefore have been soon after Joshua's death.

II. Phinehas was alive at the battle of Gibea.

III. The wickedness at Gibea is mentioned (Hos. x. 9.) as the first open wickedness of Israel, after they had taken possession of Canaan. It must therefore have preceded the offences for which they were brought into slavery by the surrounding nations. Vide Lightfoot in loc.; Bishop Patrick, and others.

apparel, and thy victuals." So the Levite went in. [11] And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. [12] And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. [13] Then said Micah, "Now know I that the LORD will do me good, seeing I have a Levite to my priest."

JUD. xviii.

[1] In those days there was no king in Israel. And in those days [p]the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel. [2] And the children of Dan sent of their family five men from their coasts, †men of valor, from [q]Zorah, and from Eshtaol, [r]to spy out the land, and to search it; and they said unto them, "Go, search the land:" who when they came to Mount Ephraim, to the house of Micah, they lodged there. [3] When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, "Who brought thee hither? and what makest thou in this place? and what hast thou here?" [4] And he said unto them, "Thus and thus dealeth Micah with me, and hath hired me, and I am his priest." [5] And they said unto him, "Ask [s]counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous." [6] And the priest said unto them, "Go [t]in peace: before the LORD is your way wherein ye go."

p Jos. 19. 47.
† Heb. *sons.*
q Ju. 13. 25.
r Nu. 13. 17. Jos. 2. 1.
s 1 Ki. 22. 5. Is. 30. 1. Ho. 4. 12.
t 1 Ki. 22. 6.

[7] Then the five men departed, and came to [u]Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no ‡magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man. [8] And they came unto their brethren to Zorah and Eshtaol; and their brethren said unto them, "What say ye?" [9] And they said, "Arise, [v]that we may go up against them; for we have seen the land, and, behold, it is very good: and are ye [w]still? be not slothful to go, and to enter to possess the land. [10] When ye go, ye shall come unto a people secure, and to a large land; for God hath given it into your hands; [x]a place where there is no want of any thing that is in the earth."

u Jos. 19. 47, called, *Leshem.*
‡ Heb. *possessor,* or, *heir of restraint.*
v Nu. 13. 30. Jos. 2. 23, 24.
w 1 Ki. 22. 3.
x De. 8. 9.

[11] And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men *appointed with weapons of war. [12] And they went up, and pitched in [y]Kirjath-jearim, in Judah: wherefore they called that place [z]Mahaneh-dan unto this day; behold, it is behind Kirjath-jearim. [13] And they passed thence unto Mount Ephraim, and came unto the house of Micah.

* Heb. *girded.*
y Jos. 15. 60.
z Ju. 13. 25.

[14] Then [a]answered the five men that went to spy out the country of Laish, and said unto their brethren, "Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do." [15] And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and †saluted him. [16] And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate. [17] And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image; and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war. [18] And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, "What do ye?" [19] And they said unto him, "Hold thy peace, [b]lay thy hand upon thy mouth, and go with us, and be to us a father and a priest; is it better for thee to be a priest unto the house of one man, or that thou

a 1 Sam. 14. 28.
† Heb. *asked him of peace.* Ge. 43. 27. 1 Sa. 17. 22.
b See Job 21. 5. Mic. 7. 16.

be a priest unto a tribe and a family in Israel?" [20] And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. [21] So they turned and departed, and put the little ones and the cattle and the carriage before them.

‡ Heb. *that thou art gathered together.*
c Ge. 31. 30.
* Heb. *bitter of soul.* 2 Sa. 17. 8.
d De. 33. 22.
e Jos. 19. 47.
f Nu. 13. 21. 2 Sa. 10. 6.

[22] And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. [23] And they cried unto the children of Dan. And they turned their faces, and said unto Micah, "What aileth thee, ‡that thou comest with such a company?" [24] And he said, "Ye [c]have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, 'What aileth thee?'" [25] And the children of Dan said unto him, "Let not thy voice be heard among us, lest *angry fellows run upon thee, and thou lose thy life, with the lives of thy household." [26] And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house. [27] And they took the things which Micah had made, and the priest which he had, and [d]came unto Laish, unto a people that were at quiet and secure; [e]and they smote them with the edge of the sword, and burnt the city with fire. [28] And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth [f]by Beth-rehob.

g Jos. 19. 47.
h Ge. 14. 14. Ju. 20. 1. 1 Ki. 12. 29, 30. & 15. 20.
i Ju. 13. 1. 1 Sa. 4. 2, 3, 10, 11. Ps. 78. 60, 61.
j Jos. 18. 1. Ju. 19. 18. & 21. 12.

And they built a city, and dwelt therein. [29] And [g]they called the name of the city [h]Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first. [30] And the children of Dan set up the graven image; and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan [i]until the day of the captivity of the land. [31] And they set them up Micah's graven image, which he made, [j]all the time that the house of God was in Shiloh.

SECT. III.

A. M. 2591.
B. C. 1413.
HALES, 1561.
Beth-lehem-judah; Gibeah.

SECTION III.—*History of the Levite of Ephraim;—War with Benjamin and the rest of the Tribes.*

JUDGES xix., xx., *and* xxi.

A Levite goeth to Beth-lehem to fetch home his wife. 16 *An old man entertaineth him at Gibeah.* 22 *The Gibeonites abuse his concubine to death.* 29 *He divideth her into twelve pieces to send them to the twelve tribes.* — Chap. xx. 1 *The Levite in a general assembly declareth his wrong.* 8 *The decree of the assembly.* 12 *The Benjamites, being cited, make head against the Israelites.* 18 *The Israelites in two battles lose forty thousand.* 26 *They destroy by a stratagem all the Benjamites, except six hundred.* — Chap. xxi. 1 *The people bewail the desolation of Benjamin.* 8 *By the destruction of Jabesh-gilead they provide them four hundred wives.* 16 *They advise them to surprise the virgins that danced at Shiloh.*

a Ju. 17. 6. & 18. 1.
* Heb. *a woman a concubine,* or, *a wife a concubine.*
b Ju. 17. 7.
† Or, *a year and four months.* Heb. *days four months.*
‡ Heb. *to her heart.* Ge. 34. 3.

[1] AND it came to pass in those days, [a]when there was no king in Israel, that there was a certain Levite sojourning on the side of Mount Ephraim, who took to him *a concubine out of [b]Beth-lehem-judah. [2] And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there †four whole months.

[3] And her husband arose, and went after her, to speak ‡friendly unto her, and to bring her again, having his servant with him, and a couple of asses; and she brought him into her father's house, and when the father of the damsel saw him, he rejoiced to meet him. [4] And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

* Heb. *Strengthen.* Ge. 18. 5.

[5] And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, "*Comfort thy heart with a morsel of bread, and afterward go your way." [6] And they sat down, and did eat and drink both of them together; for the damsel's father had said unto the man, "Be

content, I pray thee, and tarry all night, and let thy heart be merry." [7] And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again. [8] And he arose early in the morning on the fifth day to depart; and the damsel's father said, "Comfort thy heart, I pray thee." And they tarried until †afternoon, and they did eat both of them. [9] And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, "Behold, now the day ‡draweth toward evening, I pray you tarry all night: behold, *the day groweth to an end, lodge here, that thy heart may be merry; and to-morrow get you early on your way, that thou mayest go †home." [10] But the man would not tarry that night, but he rose up and departed, and came ‡over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him. [11] And when they were by Jebus, the day was far spent; and the servant said unto his master, "Come, I pray thee, and let us turn in unto this city [c]of the Jebusites, and lodge in it." [12] And his master said unto him, "We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over [d]to Gibeah." [13] And he said unto his servant, "Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in [e]Ramah." [14] And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin. [15] And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for there was no man that [f]took them into his house to lodging.

[16] And, behold, [g]there came an old man from his work out of the field at even, which was also of Mount Ephraim; and he sojourned in Gibeah, but the men of the place were Benjamites. [17] And when he had lifted up his eyes, he saw a wayfaring man in the street of the city; and the old man said, "Whither goest thou? and whence comest thou?" [18] And he said unto him, "We are passing from Beth-lehem-judah toward the side of Mount Ephraim; from thence am I: and I went to Beth-lehem-judah, but I am now going to [h]the house of the Lord; and there is no man that *receiveth me to house. [19] Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing." [20] And the old man said, "Peace [i]be with thee; howsoever let all thy wants lie upon me; [j]only lodge not in the street." [21] So [k]he brought him into his house, and gave provender unto the asses; [l]and they washed their feet, and did eat and drink.

[22] Now as they were making their hearts merry, behold, [m]the men of the city, certain [n]sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, "Bring forth the man that came into thy house, that we may know him." [23] And the man, the master of the house, went out unto them, and said unto them, "Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into my house, [o]do not this folly. [24] Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and [p]humble ye them, and do with them what seemeth good unto you: but unto this man do not †so vile a thing." [25] But the men would not hearken to him; so the man took his concubine, and brought her forth unto them. And they knew her, and abused her all the night until the morning; and when the day began to spring, they let her go.

[26] Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was till it was light.

† Heb. *the day declined.*

‡ Heb. *is weak.*

* Heb. it is *the pitching* time *of the day.*

† Heb. *to thy tent.*

‡ Heb. *to over against.* Jos. 18. 28.

[c] Jos. 15. 8, 63. Ju. 1. 21. 2 Sa. 5. 6.

[d] Jos. 18. 28.

[e] Jos. 18. 25.

[f] Mat. 25. 43. He. 13. 2.

[g] Ps. 104. 23.

[h] Jos. 18. 1. Ju. 18. 31. 1 Sa. 1. 3, 7.

* Heb. *gathereth.* ver. 15.

[i] Ge. 43. 23. Ju. 6. 23.

[j] Ge. 19. 2.

[k] Ge. 24. 32.

[l] Ge. 18. 4. John 13. 5. Ro. 12. 10–13. 1 Pe. 4. 9.

[m] See Ge. 19. 4, &c.

[n] De. 13. 13.

[o] 2 Sa. 13. 12.

[p] Ge. 34. 2. De. 21. 14.

† Heb. *the matter of this folly.*

[27] And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold! [28] And he said unto her, "Up! and let us be going." But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

[29] And when he was come into his house, he took a knife, and laid hold on his concubine, and [q]divided her, together with her bones, into twelve pieces, and sent her into all the coast of Israel. [30] And it was so, that all that saw it said, "There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, [r]take advice, and speak your minds."

q See 1 Sa. 11. 7.
r Pr. 13. 10.

JUD. XX.

[1] Then [s]all the children of Israel went out, and the congregation was gathered together as one man, from [t]Dan even to Beer-sheba, with the land of Gilead, unto the LORD [u]in Mizpeh. [2] And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen [v]that drew sword. [3] (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, "Tell us how was this wickedness?" [4] And ‡the Levite, the husband of the woman that was slain, answered and said, "I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge. [5] And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me; and my concubine have they *forced that she is dead. [6] And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel; for they [w]have committed lewdness and folly in Israel. [7] Behold, ye are all children of Israel; give here your advice and counsel."

s De. 13. 12. Jos. 22. 12.
t Ju. 18. 29. 1 Sa. 3. 20. 2 Sa. 3. 10. & 24. 2.
u Ju. 10. 17. & 11. 11. 1 Sa. 7. 5. & 10. 17.
v Ju. 8. 10.
‡ Heb. *the man the Levite.*
* Heb. *humbled.*
w Jos. 7. 15.

[8] And all the people arose as one man, saying, "We will not any of us go to his tent, neither will we any of us turn into his house. [9] But now this shall be the thing which we will do to Gibeah; we will go up by lot against it; [10] and we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel." [11] So all the men of Israel were gathered against the city, †knit together as one man.

† Heb. *fellows.*

[12] And [x]the tribes of Israel sent men through all the tribe of Benjamin, saying, "What wickedness is this that is done among you? [13] Now therefore deliver us the men, [y]the children of Belial, which are in Gibeah, that we may put them to death, and [z]put away evil from Israel." But the children of Benjamin would not hearken to the voice of their brethren the children of Israel; [14] but the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel. [15] And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men. [16] Among all this people there were seven hundred chosen men [a]left-handed; every one could sling stones at a hair breadth, and not miss. [17] And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

x De. 13. 14. Jos. 22. 13, 16.
y De. 13. 13.
z De. 17. 12.
a Ju. 3. 15. 1 Ch. 12. 2.

[18] And the children of Israel arose, and went up to the house of God, and [b]asked counsel of God, and said, "Which of us shall go up first to the battle against the children of Benjamin?" And the LORD said,

b Nu. 27. 21. Ju. 1. 1.

"Judah shall go up first." [19] And the children of Israel rose up in the morning, and encamped against Gibeah. [20] And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. [21] And [c]the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

c Ge. 49. 27.

[22] And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day. [23] (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, "Shall I go up again to battle against the children of Benjamin my brother?" And the Lord said, "Go up against him.") [24] And the children of Israel came near against the children of Benjamin the second day. [25] And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men: all these drew the sword.

[26] Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord. [27] And the children of Israel inquired of the Lord, (for [d]the ark of the covenant of God was there in those days, [28] and [e]Phinehas, the son of Eleazar, the son of Aaron, [f]stood before it in those days,) saying, "Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?" And the Lord said, "Go up; for to-morrow I will deliver them into thy hand."

d Jos. 18. 1. 1 Sa. 4. 3, 4.
e Jos. 24. 33.
f De. 10. 8. & 18. 5.

[29] And Israel [g]set liers in wait round about Gibeah. [30] And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times. [31] And the children of Benjamin went out against the people, and were drawn away from the city; and they began ‡to smite of the people, and kill, as at other times, in the highways, of which one goeth up to *the house of God, and the other to Gibeah in the field, about thirty men of Israel. [32] And the children of Benjamin said, "They are smitten down before us, as at the first." But the children of Israel said, "Let us flee, and draw them from the city unto the highways." [33] And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar; and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah. [34] And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore; [h]but they knew not that evil was near them. [35] And the Lord smote Benjamin before Israel; and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword. [36] So the children of Benjamin saw that they were smitten; [i]for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah. [37] And [j]the liers in wait hasted, and rushed upon Gibeah; and the liers in wait †drew themselves along, and smote all the city with the edge of the sword. [38] Now there was an appointed ‡sign between the men of Israel *and the liers in wait, that they should make a great †flame with smoke to rise up out of the city. [39] And when the men of Israel retired in the battle, Benjamin began ‡to smite and kill of the men of Israel about thirty persons; for they said, "Surely they are smitten down before us, as in the first battle." [40] But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites [k]looked behind them, and, behold, *the flame of the city ascended up to heaven! [41] And when the men of Israel turned again, the men of Benjamin were amazed; for they saw that evil †was come

g So Jos. 8. 4.
‡ Heb. *to smite of the people wounded as at, &c.*
* Or, *Beth-el.*
h Jos. 8. 14. Is. 47. 11.
i Jos. 8. 15.
j Jos. 8. 19.
† Or, *made a long sound with the trumpets.* Jos. 6. 5.
‡ Or, *time.*
* Heb *with.*
† Heb. *elevation.*
‡ Heb. *to smite the wounded.*
k Jos. 8. 20.
* Heb. *the whole consumption.*
† Heb. *touched them.*

‡ Or, *from Menuchah, &c.*
* Heb. *unto over against.*

upon them. [42] Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them: and them which came out of the cities they destroyed in the midst of them. [43] Thus they enclosed the Benjamites round about, and chased them, and trode them down ‡with ease *over against Gibeah toward the sunrising. [44] And there fell of Benjamin eighteen thousand men: all these were men of valor.

l Jos. 15. 32.
† Heb. *was found.*
‡ Heb. *were found.*

[45] And they turned and fled toward the wilderness unto the rock of [l]Rimmon; and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them. [46] So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valor. [47] But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months. [48] And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that †came to hand; also they set on fire all the cities that ‡they came to.

JUD. XXI.

m 2 Sa. 24. 25.

[1] Now the men of Israel had sworn in Mizpeh, saying, "There shall not any of us give his daughter unto Benjamin to wife." [2] And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore; [3] and said, "O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?" [4] And it came to pass on the morrow, that the people rose early, [m]and built there an altar, and offered burnt offerings and peace offerings.

n Ju. 5. 23.

[5] And the children of Israel said, "Who is there among all the tribes of Israel that came not up with the congregation unto the LORD?" [n]For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, "He shall surely be put to death." [6] And the children of Israel repented them for Benjamin their brother, and said, "There is one tribe out off from Israel this day. [7] How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?"

o 1 Sa. 11. 1. & 31. 11.
p Ju. 5. 23. 1 Sa. 11. 7.
q Nu. 31. 17.
* Heb. *knoweth the lying* with *man.*
† Heb. *young women virgins.*
r Jos. 18. 1.

[8] And they said, "What one is there of the tribes of Israel that came not up to Mizpeh to the LORD?" And, behold, there came none to the camp from [o]Jabesh-gilead to the assembly. [9] For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there. [10] And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, "Go [p]and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. [11] And this is the thing that ye shall do, [q]Ye shall utterly destroy every male, and every woman that *hath lain by man." [12] And they found among the inhabitants of Jabesh-gilead four hundred †young virgins, that had known no man by lying with any male; and they brought them unto the camp to [r]Shiloh, which is in the land of Canaan.

‡ Heb. *and spake and called.*
* Or, *proclaim peace.* De. 20. 10.

[13] And the whole congregation sent some ‡to speak to the children of Benjamin that were in the rock Rimmon, and to *call peaceably unto them. [14] And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not. [15] And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

[16] Then the elders of the congregation said, "How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?" [17] And they said, "There must be an inheritance for them

that be escaped of Benjamin, that a tribe be not destroyed out of Israel. [18] Howbeit we may not give them wives of our daughters; [s]for the children of Israel have sworn, saying, ‘Cursed be he that giveth a wife to Benjamin!’”

s Ju. 11. 35.

[19] Then they said, “Behold, there is a feast of the Lord in Shiloh †yearly in a place which is on the north side of Beth-el, ‡on the east side *of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.” [20] Therefore they commanded the children of Benjamin, saying, “Go and lie in wait in the vineyards; [21] and see, and, behold, if the daughters of Shiloh come out [t]to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. [22] And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, †Be favorable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.” [23] And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught; and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. [24] And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance. [25] In [u]those days there was no king in Israel; [v]every man did that which was right in his own eyes.

† Heb. *from year to year.*
‡ Or, *toward the sunrising.*
* Or, *on.*
t See Ex. 15. 20.
† Or, *Gratify us in them.*
u Ju. 17. 6. & 18. 1. & 19. 1.
v De. 12. 8. Ju. 17. 6.

PART V.

GOVERNMENT OF THE JUDGES.

SECT. I.
A. M. 2591 *to* 2599.
B. C. 1413 *to* 1405.
Hales, 1572 *to* 1564.
Canaan.

Section I.—*Servitude of the Eastern Israelites, in consequence of their Idolatry, under Chushan-rishathaim;—Othniel, Judge.*

Judges ii. 14, *to the end*, iii. 1–11.

The idolatry of the Israelites. God's anger towards them. — Chap. iii. 1 *The nations which were left to prove Israel.* 6 *By communion with the Canaanites they commit idolatry.* 8 *Othniel delivereth them from Chushan-rishathaim.* 11 *Othniel dies.*

[14] And [a]the anger of the Lord was hot against Israel, and he [b]delivered them into the hands of spoilers that spoiled them, and [c]he sold them into the hands of their enemies round about, so that they [d]could not any longer stand before their enemies. [15] Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and [e]as the Lord had sworn unto them; and they were greatly distressed.

[16] Nevertheless [f]the Lord raised up judges, which *delivered them out of the hand of those that spoiled them. [17] And yet they would not hearken unto their judges, but they [g]went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so. [18] And when the Lord raised them up judges, then [h]the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge; [i]for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them. [19] And it came to pass, when the judge was dead, that they returned, and †corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ‡ceased not from their own doings, nor from their stubborn way.

[20] And the anger of the Lord was hot against Israel; and he said, “Because that this people hath [j]transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; [21] I [k]also

a Ps. 106. 40–42.
b 2 Ki. 17. 20.
c Ps. 44. 12. Is. 50. 1.
d Le. 26. 37. Jos. 7. 12, 13.
e Le. xxvi. De. xxviii.
f 1 Sa. 12. 11. Ac. 13. 20.
* Heb. *saved.*
g Ex. 34. 15, 16. Le. 17. 7.
h Jos. 1. 5.
i See Ge. 6. 6. De. 32. 36. Ps. 106. 44, 45.
† Or, *were corrupt.*
‡ Heb. *they let nothing fall of their.*
j Jos. 23. 16.
k Jos. 23. 13.

will not henceforth drive out any from before them of the nations which Joshua left when he died: [22] that through them I may [l]prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not." [23] Therefore the LORD *left those nations, without driving them out hastily; neither delivered He them into the hand of Joshua.

[l] De. 8. 2, 16. & 13. 3.
* Or, *suffered.*

JUD. iii. 1-5.

[1] Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; [2] only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; [3] namely, [m]five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in Mount Lebanon, from Mount Baal-hermon unto the entering in of Hamath. [4] And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

[m] Jos. 13. 3.

[5] And [n]the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites; [6] and [o]they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. [7] And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and [p]the groves.

[n] Ps. 106. 35.
[o] Ex. 34. 16. De. 7. 3.
[p] Ex. 34. 13. De. 16. 21.

[8] Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of [q]Chushan-rishathaim king of †Mesopotamia; and the children of Israel served Chushan-rishathaim eight years. [9] And when the children of Israel [r]cried unto the LORD, the LORD raised up a ‡deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. [10] And [s]the Spirit of the LORD *came upon him, and he judged Israel, and went out to war; and the LORD delivered Chushan-rishathaim king of †Mesopotamia into his hand, and his hand prevailed against Chushan-rishathaim. [11] And the land had rest forty years. And Othniel the son of Kenaz died.

[q] Ha. 3. 7.
† Heb. *Aram-naharaim.*
[r] Ju. 10. 10. 1 Sa. 12. 10. Ne. 9. 27. Ps. 22. 5. & 106. 44. & 107. 13, 19.
‡ Heb. *saviour.*
[s] See Nu. 27. 18. Ju. 11. 29. & 13. 25. & 14. 6, 19. 1 Sa. 11. 6. 2 Ch. 15. 1.
* Heb. *was.*
† Heb. *Aram.*

SECT. II.

A. M. 2661.
B. C. 1343.
HALES, 1524.
Canaan.

SECTION II.—*Servitude of the Eastern Israelites under the Moabites;—Ehud, Judge.*

JUDGES iii. 12–30.

[12] AND [a]the children of Israel did evil again in the sight of the LORD; and the LORD strengthened [b]Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. [13] And he gathered unto him the children of Ammon and [c]Amalek, and went and smote Israel, and possessed [d]the city of palm trees. [14] So the children of Israel [e]served Eglon the king of Moab eighteen years.

[a] Ju. 2. 19.
[b] 1 Sa. 12. 9.
[c] Ju. 5. 14.
[d] Ju. 1. 16.
[e] De. 28. 40.

[15] But when the children of Israel [f]cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, *a Benjamite, a man †left-handed; and by him the children of Israel sent a present unto Eglon the king of Moab. [16] But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. [17] And he brought the present unto Eglon king of Moab; and Eglon was a very fat man. [18] And when he had made an end to offer the present, he sent away the people that bare the present. [19] But he himself turned again [g]from the ‡quarries that were by Gilgal, and said, "I have a secret errand unto thee, O king!" who said, "Keep silence." And all that stood by him went out from him. [20] And Ehud came unto him; and he was sitting in *a summer-parlor which he had for himself alone. And Ehud said, "I have a message from God unto thee." And he arose out of his seat. [21] And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his

[f] Ps. 78. 34.
* Or, *the son of Jemini.*
† Heb. *shut of his right hand.* Ju. 20. 16.
[g] Jos. 4. 20.
‡ Or, *graven images.*
* Heb. *a parlor of cooling:* see Am. 3. 15.

belly; [22] and the haft also went in after the blade, and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and †the dirt came out. [23] Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them. [24] When he was gone out, his servants came; and when they saw that, behold, the doors of the parlor were locked, they said, "Surely he ‡covereth his feet in his summer-chamber." [25] And they tarried till they were ashamed; and, behold, he opened not the doors of the parlor, therefore they took a key and opened them: and, behold, their lord was fallen down dead on the earth. [26] And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

† Or, *it came out at the fundament.*

‡ Or, *doeth his easement.* 1 Sa. 24. 3.

[27] And it came to pass, when he was come, that [h]he blew a trumpet in the [i]mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them. [28] And he said unto them, "Follow after me; for [j]the Lord hath delivered your enemies the Moabites into your hand." And they went down after him, and took [k]the fords of Jordan toward Moab, and suffered not a man to pass over. [29] And they slew of Moab at that time about ten thousand men, all *lusty, and all men of valor; and there escaped not a man. [30] So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

[h] Ju. 5. 14. 1 Sa. 13. 3.

[i] Jos. 17. 15. Ju. 7. 24.

[j] Ju. 7. 9, 15. 1 Sa. 17. 47.

[k] Jos. 2. 7. Ju. 12. 5.

* Heb. *fat.*

SECT. III.

A. M. 2679.
B. C. 1325.
Hales, 1506.
Canaan.

Section III.—*Shamgar, Judge.*

Judges iii. 31.

[31] And after [a]him was [a]Shamgar the son of Anath, which slew of the Philistines six hundred men [b]with an ox-goad; [c]and he also delivered [d]Israel.

a *i. e.* Ehud.—*Ed.*

[a] Ju. 5. 6, 8. 1 Sa. 13. 19, 22. It seems to concern only the country next to the Philistines.

[b] 1 Sa. 17. 47, 50

[c] Ju. 2. 16.

[d] So part is called Israel. Ju. 4. 1, 3, &c. & 10. 7, 17. & 11. 4, &c. 1 Sa. 4. 1.

SECT. IV.

A. M. 2699.
B. C. 1305.
Hales, 1426 *to* 1406.
Near Mount Tabor.

Section IV.—*Servitude of the Northern Israelites under the Canaanites;—Deborah the Prophetess, Judge.*

Judges iv. *and* v.

Deborah and Barak deliver the Israelites from Jabin and Sisera. 18 Joel killeth Sisera. The song of Deborah and Barak.

[1] And [a]the children of Israel again did evil in the sight of the Lord, when Ehud was dead. [2] And the Lord sold them into the hand of Jabin king of Canaan, that reigned in [b]Hazor; the captain of whose host was [c]Sisera, which dwelt in Harosheth of the Gentiles. [3] And the children of Israel cried unto the Lord: for he had nine hundred [d]chariots of iron; and twenty years [e]he mightily oppressed the children of Israel.

[4] And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. [5] And [f]she dwelt under the palm tree of Deborah between Ramah and Beth-el in Mount Ephraim; and the children of Israel came up to her for judgment. [6] And she sent and called [g]Barak the son of Abinoam out [h]of Kedesh-naphtali, and said unto him, "Hath not the Lord God of Israel commanded, saying, 'Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? [7] And [i]I will draw unto thee, to the [j]river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.'" [8] And Barak said unto her, "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go." [9] And she said, "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman." And Deborah arose, and went with Barak to Kedesh.

[a] Ju. 2. 19.

[b] Jos. 11. 1, 10. & 19. 36.

[c] 1 Sa. 12. 9. Ps. 83. 9. It seems to concern only North Israel.

[d] Ju. 1. 19.

[e] Ps. 106. 42.

[f] Ge. 35. 8.

[g] He. 11. 32.

[h] Jos. 19. 37.

[i] Ex. 14. 4.

[j] 1 Ki. 18. 40. Ps. 83. 9, 10.

[10] And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men [k]at his feet: and Deborah went up with him. [11] Now Heber the Kenite, which was of the children of [l]Hobab

[k] See Ex. 11. 8. 1 Ki. 20 10.

[l] Nu. 10. 29.

the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. [12] And they showed Sisera, that Barak the son of Abinoam was gone up to Mount Tabor. [13] And Sisera *gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. [14] And Deborah said unto Barak, "Up! for this is the day in which the LORD hath delivered Sisera into thy hand: [m]is not the LORD gone out before thee?" So Barak went down from Mount Tabor, and ten thousand men after him. [15] And [n]the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. [16] But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not †a man left. [17] Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

[18] And Jael went out to meet Sisera, and said unto him, "Turn in, my lord, turn in to me; fear not!" And when he had turned in unto her into the tent, she covered him with a ‡mantle. [19] And he said unto her, "Give me, I pray thee, a little water to drink; for I am thirsty." And she opened a bottle of milk, and gave him drink, and covered him. [20] Again he said unto her, "Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No." [21] Then Jael Heber's wife took a nail of the tent, and *took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; for he was fast asleep and weary. So he died. [22] And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest." And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples!

[23] So [o]God subdued on that day Jabin the king of Canaan before the children of Israel. [24] And the hand of the children of Israel †prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

[1] Then [p]sang Deborah and Barak the son of Abinoam on that day, saying,— JUD. V.

[2] "Praise ye the LORD for the [q]avenging of Israel,
When [r]the people willingly offered themselves.
[3] Hear, [s]O ye kings!
Give ear, O ye princes!
I, even I, will sing unto the LORD;
I will sing praise to the LORD God of Israel.
[4] LORD! [t]when thou wentest out of Seir,
When thou marchedst out of the field of Edom,
The [u]earth trembled, and the heavens dropped,
The clouds also dropped water.
[5] The mountains ‡melted from before the LORD,
Even [v]that Sinai from before the LORD God of Israel.
[6] "In the days of [w]Shamgar the son of Anath,
In the days of Jael, [x]the highways were unoccupied,
And the *travellers walked through †byways.
[7] The inhabitants of the villages ceased,
They ceased in Israel,
Until that I Deborah arose,

* Heb. *gathered by cry*, or, *proclamation.*
[m] De. 9. 3. 2 Sa. 5. 24. Ps. 68. 7. Is. 52. 12.
[n] Ps. 83. 9, 10. See Jos. 10. 10.
† Heb. *unto one.*
‡ Or, *rug*, or, *blanket.*
* Heb. *put.*
[o] Ps. 18. 47.
† Heb. *going went and was hard.*
[p] See Ex. 15. 1. Ps. 18. title.
[q] Ps. 18. 47.
[r] 2 Ch. 17. 16. 1 Mac. 2. 42.
[s] De. 32. 1, 3. Ps. 2. 10.
[t] De. 33. 2. Ps. 68. 7.
[u] 2 Sa. 22. 8. Ps. 68. 8. Is. 64. 3. Hab. 3. 3, 10.
‡ Heb. *flowed.* De. 4. 11. Ps. 97. 5.
[v] Ex. 19. 18.
[w] Ju. 3. 31.
[x] Le. 26. 22. 2 Ch. 15. 5. Is. 33. 8. La. 1. 4. & 4. 18.
* Heb. *walkers of paths.*
† Heb. *crooked ways.*

That I arose [y]a mother in Israel.
8 They [z]chose new gods;
Then was war in the gates:
Was [a]there a shield or spear seen
Among forty thousand in Israel?
9 "My heart is toward the governors of Israel,
That offered themselves willingly among the people.
Bless ye the LORD!
10 ‡Speak, [b]ye that [c]ride on white asses,
Ye [d]that sit in judgment, and walk by the way.
11 They that are delivered from the noise of archers
In the places of drawing water,
There shall they rehearse [e]the *righteous acts of the LORD,
Even the righteous acts toward the inhabitants of his villages in Israel;
Then shall the people of the LORD go down to the gates.
12 "Awake! [f]awake, Deborah!
Awake, awake, utter a song!
Arise, Barak!
And [g]lead thy captivity captive, thou son of Abinoam!
13 "Then He made him that remaineth
Have [h]dominion over the nobles among the people;
The LORD made me have dominion over the mighty.
14 Out [i]of Ephraim was there a root of them [j]against Amalek;
After thee, Benjamin, among thy people;
Out of [k]Machir came down governors,
And out of Zebulun they that †handle the pen of the writer.
15 And the princes of Issachar were with Deborah;
Even Issachar, and also Barak:
He was sent on ‡foot into the valley.
*For the divisions of Reuben there were great †thoughts of heart.
16 Why abodest thou [l]among the sheepfolds,
To hear the bleatings of the flocks?
‡For the divisions of Reuben there were great searchings of heart.
17 Gilead [m]abode beyond Jordan;
And why did Dan remain in ships?
Asher [n]continued on the sea *shore,
And abode in his †breaches.
18 Zebulun and Naphtali were a people that ‡jeoparded their lives
Unto the death in the high places of the field.
19 "The kings came and fought,
Then fought the kings of Canaan
In Taanach by the waters of Megiddo;
They [o]took no gain of money.
20 They [p]fought from heaven;
The stars in their *courses fought against Sisera.
21 The river of Kishon swept them away,
That ancient river, the river Kishon.
O my soul, thou hast trodden down strength!
22 Then were the horsehoofs broken
By the means of the †prancings,
The prancings of their mighty ones.
23 "'Curse ye Meroz,' said the angel of the LORD,
'Curse ye bitterly the inhabitants thereof;
Because [q]they came not to the help [r]of the LORD,
To the help of the LORD against the mighty.'
24 "Blessed above women
Shall Jael the wife of Heber the Kenite be!

[y] Is. 49. 23.
[z] De. 32. 16. Ju. 2. 12, 17.
[a] So 1 Sa. 13. 19, 22.
‡ Or, *Meditate.*
[b] Ps. 105. 2. & 145. 5.
[c] Ju. 10. 4. & 12. 14.
[d] Ps. 107. 32.
[e] 1 Sa. 12. 7. Ps. 145. 7.
* Heb. *righteousnesses of the LORD.*
[f] Ps. 57. 8.
[g] Ps. 68. 18.
[h] Ps. 49. 14.
[i] Ju. 3. 27.
[j] Ju. 3. 13.
[k] Nu. 32. 39, 40.
† Heb. *draw with the pen, &c.*
‡ Heb. *his feet.*
* Or, *In the divisions, &c.*
† Heb. *impressions.*
[l] Nu. 32. 1.
‡ Or, *In.*
[m] See Jos. 13. 25, 31.
[n] Jos. 19. 29, 31.
* Or, *ports.*
† Or, *creeks.*
‡ Heb. *exposed to reproach.*
[o] Ps. 44. 12.
[p] See Jos. 10. 11. Ps. 77. 17, 18.
* Heb. *paths.*
† Or, *tramplings, or, plungings.*
[q] Ju. 21. 9, 10. Ne. 3. 5.
[r] 1 Sa. 17. 47. & 18. 17 & 25. 28.

s Lu. 1. 28. Blessed [s]shall she be above women in the tent!
[25] He asked water—and she gave him milk;
She brought forth butter in a lordly dish.
[26] She put her hand to the nail,
And her right hand to the workmen's hammer;
‡ Heb. *she hammered.* And ‡with the hammer she smote Sisera,
She smote off his head,
When she had pierced and stricken through his temples.
* Heb. *Between.* [27] *At her feet he bowed—he fell—he lay down;
At her feet he bowed, he fell;
† Heb. *destroyed.* Where he bowed, there he fell down †dead.
[28] "The mother of Sisera looked out at a window,
And cried through the lattice,
'Why is his chariot so long in coming?
Why tarry the wheels of his chariots?"
[29] Her wise ladies answered her,
‡ Heb. *her words.* Yea, she returned ‡answer to herself.
t Ex. 15. 9. [30] 'Have [t]they not sped?
Have they not divided the prey;
* Heb. *To the head of a man.* *To every man a damsel or two;
To Sisera a prey of divers colors,
A prey of divers colors of needlework,
Of divers colors of needlework on both sides,
Meet for the necks of them that take the spoil?"
u Ps. 83. 9, 10. [31] So [u]let all thine enemies perish, O LORD!
v 2 Sa. 23. 4. But let them that love Him be [v]as the sun
w Ps. 19. 5. When [w]he goeth forth in his might."
[32] And the land had rest forty years.

SECT. V.

A. M. 2752.
B. C. 1252.
HALES, 1366.
Canaan.

SECTION V.—*Eastern and Northern Israelites enslaved by Midian;—Gideon, Judge.*(15)

JUDGES vi. 1–6.

[1] AND [a]the children of Israel did evil in the sight of the LORD; and
the LORD delivered them into the hand [b]of Midian seven years. [2] And
a Ju. 2. 19. the hand of Midian *prevailed against Israel; and because of the
b Hab. 3. 7. Midianites the children of Israel made them [c]the dens which are in
* Heb. *was strong.* the mountains, and caves, and strong holds. [3] And so it was, when
c 1 Sa. 13. 6. He. 11. 38. Israel had sown, that the Midianites came up, and the Amalekites, [d]and
d Ge. 29. 1. Ju. 7. 12. & 8. 10. the children of the East, even they came up against them; [4] and they
1 Ki. 4. 30. Job 1. 3. encamped against them, and [e]destroyed the increase of the earth, till
e Le. 26. 16. De. 28. 30, 33, 51. thou come unto Gaza, and left no sustenance for Israel, neither †sheep,
Mic. 6. 15. nor ox, nor ass. [5] For they came up with their cattle and their tents,
† Or, *goat.* and they came as grasshoppers for multitude, (for both they and their
camels were without number;) and they entered into the land to destroy it. [6] And Israel was greatly impoverished because of the Midian-
f Ju. 3. 15. Ho. 5. 15. ites; and the children of Israel [f]cried unto the LORD.

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(15) The oppression of the Israelites under Midian seems to have been more severe than that under any of their other conquerors. The people were entirely subdued; they were driven (Judg. vi. 2.) to mountains, and caves, and dens; they were consumed by famine; and the first movement of Gideon was effected by night, lest he should be put to death by the Midianites, if he attempted to act in the day. While they were in this deplorable condition, another change in the conduct of Providence took place. A prophet was inspired for the occasion, to address the people. This at least is the first time we read of a prophet coming among them, for the purpose only of reproving their folly, while their calamity lasted. The Angel Jehovah too again appeared among them, to convince them that this prophet was commissioned from on high; and very possibly to establish the new dispensation, under which a continued succession of prophets was to arise till the time of the Great Prophet, like unto Moses. The angel revealed himself to Gideon. He commanded Gideon to attempt the release of the people, and assured him of the certainty of success, by miracles adapted, as all the miracles recorded in the Old Testament, to the peculiar circumstances of the persons for whom they were wrought.—Vide Hales' *Analysis*, vol. ii. p. 311; Lightfoot in loc.

SECT. VI.

A. M. 2759.
B. C. 1245.
Moab—Beth-lehem.

SECTION VI.—*The History of Ruth.*(16)

RUTH, *the whole book.*

Elimelech, driven by famine into Moab, dieth there. 4 *Mahlon and Chilion, having married wives of Moab, die also.* 6 *Naomi returning homeward,* 8 *dissuadeth her two daughters-in-law from going with her.* 14 *Orpah leaveth her, but Ruth with great constancy accompanieth her.* 19 *They two come to Beth-lehem, where they are gladly received.*—Chap. ii. 1 *Ruth gleaneth in the fields of Boaz.* 4 *He taking knowledge of her,* 8 *showeth her great favor.* 18 *That which she got she carrieth to Naomi.*—Chap. iii. 1 *By Naomi's instruction* 5 *Ruth lieth at Boaz's feet.* 8 *Boaz acknowledgeth the right of a kinsman.* 14 *He sendeth her away with six measures of barley.*—Chap. iv. 1 *He calleth into judgment the next kinsman.* 6 *He refuseth the redemption according to the manner in Israel.* 9 *Boaz buyeth the inheritance.* 10 *He marrieth Ruth.* 13 *She beareth Obed the grandfather of David.* 18 *The generation of Pharez.*

a Ju. 2. 16.
* Heb. *judged.*
b See Ge. 12. 10. & 26. 1. 2 Ki. 8. 1.
c Ju. 17. 8.
d See Ge. 35. 19.
e Ju. 5. 30.
† Heb. *were.*

[1] Now it came to pass in the days when [a]the judges *ruled, that
there was [b]a famine in the land. And a certain man of [c]Beth-lehem-judah
went to sojourn in the country of Moab, he, and his wife, and
his two sons. [2] And the name of the man was Elimelech, and the name
of his wife Naomi, and the name of his two sons Mahlon and Chilion,
[d]Ephrathites of Beth-lehem-judah. And they came [e]into the country
of Moab, and †continued there.

[3] And Elimelech Naomi's husband died; and she was left, and her
two sons. [4] And they took them wives of the women of Moab; the
name of the one was Orpah, and the name of the other Ruth; and they
dwelled there about ten years. [5] And Mahlon and Chilion died also both
of them; and the woman was left of her two sons and her husband.

f Ex. 4. 31. Lu. 1. 68.
g Ps. 132. 15. Mat. 6. 11.
h See Jos. 24. 15. 2 Tim. 1. 16–18.

[6] Then she arose with her daughters-in-law, that she might return
from the country of Moab; for she had heard in the country of Moab
how that the LORD had [f]visited his people in [g]giving them bread.
[7] Wherefore she went forth out of the place where she was, and her
two daughters-in-law with her; and they went on the way to return
unto the land of Judah. [8] And Naomi said unto her two daughters-in-law,
"Go, [h]return each to her mother's house: the LORD deal kindly
with you, as ye have dealt with the dead, and with me. [9] The LORD grant
you that ye may find rest, each of you in the house of her husband."
Then she kissed them; and they lifted up their voice, and wept.

i Ge. 38. 11. De. 25. 5.
‡ Or, *if I were with a husband.*
* Heb. *hope.*
† Heb. *I have much bitterness.*
j Ju. 2. 15. Job 19. 21. Ps. 32. 4.
k Ec. 12. 9.
l Pr. 17. 17. & 18. 24.
m Ju. 11. 24.
n See Jos. 24. 15, 19. Lu. 24. 28.
‡ Or, *Be not against me.*
o 2 Ki. 2. 2, 4, 6.
p 1 Sa. 3. 17. 2 Sa. 19. 13. 2 Ki. 6. 31.
q Ac. 21. 14.
* Heb. *strengthened herself.*

[10] And they said unto her, "Surely we will return with thee unto
thy people." [11] And Naomi said, "Turn again, my daughters: why
will ye go with me? are there yet any more sons in my womb, [i]that
they may be your husbands? [12] Turn again, my daughters, go your
way; for I am too old to have a husband. If I should say, I have
hope, ‡if I should have a husband also to-night, and should also bear
sons; [13] would ye *tarry for them till they were grown? would ye stay
for them from having husbands? nay, my daughters; for †it grieveth
me much for your sakes that [j]the hand of the LORD is gone out against
me." [14] And they lifted up their voice, and wept again: and Orpah
[k]kissed her mother-in-law; but Ruth [l]clave unto her. [15] And she said,
"Behold, thy sister-in-law is gone back unto her people, and unto
[m]her gods: [n]return thou after thy sister-in-law." [16] And Ruth said,
"‡Entreat [o]me not to leave thee, or to return from following after
thee; for whither thou goest, I will go; and where thou lodgest, I
will lodge; thy people shall be my people, and thy God my God;
[17] where thou diest, will I die, and there will I be buried: [p]the LORD
do so to me, and more also, if aught but death part thee and me."
[18] When [q]she saw that she *was steadfastly minded to go with her,
then she left speaking unto her.

[19] So they two went until they came to Beth-lehem. And it came to

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(16) The history of Ruth was added to the canon of Scripture, because from her David and the Messiah descended. By recording the adoption of a Gentile into the family from which Christ was to derive his origin, the Holy Spirit intended to intimate the comprehensive design of the Christian dispensation. The book is placed here on the authority of Bp. Patrick, who observes, that no other famine is said to have happened during the administration of the judges, than that caused, in the time of Gideon, by the invasion of the Midianites.—Gray's *Key*, p. 166; Bp. Patrick in loc.

pass, when they were come to Beth-lehem, that [r]all the city was moved about them, and they said, "Is [s]this Naomi?" [20] And she said unto them, "Call me not †Naomi, call me ‡Mara; for the Almighty hath dealt very bitterly with me. [21] I went out full, [t]and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?" [22] So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Beth-lehem in the beginning of barley harvest.

r Mat. 21. 10.
s See Is. 23. 7. La. 2. 15.
† That is, *pleasant.*
‡ That is, *bitter.*
t Job 1. 21.

RUTH ii.

[1] And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was *Boaz. [2] And Ruth the Moabitess said unto Naomi, "Let me now go to the field, and [u]glean ears of corn after him in whose sight I shall find grace." And she said unto her, "Go, my daughter." [3] And she went, and came, and gleaned in the field after the reapers; and her †hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

* Called *Booz,* Mat. 1. 5.
u Le. 19. 9. De. 24. 19.
† Heb. *hap happened.*

[4] And, behold, Boaz came from Beth-lehem, and said unto the reapers, "The [v]LORD be with you!" And they answered him, "The LORD bless thee!" [5] Then said Boaz unto his servant that was set over the reapers, "Whose damsel is this?" [6] And the servant that was set over the reapers answered and said, "It is the Moabitish damsel that came back with Naomi out of the country of Moab. [7] And she said, 'I pray you, let me glean and gather after the reapers among the sheaves;' so she came, and hath continued even from the morning until now, that she tarried a little in the house." [8] Then said Boaz unto Ruth, 'Hearest thou not, my daughter? go not to glean in another field, neither go from hence, but abide here fast by my maidens; [9] let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." [10] Then she [w]fell on her face, and bowed herself to the ground, and said unto him, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" [11] And Boaz answered and said unto her, "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. [12] The [x]LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, [y]under whose wings thou art come to trust!" [13] Then she said, "‡Let me [z]find favor in thy sight, my lord! for that thou hast comforted me, and for that thou hast spoken *friendly unto thy handmaid, [a]though I be not like unto one of thy handmaidens." [14] And Boaz said unto her, "At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers; and he reached her parched corn, and she did eat, and was sufficed, and left. [15] And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and †reproach her not; [16] and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not." [17] So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of barley.

v Ps. 129. 7, 8. Lu. 1. 28. 2 Thes. 3. 16.
w 1 Sa. 25. 23.
x 1 Sa. 24. 19.
y Ps. 17. 8. & 36. 7. & 57. 1. & 63. 7.
‡ Or, *I find favor.*
z Ge. 33. 15. 1 Sa. 1. 18.
* Heb. *to the heart.* Ge. 34. 3. Ju. 19. 3.
a 1 Sa. 25. 41.
† Heb. *shame her not.*

[18] And she took it up, and went into the city: and her mother-in-law saw what she had gleaned; and she brought forth, and gave to her that she had reserved after she was sufficed. [19] And her mother-in-law said unto her, "Where hast thou gleaned to-day? and where

wroughtest thou? blessed be he that did [b]take knowledge of thee!" And she showed her mother-in-law with whom she had wrought, and said, "The man's name with whom I wrought to-day is Boaz." [20] And Naomi said unto her daughter-in-law, "Blessed [c]be he of the Lord, who [d]hath not left off his kindness to the living and to the dead!" And Naomi said unto her, "The man is near of kin unto us, ‡one of our next kinsmen." [21] And Ruth the Moabitess said, "He said unto me also, 'Thou shalt keep fast by my young men, until they have ended all my harvest.'" [22] And Naomi said unto Ruth her daughter-in-law, "It is good, my daughter, that thou go out with his maidens, that they *meet thee not in any other field." [23] So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law.

b Ps. 41. 1.
c 2 Sa. 2. 5. Job 29. 13.
d Pr. 17. 17.
‡ Or, *one that hath right to redeem*: see Le. 25. 25.
* Or, *fall upon thee.*

Ruth iii.

[1] Then Naomi her mother-in-law said unto her, "My daughter, [e]shall I not seek rest for thee, that it may be well with thee? [2] And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshingfloor. [3] Wash thyself therefore, [f]and anoint thee, and put thy raiment upon thee, and get thee down to the floor; but make not thyself known unto the man, until he shall have done eating and drinking. [4] And it shall be, when he lieth down, that thou shalt mark the place were he shall lie, and thou shalt go in, and †uncover his feet, and lay thee down; and he will tell thee what thou shalt do." [5] And she said unto her, "All that thou sayest unto me I will do."

e 1 Co. 7. 36. 1 Tim. 5. 8.
f 2 Sa. 14. 2.
† Or, *lift up the clothes that are on his feet.*

[6] And she went down unto the floor, and did according to all that her mother-in-law bade her. [7] And when Boaz had eaten and drunk, and [g]his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

g Ju. 19. 6, 9, 22. 2 Sa. 13. 28. Est. 1. 10.

[8] And it came to pass at midnight, that the man was afraid, and ‡turned himself; and, behold! a woman lay at his feet. [9] And he said, "Who art thou?" And she answered, "I am Ruth thy handmaid: [h]spread therefore thy skirt over thy handmaid; for thou art *a near kinsman." [10] And he said, "Blessed be thou of the Lord, my daughter! for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. [11] And now, my daughter, fear not; I will do to thee all that thou requirest: for all the †city of my people doth know that thou art [i]a virtuous woman. [12] And now it is true that I am thy near kinsman; howbeit there is a kinsman nearer than I. [13] Tarry this night, and it shall be in the morning, that if he will [j]perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman unto thee, then will I do the part of a kinsman to thee, [k]as the Lord liveth! Lie down until the morning."

‡ Or, *took hold on.*
h Ez. 16. 8.
* Or, *one that hath right to redeem.*
† Heb. *gate.*
i Pr. 12. 4.
j De. 25. 5. Mat. 22. 24.
k Ju. 8. 19. Je. 4. 2.

[14] And she lay at his feet until the morning; and she rose up before one could know another. And he said, "Let [l]it not be known that a woman came into the floor." [15] Also he said, "Bring the ‡veil that thou hast upon thee, and hold it." And when she held it, he measured six measures of barley, and laid it on her; and she went into the city.

l Ro. 12. 17. & 14. 16. 1 Co. 10. 32. 2 Co. 8. 21. 1 Thes. 5. 22.
‡ Or, *sheet*, or, *apron.*

[16] And when she came to her mother-in-law, she said, "Who art thou, my daughter?" And she told her all that the man had done to her. [17] And she said, "These six measures of barley gave he me; for he said to me, 'Go not empty unto thy mother-in-law.'" [18] Then said she, "Sit [m]still, my daughter, until thou know how the matter will fall; for the man will not be in rest, until he have finished the thing this day."

m Ps. 37. 3, 5.

Ruth iv.

[1] Then went Boaz up to the gate, and sat him down

there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, "Ho, such a one! turn aside, sit down here." And he turned aside, and sat down. [2] And he [n]took ten men of the elders of the city, and said, "Sit ye down here." And they sat down. [3] And he said unto the kinsman, "Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. [4] And *I thought to advertise thee, saying, [o]Buy it [p]before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know; [q]for there is none to redeem it besides thee, and I am after thee." And he said, "I will redeem it." [5] Then said Boaz, "What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, [r]to raise up the name of the dead upon his inheritance."

[6] And the kinsman said, "I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself, for I cannot redeem it." [7] Now [s]this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things, a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel. [8] Therefore the kinsman said unto Boaz, "Buy it for thee." So he drew off his shoe.

[9] And Boaz said unto the elders, and unto all the people, "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. [10] Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, [t]that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." [11] And all the people that were in the gate, and the elders, said, "We are witnesses. [u]The LORD make the woman that is come into thy house like Rachel and like Leah, which two did [v]build the house of Israel; and †do thou worthily in [w]Ephratah, and ‡be famous in Beth-lehem. [12] And let thy house be like the house of Pharez, [x]whom Tamar bare unto Judah, of [y]the seed which the LORD shall give thee of this young woman."

[13] So Boaz took Ruth, and she was his wife; and when he went in unto her, [z]the LORD gave her conception, and she bare a son. [14] And [a]the women said unto Naomi, "Blessed be the LORD, which hath not *left thee this day without a †kinsman, that his name may be famous in Israel. [15] And he shall be unto thee a restorer of thy life, and ‡a nourisher of *thine old age; for thy daughter-in-law, which loveth thee, which is [b]better to thee than seven sons, hath born him." [16] And Naomi took the child, and laid it in her bosom, and became nurse unto it. [17] And [c]the women her neighbours gave it a name, saying, "There is a son born to Naomi;" and they called his name Obed: he is the father of Jesse, the father of David.

[18] Now these are the generations of Pharez: [d]Pharez begat Hezron, [19] and Hezron begat Ram, and Ram begat Amminadab, [20] and Amminadab begat [e]Nahshon, and Nahshon begat †Salmon, [21] and Salmon begat Boaz, and Boaz begat Obed, [22] and Obed begat Jesse, and Jesse begat [f]David.

[n] 1 Ki. 21. 8. Pr. 31. 23.
* Heb. *I said I will reveal in thine ear.*
[o] Je. 32. 7, 8.
[p] Ge. 23. 18.
[q] Le. 25. 25.
[r] Ge. 38. 8. De. 25. 5, 6. Mat. 22. 24.
[s] De. 25. 7, 9.
[t] De. 25. 6.
[u] Ps. 127. 3. & 128. 3.
[v] De. 25. 9.
† Or, *get thee riches*, or, *power.*
[w] Ge. 35. 16, 19.
‡ Heb. *proclaim thy name.*
[x] Ge. 38. 29. 1 Ch. 2. 4. Mat. 1. 3.
[y] 1 Sa. 2. 20.
[z] Ge. 29. 31. & 33. 5.
[a] Lu. 1. 58. Ro. 12. 15.
* Heb. *caused to cease unto thee.*
† Or, *redeemer.*
‡ Heb. *to nourish.* Ge. 45. 11. Ps. 55. 22.
* Heb. *thy gray hairs.*
[b] 1 Sa. 1. 8.
[c] Lu. 1. 58, 59.
[d] 1 Ch. 2. 4, &c. Mat. 1. 3, &c.
[e] Nu. 1. 7.
† Or, *Salmah.*
[f] 1 Ch. 2. 15.

SECT. VII.

A. M. 2759.
B. C. 1245.
HALES, 1359.
Canaan.

SECTION VII.—*Gideon, Judge;—He delivereth Israel;—His Death.*

JUDGES vi. 7, *to the end, chap.* vii. *and* viii.

A prophet rebuketh the Israelites. 11 *An angel sendeth Gideon for their deliverance.* 17 *Gideon's present is consumed with fire.* 25 *He destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom.* 28 *Joash defendeth his son, and calleth him Jerubbaal.* 33 *Gideon's army.* 36 *His signs.*—Chap. vii. 1 *His army of thirty-two thousand is reduced to three hundred.* *He is encouraged by the dream and interpretation of the barley cake.* 16 *His stratagem of trumpets and lamps in pitchers.* 24 *The Ephraimites take Oreb and Zeeb.*—Chap. viii. 1 *Gideon pacifieth the Ephraimites.* 4 *Succoth and Penuel refuse to relieve Gideon's army.* 10 *Zebah and*

Zalmunna are taken. 13 *Succoth and Penuel are destroyed.* 18 *Gideon revengeth his brethren's death on Zebah and Zalmunna.* 22 *He refuseth government.* 24 *His ephod the cause of idolatry.* 28 *Midian subdued.* 29 *Gideon's children, and death.* 33 *The Israelites' idolatry and ingratitude.*

[7] And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, [8] that the Lord sent *a prophet unto the children of Israel, which said unto them, "Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; [9] and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and [a]drave them out from before you, and gave you their land; [10] and I said unto you, I am the Lord your God; [b]fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice."

[11] And there came an Angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash [c]the Abi-ezrite: and his son [d]Gideon threshed wheat by the winepress, †to hide it from the Midianites. [12] And [e]the Angel of the Lord appeared unto him, and said unto him, "The Lord is [f]with thee, thou mighty man of valor!" [13] And Gideon said unto him, "Oh my lord! if the Lord be with us, why then is all this befallen us? and [g]where be all his miracles which our fathers told us of, saying, 'Did not the Lord bring us up from Egypt?' but now the Lord hath [h]forsaken us, and delivered us into the hands of the Midianites." [14] And the Lord looked upon him, and said, "Go [i]in this thy might, and thou shalt save Israel from the hand of the Midianites: [j]have not I sent thee?" [15] And he said unto him, "Oh my lord! wherewith shall I save Israel? [k]behold, ‡my family is poor in Manasseh, and I am the least in my father's house." [16] And the Lord said unto him, "Surely [l]I will be with thee, and thou shalt smite the Midianites as one man." [17] And he said unto Him, "If now I have found grace in thy sight, then [m]show me a sign that thou talkest with me. [18] Depart [n]not hence, I pray thee, until I come unto thee, and bring forth my *present, and set it before thee." And he said, "I will tarry until thou come again."

[19] And [o]Gideon went in, and made ready †a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him, under the oak, and presented it. [20] And the Angel of God said unto him, "Take the flesh and the unleavened cakes, and lay them upon this rock, and [p]pour out the broth." And he did so. [21] Then the Angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and [q]there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the Angel of the Lord departed out of his sight.

[22] And when Gideon perceived that he was an Angel of the Lord, Gideon said, "Alas, O Lord God! [r]for because I have seen an Angel of the Lord face to face." [23] And the Lord said unto him, "Peace [s]be unto thee! fear not; thou shalt not die." [24] Then Gideon built an altar there unto the Lord, and called it ‡Jehovah-shalom; unto this day it is yet in Ophrah of the Abi-ezrites.

[25] And it came to pass the same night, that the Lord said unto him, "Take thy father's young bullock, *even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and [t]cut down the grove that is by it; [26] and build an altar unto the Lord thy God upon the top of this †rock, ‡in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down." [27] Then Gideon took ten men of his servants, and did as the Lord had said unto him; and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

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* Heb. *a man a prophet.*

a Ps. 44. 2, 3.

b 2 Ki. 17. 35, 37, 38. Je. 10. 2.

c Jos. 17. 2.

d He. 11. 32, called *Gedeon.*

† Heb. *to cause it to flee.*

e Ju. 13. 3. Lu. 1. 11, 28.

f Jos. 1. 5.

g So Ps. 89. 49. Is. 59. 1. & 63. 15.

h 2 Ch. 15. 2.

i 1 Sa. 12. 11. He. 11. 32, 34.

j Jos. 1. 9.

k See 1 Sa. 9. 21.

‡ Heb. *my thousand* is *the meanest:* Ex. 18. 21, 25. Mic. 5. 2.

l Ex. 3. 12.

m Ex. 4. 1–8. 2 Ki. 20. 8. Ps. 86. 17. Is. 7. 11.

n See Ge. 18. 3, 5.

* Or, *meat offering.*

o See Ge. 18. 6–8.

† Heb. *a kid of the goats.*

p See 1 Ki. 18. 33, 34.

q Le. 9. 24. 1 Ki. 18. 38. 2 Ch. 7. 1.

r See Ge. 32. 30.

s Da. 10. 19.

‡ That is, *The LORD send peace:* see Ge. 22. 14. Ex. 17. 15. Je. 33. 16. Ez. 48. 35.

* Or, *and.*

t Ex. 34. 13. De. 7. 5.

† Heb. *strong place.*

‡ Or, *in an orderly manner.*

[28]And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. [29]And they said one to another, "Who hath done this thing?" And when they inquired and asked, they said, "Gideon the son of Joash hath done this thing." [30]Then the men of the city said unto Joash, "Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it." [31]And Joash said unto all that stood against him, "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar." [32]Therefore on that day he called him *Jerubbaal, saying, "Let Baal plead against him, because he hath thrown down his altar."

* That is, *Let Baal plead.* 1 Sa. 12. 11. 2 Sa. 11. 21, *Jerubbesheth;* that is, *Let the shameful thing plead.* See Je. 11. 13. Ho. 9. 10.

[33]Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in [u]the valley of Jezreel. [34]But [v]the Spirit of the LORD †came upon Gideon, and he [w]blew a trumpet; and Abi-ezer ‡was gathered after him. [35]And he sent messengers throughout all Manasseh; who also was gathered after him. And he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

[u] Jos. 17. 16.
[v] 1 Ch. 12. 18. 2 Ch. 24. 20.
† Heb. *clothed.*
[w] Nu. 10. 3.
‡ Heb. *was called after him.*

[36]And Gideon said unto God, "If thou wilt save Israel by my hand, as thou hast said, [37]behold, [x]I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that thou wilt save Israel by my hand, as thou hast said." [38]And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. [39]And Gideon said unto God, "Let [y]not thine anger be hot against me, and I will speak but this once. Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew." [40]And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground.

[x] See Ex. 4. 3, 4, 6, 7.
[y] Ge. 18. 32.

JUD. vii.

[1]Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. [2]And the LORD said unto Gideon, "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel [z]vaunt themselves against me, saying, Mine own hand hath saved me. [3]Now therefore go to, proclaim in the ears of the people, saying, [a]Whosoever is fearful and afraid, let him return and depart early from Mount Gilead." And there returned of the people twenty and two thousand; and there remained ten thousand. [4]And the LORD said unto Gideon, "The people are yet too many; bring them down unto the water, and I will try them for thee there. And it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go." [5]So he brought down the people unto the water; and the LORD said unto Gideon, "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." [6]And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water. [7]And the LORD said unto Gideon, "By [b]the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the other people go every man unto

[z] De. 8. 17. Is. 10. 13. 1 Co. 1. 29. 2 Co. 4. 7.
[a] De. 20. 8.
[b] 1 Sa. 14. 6.

his place." [8] So the people took victuals in their hand, and their trumpets; and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

[9] And it came to pass the same [c]night, that the LORD said unto him, "Arise, get thee down unto the host; for I have delivered it into thy hand. [10] But if thou fear to go down, go thou with Phurah thy servant down to the host. [11] And thou shalt [d]hear what they say; and afterward shall thy hands be strengthened to go down unto the host." Then went he down with Phurah his servant unto the outside of the *armed men that were in the host. [12] And the Midianites and the Amalekites and all the children of the East lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude. [13] And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, "Behold, I dreamed a dream, and, lo! a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along." [14] And his fellow answered and said, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel; for into his hand hath God delivered Midian, and all the host."

c Ge. 46. 2, 3.
d See Ge. 24. 14. 1 Sa. 14. 9, 10.
* Or, *ranks by five.* Ex. 13. 18.

[15] And it was so, when Gideon heard the telling of the dream, and †the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, "Arise! for the LORD hath delivered into your hand the host of Midian." [16] And he divided the three hundred men into three companies, and he put ‡a trumpet in every man's hand, with empty pitchers, and *lamps within the pitchers. [17] And he said unto them, "Look on me, and do likewise; and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. [18] When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon."

† Heb. *the breaking thereof.*
‡ Heb. *trumpets in the hand of all of them.*
* Or, *firebrands,* or, *torches.*

[19] So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. [20] And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, "The sword of the LORD, and of Gideon." [21] And they [e]stood every man in his place round about the camp; [f]and all the host ran, and cried, and fled. [22] And the three hundred [g]blew the trumpets, and [h]the LORD set [i]every man's sword against his fellow, even throughout all the host; and the host fled to Beth-shittah †in Zererath, and to the ‡border of Abel-meholah, unto Tabbath. [23] And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

e Ex. 14. 13, 14. 2 Ch. 20. 17.
f 2 Ki. 7. 7.
g Jos. 6. 4, 16, 20. See 2 Co. 4. 7.
h Ps. 83. 9. Is. 9. 4.
i 1 Sa. 14. 20. 2 Ch. 20. 23.
† Or, *toward.*
‡ Heb. *lip.*

[24] And Gideon sent messengers throughout all [j]Mount Ephraim, saying, "Come down against the Midianites, and take before them the waters unto [k]Beth-barah and Jordan." Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. [25] And they took [l]two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon [m]the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

j Ju. 3. 27, 28.
k John 1. 28.
l Ps. 83. 11.
m Is. 10. 26.

Jud. viii.

[1] And [n]the men of Ephraim said unto him, "*Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites?" And they did chide with him

n See Ju. 12. 1. 2 Sa. 19. 41.
* Heb. *What thing is this thou hast done unto us?*

†sharply. [2] And he said unto them, “What have I done now in comparison of you? is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer? [3] God [o]hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you?” Then their ‡anger was abated toward him, when he had said that.

[4] And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. [5] And he said unto the men of [p]Succoth, “Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.”

[6] And the princes of Succoth said, “Are [q]the hands of Zebah and Zalmunna now in thy hand, that [r]we should give bread unto thine army?” [7] And Gideon said, “Therefore when the Lord hath delivered Zebah and Zalmunna into my hand, then I will *tear your flesh with the thorns of the wilderness and with briers.”

[8] And he went up thence [s]to Penuel, and spake unto them likewise; and the men of Penuel answered him as the men of Succoth had answered him. [9] And he spake also unto the men of Penuel, saying, “When I [t]come again in peace, I will break down this tower.”

[10] Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the East; for there fell †an hundred and twenty thousand men that drew sword. [11] And Gideon went up by the way of them that dwelt in tents on the east of [u]Nobah and Jogbehah, and smote the host; for the host was [v]secure. [12] And when Zebah and Zalmunna fled, he pursued after them, and [w]took the two kings of Midian, Zebah and Zalmunna, and ‡discomfited all the host.

[13] And Gideon the son of Joash returned from battle before the sun was up, [14] and caught a young man of the men of Succoth, and inquired of him; and he *described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men. [15] And he came unto the men of Succoth, and said, “Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, ‘Are the hands of Zebah and Zalmunna now in thy hand, that we should give bread unto thy men that are weary?’” [16] And he took the elders of the city, and thorns of the wilderness and briers, and with them he †taught the men of Succoth. [17] And he beat down the tower of [x]Penuel, and slew the men of the city.

[18] Then said he unto Zebah and Zalmunna, “What manner of men were they whom ye slew at [y]Tabor?” And they answered, “As thou art, so were they; each one ‡resembled the children of a king.” [19] And he said, “They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you.” [20] And he said unto Jether his firstborn, “Up, and slay them.” But the youth drew not his sword; for he feared, because he was yet a youth. [21] Then Zebah and Zalmunna said, “Rise thou, and fall upon us; for as the man is, so is his strength.” And Gideon arose, and [z]slew Zebah and Zalmunna, and took away the *ornaments that were on their camels’ necks.

[22] Then the men of Israel said unto Gideon, “Rule thou over us, both thou, and thy son, and thy son’s son also; for thou hast delivered us from the hand of Midian.” [23] And Gideon said unto them, “I will not rule over you, neither shall my son rule over you: [a]the Lord shall rule over you.”

[24] And Gideon said unto them, “I would desire a request of you, that you would give me every man the earrings of his prey.” (For they had golden earrings, [b]because they were Ishmaelites.) [25] And they

† Heb. *strongly.*
[o] Phil. 2. 3.
‡ Heb. *spirit.* Pr. 15. 1.
[p] Ge. 33. 17.
[q] See 1 Ki. 20. 11.
[r] See 1 Sa. 25. 11.
* Heb. *thresh.*
[s] Ge. 32. 30. 1 Ki. 12. 25.
[t] 1 Ki. 22. 27.
† Or, *an hundred and twenty thousand, every one drawing a sword.* Ju. 20. 2, 15, 17, 25. 2 Ki. 3. 26.
[u] Nu. 32. 35, 42.
[v] Ju. 18. 27. 1 Thes. 5. 3.
[w] Ps. 83. 11.
‡ Heb. *terrified.*
* Heb. *writ.*
† Heb. *made to know.*
[x] 1 Ki. 12. 25.
[y] Ju. 4. 6. Ps. 89. 12.
‡ Heb. *according to the form, &c.*
[z] Ps. 83. 11.
* Or, *ornaments like the moon.*
[a] 1 Sa. 8. 7. & 10. 19. & 12. 12.
[b] Ge. 25. 13. & 37. 25, 28.

† Or, *sweet jewels.*
c Ju. 17. 5.
d Ps. 106. 39.
e De. 7. 16.

answered, "We will willingly give them." And they spread a garment, and did cast therein every man the earrings of his prey. [26] And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; besides ornaments, and †collars, and purple raiment that was on the kings of Midian, and besides the chains that were about their camels' necks. [27] And Gideon [c]made an ephod thereof, and put it in his city, even in Ophrah; and all Israel [d]went thither a whoring after it: which thing became [e]a snare unto Gideon, and to his house.

[28] Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

f Ju. 9. 2, 5.
‡ Heb. *going out of his thigh.*
* Heb. *set.*
g Ge. 25. 8. Job 5. 26.
h Ps. 78. 11, 42. & 106. 13, 21.
i Ju. 9. 16–18. Ec. 9. 14, 15.

[29] And Jerubbaal the son of Joash went and dwelt in his own house. [30] And Gideon had [f]threescore and ten sons ‡of his body begotten; for he had many wives. [31] And his concubine that was in Shechem, she also bare him a son, whose name he *called Abimelech.

[32] And Gideon the son of Joash died [g]in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites. [33] And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. [34] And the children of Israel [h]remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side; [35] neither [i]showed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had showed unto Israel.

SECT. VIII.
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A. M. 2769.
B. C. 1235.
Hales, 1319.
Shechem.

Section VIII.—*Usurpation of Abimelech;—His Death.*

Judges ix.

Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.

a Ju. 8. 31.
* Heb. *What is good? whether, &c.*
b Ge. 29. 14.
† Heb. *after.*
c Ju. 11. 3. 2 Ch. 13. 7. Pr. 12. 11. Ac. 17. 5.
d 2 Ki. 11. 1, 2.
‡ Heb. or, *by the oak of the pillar:* see Jos. 24. 26.
e De. 11. 29. & 27. 12. Jos. 8.33. John 4. 20.
f See 2 Ki. 14. 9.
g Ps. 104. 15.
* Heb. *go up and down for other trees.*

[1] And Abimelech the son of Jerubbaal went to Shechem unto [a]his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, [2] "Speak, I pray you, in the ears of all the men of Shechem, *Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am [b]your bone and your flesh." [3] And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined †to follow Abimelech; for they said, "He is our brother." [4] And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired [c]vain and light persons, which followed him. [5] And he went unto his father's house at Ophrah, and [d]slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself. [6] And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, ‡by the plain of the pillar that was in Shechem.

[7] And when they told it to Jotham, he went and stood in the top of [e]Mount Gerizim, and lifted up his voice, and cried, and said unto them, "Hearken unto me, ye men of Shechem, that God may hearken unto you. [8] The [f]trees went forth on a time to anoint a king over them; and they said unto the olive tree, 'Reign thou over us.' [9] But the olive tree said unto them, 'Should I leave my fatness, [g]wherewith by me they honor God and man, and *go to be promoted over the trees?' [10] And the trees said to the fig tree, 'Come thou, and reign over us.' [11] But the fig tree said unto them, 'Should I forsake my sweetness, and

my good fruit, and go to be promoted over the trees?' [12] Then said the trees unto the vine, 'Come thou, and reign over us.' [13] And the vine said unto them, 'Should I leave my wine, [h]which cheereth God and man, and go to be promoted over the trees?' [14] Then said all the trees unto the †bramble, 'Come thou, and reign over us.' [15] And the bramble said unto the trees, 'If in truth ye anoint me king over you, then come and put your trust in my [i]shadow; and if not, [j]let fire come out of the bramble, and devour the [k]cedars of Lebanon.' [16] Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands, [17] (for my father fought for you, and ‡adventured his life far, and delivered you out of the hand of Midian; [18] and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;) [19] if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then [l]rejoice ye in Abimelech, and let him also rejoice in you. [20] But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech." [21] And Jotham ran away, and fled, and went to [m]Beer, and dwelt there, for fear of Abimelech his brother.

[22] When Abimelech had reigned three years over Israel, [23] then [n]God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem [o]dealt treacherously with Abimelech: [24] that [p]the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which *aided him in the killing of his brethren. [25] And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them; and it was told Abimelech. [26] And Gaal the son of Ebed came with his brethren, and went over to Shechem; and the men of Shechem put their confidence in him. [27] And they went out into the fields, and gathered their vineyards, and trode the grapes, and made †merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. [28] And Gaal the son of Ebed said, "Who [q]is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the men of [r]Hamor the father of Shechem: for why should we serve him? [29] And [s]would to God this people were under my hand! then would I remove Abimelech." And he said to Abimelech, "Increase thine army, and come out."

[30] And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ‡kindled. [31] And he sent messengers unto Abimelech *privily, saying, "Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee. [32] Now therefore up by night, thou and the people that is with thee, and lie in wait in the field. [33] And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them †as thou shalt find occasion."

[34] And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies. [35] And Gaal the son of Ebed went out, and stood in the entering of the gate of the city; and Abimelech rose up, and the people that were with him, from lying in wait. [36] And when Gaal saw the people, he said to Zebul, "Behold, there come people down from the top of the moun-

h Ps. 104. 15.
† Or, *thistle.*
i Is. 30. 2. Da. 4. 12. Ho. 14. 7.
j Nu. 21. 28. Ez. 19. 14.
k 2 Ki. 14. 9. Ps. 104. 16. Is. 2. 13. & 37. 24. Ez. 31. 3.
‡ Heb. *cast his life.*
l Is. 8. 6. Phil. 3. 3.
m 2 Sa. 20. 14.
n 1 Sa. 16. 14. & 18. 9, 10. See 1 Ki. 12. 15. & 22. 22. 2 Ch. 10. 15. & 18. 19, &c. Is. 19. 2, 14.
o Is. 33. 1.
p 1 Ki. 2. 32. Est. 9. 25. Ps. 7. 16. Mat. 23. 35, 36.
* Heb. *strengthened his hands to kill.*
† Or, *songs*: see Is. 16. 9, 10. Je. 25. 30.
q 1 Sa. 25. 10. 1 Ki. 12. 16.
r Ge. 34. 2, 6.
s 2 Sa. 15. 4.
‡ Or, *hot.*
* Heb. *craftily*, or, *to Tormah.*
† Heb. *as thy hand shall find.* 1 Sa. 10. 7. & 25. 8. Ec. 9. 10.

‡ Heb. *navel.*
* Or, *the regarders of the times.* De. 18. 14.

tains!" And Zebul said unto him, "Thou seest the shadow of the mountains as if they were men." [37] And Gaal spake again and said, "See there come people down by the ‡middle of the land, and another company come along by the plain of *Meonenim." [38] Then said Zebul unto him, "Where is now thy mouth, wherewith thou saidst, 'Who is Abimelech, that we should serve him?' is not this the people that thou hast despised? go out, I pray now, and fight with them." [39] And Gaal went out before the men of Shechem, and fought with Abimelech. [40] And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate. [41] And Abimelech dwelt at Arumah; and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. [42] And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. [43] And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them. [44] And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city; and the two other companies ran upon all the people that were in the fields, and slew them. [45] And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and [t]beat down the city, and sowed it with salt.

t De. 29. 23. 1 Ki. 12. 25. 2 Ki. 3. 25.
u Ju. 8. 33.
v Ps. 68. 14.
† Heb. *I have done.*

[46] And when all the men of the tower of Shechem heard that, they entered into a hold of the house [u]of the god Berith. [47] And it was told Abimelech, that all the men of the tower of Shechem were gathered together. [48] And Abimelech gat him up to [v]Mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, "What ye have seen †me do, make haste, and do as I have done." [49] And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

w 2 Sa. 11. 21.
x So 1 Sa. 31. 4.

[50] Then went Abimelech to Thebez, and encamped against Thebez, and took it. [51] But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. [52] And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. [53] And a certain woman [w]cast a piece of a millstone upon Abimelech's head, and all to break his skull. [54] Then [x]he called hastily unto the young man his armorbearer, and said unto him, "Draw thy sword, and slay me, that men say not of me, A woman slew him." And his young man thrust him through, and he died. [55] And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

y Job 31. 3. Ps. 94. 23. Pr. 5. 22.

[56] Thus [y]God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren. [57] And all the evil of the men of Shechem did God render upon their heads; and upon them came the curse of Jotham the son of Jerubbaal.

SECT. IX.
A. M. 2772.
B. C. 1232.
Hales, 1316.
Canaan.

Section IX.—*Tola and Jair, Judges.*

Judges x. 1–5.

a Ju. 2. 16.
* Or, *deliver.* Heb. *save.*

[1] And after Abimelech there [a]arose to *defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in Mount Ephraim. [2] And he judged Israel twenty and three years, and died, and was buried in Shamir.

b Ju. 5. 10. & 12. 14.
c De. 3. 14.
† Or, *the villages of Jair.* Nu. 32. 41.

[3] And after him arose Jair, a Gileadite, and judged Israel twenty and two years. [4] And he had thirty sons that [b]rode on thirty ass colts, and they had thirty cities, [c]which are called †Havoth-jair unto this day, which are in the land of Gilead. [5] And Jair died, and was buried in Camon.

SECT. X.

A. M. 2798 *to* 2822.
B. C. 1206 *to* 1182.
HALES, 1271 *to* 1253.
Canaan.

SECTION X.—*The Philistines and Ammonites oppress Israel;—Jephthah, Judge.*

JUDGES x. 6, *to the end, and chap.* xi. *and* xii. 1–7.

The idolatry of the Israelites. 7 *They are oppressed by the Philistines and the Ammonites.* 10 *In their misery God sendeth them to their false gods.* 15 *Upon their repentance he pitieth them.* — Chap. xi. 1 *The covenant between Jephthah and the Gileadites, that he should be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 29 *Jephthah's vow.* 32 *His conquest of the Ammonites.* 34 *He performeth his vow on his daughter.*—Chap. xii. 1 *The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites.* 7 *Jephthah dieth.*

a Ju. 2. 11–13.
b 1 Ki. 11. 33. Ps. 106. 36.
c 1 Sa. 12. 9.
* Heb. *crushed.*

[6] AND [a]the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of [b]Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. [7] And the anger of the LORD was hot against Israel, and he [c]sold them into the hands of the Philistines, and into the hands of the children of Ammon. [8] And that year they vexed and *oppressed the children of Israel eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead. [9] Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

d 1 Sa. 12. 10.
e Ex. 14. 30.
f Nu. 21. 21, 24, 25.
g Ju. 3. 12, 13, 31.
h Ju. 5. 19.
i Ju. 6. 3.
j Ps. 106. 42, 43.
k De. 32. 15. Je. 2. 13.

[10] And [d]the children of Israel cried unto the LORD, saying, "We have sinned against thee, both because we have forsaken our God, and also served Baalim." [11] And the LORD said unto the children of Israel, "Did not I deliver you [e]from the Egyptians, and [f]from the Amorites, [g]from the children of Ammon, and from the Philistines? [12] The [h]Zidonians also, and [i]the Amalekites, and the Maonites, [j]did oppress you; and ye cried to me, and I delivered you out of their hand. [13] Yet [k]ye have forsaken me, and served other gods: wherefore I will deliver you no more. [14] Go [l]and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation."

l De. 32. 37, 38. 2 Ki. 3. 13. Je. 2. 28.
m 1 Sa. 3. 18. 2 Sa. 15. 26.
† Heb. *is good in thine eyes.*
n 2 Ch. 7. 14. & 15. 8. Je. 18. 7, 8.
‡ Heb. *gods of strangers.*
* Heb. *was shortened.* Ps. 106. 44, 45. Is. 63. 9.

[15] And the children of Israel said unto the LORD, "We have sinned: [m]do thou unto us whatsoever †seemeth good unto thee; deliver us only, we pray thee, this day." [16] And [n]they put away the ‡strange gods from among them, and served the LORD: and his soul *was grieved for the misery of Israel.

† Heb. *cried together.*
o Ge. 31. 49.

[17] Then the children of Ammon were †gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in [o]Mizpeh. [18] And the people and princes of Gilead said one to another, "What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead."

JUD. xi.

p He. 11. 32, called, *Jephthae.*
‡ Heb. *a woman a harlot.*

[1] Now [p]Jephthah the Gileadite was a mighty man of valor, and he was the son of ‡a harlot: and Gilead begat Jephthah. [2] And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, "Thou shalt not inherit in our father's house; for thou art the son of a strange woman."

* Heb. *from the face.*
q 1 Sa. 22. 2.

[3] Then Jephthah fled *from his brethren, and dwelt in the land of Tob; and there were gathered [q]vain men to Jephthah, and went out with him.

† Heb. *after days.*

[4] And it came to pass †in process of time, that the children of Ammon made war against Israel. [5] And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob; [6] and they said unto Jephthah, "Come, and be our captain, that we may fight with the children of Ammon."

[7] And Jephthah said unto the elders of Gilead, "Did [r]not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?" [8] And the elders of Gilead said unto Jephthah, "Therefore we [s]turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead." [9] And Jephthah said unto the elders of Gilead, "If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head?" [10] And the elders of Gilead said unto Jephthah, "The Lord ‡be witness between us, if we do not so according to thy words." [11] Then Jephthah went with the elders of Gilead, and the people made him head and captain over them; and Jephthah uttered all his words [t]before the Lord in Mizpeh.

[12] And Jephthah sent messengers unto the king of the children of Ammon, saying, "What hast thou to do with me, that thou art come against me to fight in my land?" [13] And the king of the children of Ammon answered unto the messengers of Jephthah, "Because [u]Israel took away my land, when they came up out of Egypt, from Arnon even unto [v]Jabbok, and unto Jordan; now therefore restore those lands again peaceably."

[14] And Jephthah sent messengers again unto the king of the children of Ammon; [15] and said unto him, "Thus saith Jephthah, [w]Israel took not away the land of Moab, nor the land of the children of Ammon. [16] But when Israel came up from Egypt, and [x]walked through the wilderness unto the Red Sea, and [y]came to Kadesh; [17] then [z]Israel sent messengers unto the king of Edom, saying, 'Let me, I pray thee, pass through thy land:' [a]but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab; but he would not consent: and Israel abode in Kadesh. [18] Then they went along through the wilderness, and [b]compassed the land of Edom, and the land of Moab, [c]and came by the east side of the land of Moab, [d]and pitched on the other side of Arnon, but came not within the border of Moab; for Arnon was the border of Moab. [19] And [e]Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, 'Let us pass, we pray thee, through thy land unto my place. [20] But [f]Sihon trusted not Israel to pass through his coast; but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. [21] And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them; so Israel possessed all the land of the Amorites, the inhabitants of that country. [22] And they possessed [g]all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.—[23] So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it? [24] Wilt not thou possess that which [h]Chemosh thy god giveth thee to possess? So whomsoever [i]the Lord our God shall drive out from before us, them will we possess. [25] And now art thou any thing better than [j]Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, [26] while Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time? [27] Wherefore I have not sinned against thee, but thou doest me wrong to war against me; the Lord [k]the Judge [l]be judge this day between the children of Israel and the children of Ammon." [28] Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

[29] Then the Spirit of the Lord came upon *Jephthah, and he passed

r Ge. 26. 27.
s Lu. 17. 4.
‡ Heb. *be the hearer between us.* Je. 42. 5.
t Ju. 20. 1. 1 Sa. 10. 17. & 11. 15.
u Nu. 21. 24–26.
v Ge. 32. 22.
w De. 2. 9, 19.
x Nu. 14. 25. De. 1. 40. Jos. 5. 6.
y Nu. 13. 26. & 20. 1. De. 1. 46.
z Nu. 20. 14.
a Nu. 20. 18, 21.
b Nu. 21. 4. De. 2. 1–8.
c Nu. 21. 11.
d Nu. 21. 13. & 22. 36.
e Nu. 21. 21, 22. De. 2. 26, 27.
f Nu. 21. 23–25. De. 2. 32–34.
g De. 2. 36.
h Nu. 21. 29. 1 Ki. 11. 7. Je. 48. 7.
i De. 9. 4, 5. & 18. 12. Jos. 3. 10.
j Nu. 22. 2. See Jos. 21. 9.
k Ge. 18. 25.
l See Ge. 16. 5.
* Jephthah seems to have been Judge only of North-east Israel.

over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. [30] And Jephthah [m]vowed a vow unto the Lord, and said, “If thou shalt without fail deliver the children of Ammon into my hands, [31] then it shall be, that †whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, [n]shall surely be the Lord's, ‡and I will offer it up for a burnt offering.”

[32] So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. [33] And he smote them from Aroer, even till thou come to [o]Minnith, even twenty cities, and unto *the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

[34] And Jephthah came to Mizpeh unto his house, and, behold, [p]his daughter came out to meet him with timbrels and with dances: and she was his only child; †besides her he had neither son nor daughter. [35] And it came to pass, when he saw her, that he [q]rent his clothes, and said, “Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I [r]have opened my mouth unto the Lord, and [s]I cannot go back.” [36] And she said unto him, “My father, if thou hast opened thy mouth unto the Lord, [t]do to me according to that which hath proceeded out of thy mouth; forasmuch as [u]the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.” [37] And she said unto her father, “Let this thing be done for me: let me alone two months, that I may ‡go up and down upon the mountains, and bewail my virginity, I and my fellows.” [38] And he said, “Go.” And he sent her away for two months; and she went with her companions, and bewailed her virginity upon the mountains. [39] And it came to pass at the end of two months, that she returned unto her father, who [v]did with her according to his vow which he had vowed; and she knew no man. And it was a *custom in Israel, [40] that the daughters of Israel went †yearly ‡to lament the daughter of Jephthah the Gileadite four days in a year.

[1] And [w]the men of Ephraim *gathered themselves together, Jud. xii. 1–7. and went northward, and said unto Jephthah, “Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thy house upon thee with fire.” [2] And Jephthah said unto them, “I and my people were at great strife with the children of Ammon; and, when I called you, ye delivered me not out of their hands. [3] And when I saw that ye delivered me not, [x]I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?”

[4] Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, “Ye Gileadites [y]are fugitives of Ephraim among the Ephraimites, and among the Manassites.” [5] And the Gileadites took the [z]passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped, said, “Let me go over;” that the men of Gilead said unto him, “Art thou an Ephraimite?” If he said, “Nay;” [6] then said they unto him, “Say now †Shibboleth:” and he said, “Sibboleth;” for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand. [7] And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

[m] Ge. 28. 20. 1 Sa. 1. 11.
† Heb. *that which cometh forth, which shall come forth.*
[n] See Le. 27. 2, 3, &c. 1 Sa. 1. 11, 28. & 2. 18.
‡ Or, *or I will offer it, &c.* Ps. 66. 13. See Le. 27. 11, 12.
[o] Ez. 27. 17.
* Or, *Abel.*
[p] See Ex. 15. 20.
† Or, *he had not of his own either son or daughter.* Heb. *of himself.*
[q] Ge. 37. 29, 34.
[r] Ec. 5. 2.
[s] Nu. 30. 2. Ps. 15. 4. Ec. 5. 4, 5.
[t] Nu. 30. 2.
[u] 2 Sa. 18. 19, 31.
‡ Heb. *go and go down*
[v] 1 Sa. 1. 22, 24. & 2. 18.
* Or, *ordinance.*
† Heb. *from year to year.*
‡ Or, *to talk with.*
[w] See Ju. 8. 1.
* Heb. *were called.*
[x] 1 Sa. 19. 5. & 28. 21. Job 13. 14. Ps. 119. 109.
[y] See 1 Sa. 25. 10. Ps. 78. 9.
[z] Jos. 22. 11. Ju. 3. 28. & 7. 24.
† Which signifieth *a stream,* or, *flood.* Ps. 69. 2, 15. Is. 27. 12.

SECT. XI.

A. M. 2822 *to* 2847.
B. C. 1182 *to* 1157.
HALES, 1247 *to* 1222.
Canaan.

a *i. e.* Jephthah.

* He seems to have been only a civil Judge to do justice in North-east Israel.

† A civil Judge in North-east Israel.

‡ A civil Judge also in North-east Israel.

* Heb. *sons' sons.*

SECTION XI.—*Ibzan, Elon, and Abdon, Judges.*

JUDGES xii. 8, *to the end.*

[8] AND after [a]him *Ibzan of Beth-lehem judged Israel. [9] And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. [10] Then died Ibzan, and was buried at Beth-lehem.

[11] And after him †Elon, a Zebulonite, judged Israel: and he judged Israel ten years. [12] And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulon.

[13] And after him ‡Abdon the son of Hillel, a Pirathonite, judged Israel. [14] And he had forty sons and thirty *nephews, that rode on threescore and ten ass colts: and he judged Israel eight years. [15] And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

SECTION XII.—*The Philistines oppress Israel;—The Birth of Samson.*⁽¹⁷⁾

JUDGES xiii.

Israel is in the hand of the Philistines. 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

SECT. XII.

A. M. 2848.
B. C. 1156.
HALES, 1222.
Canaan.

* Heb. *added to commit, &c.* Ju. 2. 11.

† This seems a partial captivity.

a 1 Sa. 12. 9.

b Jos. 19. 41.

c Lu. 1. 11, 13, 28, 31.

d Nu. 6. 2, 3. Lu. 1. 15.

e Nu. 6. 5. 1 Sa. 1. 11.

f Nu. 6. 2.

g See 1 Sa. 7. 13. 2 Sa. 8. 1. 1 Ch. 18. 1.

h De. 33. 1. 1 Sa. 2. 27. & 9. 6. 1 Ki. 17. 24.

i Mat. 28. 3. Lu. 9. 29. Ac. 6. 15.

[1] AND the children of Israel *did evil again in the sight of the LORD; †and the LORD delivered them [a]into the hand of the Philistines forty years.

[2] And there was a certain man of [b]Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. [3] And ⁽¹⁸⁾the [c]Angel of the LORD appeared unto the woman, and said unto her, "Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son. [4] Now therefore beware, I pray thee, and [d]drink not wine nor strong drink, and eat not any unclean thing. [5] For, lo, thou shalt conceive and bear a son; and no [e]razor shall come on his head, for the child shall be [f]a Nazarite unto God from the womb; and he shall [g]begin to deliver Israel out of the hand of the Philistines."

[6] Then the woman came and told her husband, saying, "A [h]man of God came unto me, and his [i]countenance was like the countenance of an angel of God, very terrible; but I asked him not whence he was, neither told he me his name: [7] but he said unto me, 'Behold, thou shalt conceive, and bear a son: and now drink no wine nor strong drink, neither eat any unclean thing; for the child shall be a Nazarite to God from the womb to the day of his death.'"

[8] Then Manoah entreated the LORD, and said, "O my LORD! let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born." [9] And God heark-

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(17) The arrangement of the contents of this section is made on the united authorities of the Bible Chronology and Calmet. The events therein related seem to have taken place in the following order:—

Samson and Samuel are born in the same year, at the commencement of the servitude of the Israelites to the Philistines mentioned in (Judges xiii 1.) the year in which Abdon dies, and the forty years' administration of Eli (1 Sam. iv. 18.) begin (B. C. 1155.)

Samuel is called, aged twelve years, according to Josephus. (B. C. 1143.) (Samuel continued to prophesy till his death.)

Samson, having arrived at years of maturity, revenges the cause of his country upon the Philistines from 1136 to 1117: in which last year he was killed. He is said to have judged Israel these twenty years. (Judges xv 20.)

In the year of Samson's death a prophet is sent to Eli to warn him of the impending fate of his house. And the prediction is fulfilled within two years after Samson's death; when the Philistines began to recover from the loss occasioned by Samson; and revenged that loss by the capture of the ark—the defeat of the Israelites—and the slaughter of the sons of Eli. (B. C. 1116.)

On the death of Eli the sole administration of Samuel commences, and continues twenty-one years, till the ark is recovered, and brought from Kirjath-jearim to the house of Abinadab. (B. C. 1096.)

The people demand a king, and the forty years' government of Saul commences, and continues till 1055.

The administration of Samuel lasted either solely, or in conjunction with Eli and Saul, eighty years.

(18) The appearance of the Angel Jehovah to Manoah and his wife was the last open vision, the last miraculous interposition, till the voice which called Samuel.

ened to the voice of Manoah; and the Angel of God came again unto the woman as she sat in the field, but Manoah her husband was not with her. [10] And the woman made haste, and ran, and showed her husband, and said unto him, "Behold, the man hath appeared unto me, that came unto me the other day!" [11] And Manoah arose, and went after his wife, and came to the man, and said unto him, "Art thou the man that spakest unto the woman?" And he said, "I am." [12] And Manoah said, "Now let thy words come to pass. ‡How shall we order the child, and *how shall we do unto him?" [13] And the Angel of the LORD said unto Manoah, "Of all that I said unto the woman let her beware. [14] She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe."

‡ Heb *What shall be the manner of the, &c.*
* Or, *what shall he do?* Heb. what shall be *his work?*

[15] And Manoah said unto the Angel of the LORD, "I pray thee, [j]let us detain thee, until we shall have made ready a kid †for thee." [16] And the Angel of the LORD said unto Manoah, "Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD." For Manoah knew not that he was an Angel of the LORD. [17] And Manoah said unto the Angel of the LORD, "What is thy name, that when thy sayings come to pass we may do thee honor?" [18] And the Angel of the LORD said unto him, "Why [k]askest thou thus after my name, seeing it is ‡secret?" [19] So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the Angel did wondrously; and Manoah and his wife looked on. [20] For it came to pass, when the flame went up toward heaven from off the altar, that the Angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and [l]fell on their faces to the ground. [21] But the Angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an Angel of the LORD. [22] And Manoah said unto his wife, "We [m]shall surely die, because we have seen God!" [23] But his wife said unto him, "If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these things, nor would as at this time have told us such things as these."

j See Ge. 18. 5.
† Heb. *before thee.*
k Ge. 32. 29.
‡ Or, *wonderful.* Is. 9. 6.
l Le. 9. 24. 1 Ch. 21. 16. Ez. 1. 28. Mat. 17. 6.
m See Ge. 32. 30.

[24] And the woman bare a son, and called his name [n]Samson; and [o]the child grew, and the LORD blessed him. [25] And [p]the Spirit of the LORD began to move him at times in *the camp of Dan [q]between Zorah and Eshtaol.

n He. 11. 32.
o 1 Sa. 3. 19. Lu. 1. 80. & 2. 52.
p 1 Sa. 11. 6. Mat. 4. 1.
* Heb. *Mahaneh-dan*, as Ju. 18. 12.
q Jos. 15. 33.

SECT. XIII.

A. M. 2848.
B. C. 1156.
HALES, 1152.
Ramah.

SECTION XIII.—*The Birth and Call of Samuel;—Government of Eli.*

1 SAMUEL i. *and* ii. 1–21, *and* iii.

Elkanah a Levite, having two wives, worshippeth yearly at Shiloh. 4 *He cherisheth Hannah, though barren, and provoked by Peninnah.* 9 *Hannah in grief prayeth for a child.* 12 *Eli first rebuking her, afterwards blesseth her.* 19 *Hannah, having born Samuel, stayeth at home till he is weaned.* 24 *She presenteth him, according to her vow, to the Lord.*—Chap. ii. 1 *Hannah's song in thankfulness.* 12 *The sin of Eli's sons.* 18 *Samuel's ministry.* 20 *By Eli's blessing Hannah is more fruitful.*—Chap. iii. 1 *How the word of the Lord was first revealed to Samuel.* 11 *God telleth Samuel the destruction of Eli's house.* 15 *Samuel, though loath, telleth Eli the vision.* 19 *Samuel groweth in credit.*

[1] Now there was a certain man of Ramathaim-zophim, of Mount Ephraim, and his name was [a]Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, [b]an Ephrathite. [2] And he had two wives, the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children. [3] And this man went up out of his city *yearly [c]to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

a 1 Ch. 6. 27, 34.
b Ruth 1. 2.
* Heb. *from year to year.* Ex. 23. 14. De. 16. 16. Lu. 2. 41.
c De. 12. 5–7.
d De. 12. 17, 18.

[4] And when the time was that Elkanah [d]offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions. [5] But unto

Hannah he gave †a worthy portion, for he loved Hannah; [e]but the LORD had shut up her womb. [6] And her adversary also ‡provoked her sore, for to make her fret, because the LORD had shut up her womb. [7] And as he did so year by year, *when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. [8] Then said Elkanah her husband to her, "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I [f]better to thee than ten sons?"

[9] So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. [10] And she was †in bitterness of soul, and prayed unto the LORD, and wept sore. [11] And she [g]vowed a vow, and said, "O LORD of hosts! if thou wilt indeed [h]look on the affliction of thy handmaid, and [i]remember me, and not forget thy handmaid, but wilt give unto thy handmaid ‡a man child, then I will give him unto the LORD all the days of his life, and [j]there shall no razor come upon his head." [12] And it came to pass, as she *continued praying before the LORD, that Eli marked her mouth. [13] Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. [14] And Eli said unto her, "How long wilt thou be drunken? put away thy wine from thee." [15] And Hannah answered and said, "No, my lord, I am a woman †of a sorrowful spirit: I have drunk neither wine nor strong drink, but have [k]poured out my soul before the LORD. [16] Count not thy handmaid for a daughter of [l]Belial; for out of the abundance of my ‡complaint and grief have I spoken hitherto." [17] Then Eli answered and said, "Go [m]in peace: and [n]the God of Israel grant thee thy petition that thou hast asked of him." [18] And she said, "Let [o]thy handmaid find grace in thy sight." So the woman [p]went her way, and did eat, and her countenance was no more sad.

[19] And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah. And Elkanah [q]knew Hannah his wife; and [r]the LORD remembered her. [20] Wherefore it came to pass *when the time was come about after Hannah had conceived, that she bare a son, and called his name †Samuel, saying, "Because I have asked him of the LORD." [21] And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. [22] But Hannah went not up; for she said unto her husband, "I will not go up until the child be weaned, and then I will [s]bring him, that he may appear before the LORD, and there abide [t]for ever." [23] And [u]Elkanah her husband said unto her, "Do what seemeth thee good; tarry until thou have weaned him; [v]only the LORD establish his word." So the woman abode, and gave her son suck until she weaned him.

[24] And when she had weaned him, she [w]took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto [x]the house of the LORD in Shiloh; and the child was young. [25] And they slew a bullock, and [y]brought the child to Eli. [26] And she said, "Oh my lord, [z]as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. [27] For [a]this child I prayed; and the LORD hath given me my petition which I asked of him. [28] Therefore also I have ‡lent him to the LORD; as long as he liveth *he shall be lent to the LORD." And he [b]worshipped the LORD there.

[1] And Hannah [c]prayed, and said,—(19) 1 SAM. ii. 1-21.

"My [d]heart rejoiceth in the LORD,

† Or, *a double portion.*
e Ge. 30. 2.
‡ Heb. *angered her.* Job 24. 21.
* Or, *from the time that she, &c.* Heb. *from her going up.*
f Ru. 4. 15.
† Heb. *bitter of soul.* Job 7. 11. 2 Sa. 17. 8.
g Ge. 28. 20. Nu. 30. 3. Ju. 11. 30.
h Ge. 29. 32. Ex. 4. 31. 2 Sa. 16. 12. Ps. 25. 18.
i Ge. 8. 1.
‡ Heb. *seed of men.*
j Nu. 6. 5. Ju. 13. 5.
* Heb. *multiplied to pray.*
† Heb. *hard of spirit.*
k Ps. 62. 8.
l De. 13. 13.
‡ Or, *meditation.*
m Ju. 18. 6. Ma. 5. 34.
n Ps. 20. 4, 5.
o Ge. 33. 15. Ru. 2. 13.
p Ec. 9. 7.
q Ge. 4. 1.
r Ge. 8. 1. & 30. 22.
* Heb. *in revolution of days.*
† That is, *Asked of God.*
s Lu. 2. 22.
t Ex. 21. 6.
u Nu. 30. 7.
v 2 Sa. 7. 25.
w De. 12. 5, 6, 11.
x Jos. 18. 1.
y Lu. 2. 22.
z Ge. 42. 15. 2 Ki. 2. 2, 4, 6.
a Mat. 7. 7.
‡ Or, *returned him, whom I have obtained by petition, to the LORD.*
* Or, *he whom I have obtained by petition shall be returned.*
b Ge. 24. 26, 52.
c Phil. 4. 6.
d See Lu. 1. 46, &c.

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(19) The song of Hannah is chiefly remarkable for its predicting the dominion of the promised Saviour of the world as a king, before there was any king in Israel; and as being likewise the first composition in which He is described by the term Messiah, the Christ, or the Anointed. The same epithet was

My [e]horn is exalted in the LORD;
My mouth is enlarged over mine enemies;
Because I [f]rejoice in thy salvation.
2 "There [g]is none holy as the LORD;
For [h]there is none besides thee,
Neither is there any rock like our God.
3 Talk no more so exceeding proudly;
Let [i]not †arrogancy come out of your mouth:
For the LORD is a God of knowledge,
And by him actions are weighed.
4 "The [j]bows of the mighty men are broken,
And they that stumbled are girded with strength.
5 They [k]that were full have hired out themselves for bread,
And they that were hungry ceased;
So that [l]the barren hath born seven,
And [m]she that hath many children is waxed feeble.
6 The [n]LORD killeth and maketh alive:
He bringeth down to the grave, and bringeth up.
7 "The LORD [o]maketh poor, and maketh rich:
He [p]bringeth low, and lifteth up.
8 He [q]raiseth up the poor out of the dust,
And lifteth up the beggar from the dunghill,
To [r]set them among princes,
And to make them inherit the throne of glory;
For [s]the pillars of the earth are the LORD's,
And he hath set the world upon them.
9 He [t]will keep the feet of his saints,
And the wicked shall be silent in darkness;
For by strength shall no man prevail.
10 The adversaries of the LORD shall be [u]broken to pieces;
Out [v]of heaven shall he thunder upon them:
The [w]LORD shall judge the ends of the earth;
And he shall give strength unto his King,
And [x]exalt the horn of his Anointed."

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

12 Now the sons of Eli were [y]sons of Belial; [z]they knew not the LORD. 13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; 14 and he struck it into [a]the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. 15 Also before they [b]burnt the fat, the priest's servant came, and said to the man that sacrificed, "Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw." 16 And if any man said unto him, "Let them not fail to burn the fat ‡presently, and then take as much as thy soul desireth;" then he would answer him, "Nay; but thou shalt give it me now: and if not, I will take it by(20) force." 17 Wherefore the sin of the young men was very great [c]before the LORD; for men [d]abhorred the offering of the LORD.

18 But Samuel ministered before the LORD, being a child, [e]girded

e Ps. 92. 10.
f Ps. 9. 14. & 13. 5.
g Ex. 15. 11. De. 3. 24. & 32. 4. Ps. 86. 8.
h De. 4. 35. 2 Sa. 22. 32.
i Ps. 94. 4. Mal. 3. 13. Jude 15.
† Heb. *hard.*
j Ps. 37. 15, 17. & 76. 3.
k Ps. 34. 10. Lu. 1. 53.
l Ps. 113. 9.
m Is. 54. 1. Je. 15. 9.
n De. 32. 39. Job 5. 18. Ho. 6. 1. Tob. 13. 2. Wis. 16. 13.
o Job 1. 21.
p Ps. 75. 7.
q Ps. 113. 7, 8. Da. 4. 17. Lu. 1. 52.
r Ge. 41. 14, 41, &c. Job 36. 7.
s Job 38. 4–6. Ps. 24. 2. He. 1. 3.
t Ps. 91. 11.
u Ps. 2. 9.
v Ps. 18. 13.
w Ps. 96. 13. & 98. 9.
x Ps. 89. 24.
y De. 13. 13.
z Ju. 2. 10. Je. 22. 16. Ro. 1. 28.
a See Esd. 1. 12.
b Le. 3. 3–5, 16.
‡ Heb. *as on the day.*
c Ge. 6. 11.
d Mal. 2. 8.
e Ex. 28. 4. 2 Sa. 6. 14.

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afterwards used by David, Nathan, Ethan, Isaiah, Daniel, and the succeeding prophets of the Old Testament; and by the apostles and inspired writers of the New. The ancient Jews referred this hymn to the times of the Messiah. "The expressions are too magnificent and sublime" to be confined to inferior subjects.—Vide Hales' *Analysis,* vol. ii. p. 333; Bp. Patrick in loc.

(20) The priests, according to the Mosaic ordinance, were invited to the offering feasts: when they either would not, or could not, accept the invitation, a part of it, in civility only, was sent home to them: this courtesy was at length converted into a right; and they demanded a portion of the sacrifice in the unwarrantable manner described. 1 Sam. ii. 15–17.—Michaelis' *Comment.* vol. i. p. 262, note.

with a linen ephod. [19] Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

[20] And Eli [f]blessed Elkanah and his wife, and said, "The Lord give thee seed of this woman for the *loan which is lent to the Lord." And they went unto their own home. [21] And the Lord [g]visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel [h]grew before the Lord.

1 Sam. iii.

[1] And the child Samuel ministered unto the Lord before Eli. And [i]the word of the Lord was precious in those days; there was no open vision. [2] And it came to pass at that time, when Eli was laid down in his place, [j]and his eyes began to wax dim, that he could not see; [3] and ere [k]the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to(21) sleep; [4] that the Lord called Samuel; and he answered, "Here am I." [5] And he ran unto Eli, and said, "Here am I; for thou calledst me." And he said, "I called not; lie down again." And he went and lay down. [6] And the Lord called yet again, "Samuel." And Samuel arose and went to Eli, and said, "Here am I; for thou didst call me." And he answered, "I called not, my son; lie down again." [7] †Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. [8] And the Lord called Samuel again the third time. And he arose and went to Eli, and said, "Here am I; for thou didst call me." And Eli perceived that the Lord had called the child. [9] Therefore Eli said unto Samuel, "Go, lie down: and it shall be, if He call thee, that thou shalt say, Speak, Lord; for thy servant heareth." So Samuel went and lay down in his place. [10] And the Lord came, and stood, and called as at other times, "Samuel! Samuel!" Then Samuel answered, "Speak; for thy servant heareth."

[11] And the Lord said to Samuel, "Behold, I will do a thing in Israel, [l]at which both the ears of every one that heareth it shall tingle. [12] In that day I will perform against Eli all things which I have spoken concerning his house: ‡when I begin, I will also make an end. [13] *For I have told him that I will [m]judge his house for ever for the iniquity which he knoweth; because his sons made themselves †vile, and he ‡restrained them not. [14] And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house [n]shall not be purged with sacrifice nor offering for ever."

[15] And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to show Eli the vision. [16] Then Eli called Samuel, and said, "Samuel, my son!" And he answered, "Here am I." [17] And he said, "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: [o]God do so to thee, and *more also, if thou hide any †thing from me of all the things that he said unto thee." [18] And Samuel told him ‡every whit, and hid nothing from him. And he said, "It [p]is the Lord: let him do what seemeth him good!"

f Ge. 14. 19.
* Or, *petition which she asked, &c.*
g Ge. 21. 1.
h Ju. 13. 24. Lu. 1. 80. & 2. 40.
i Ps. 74. 9. Am. 8. 11.
j Ge. 27. 1. & 48. 10.
k Ex. 27. 21. Le. 24. 3. 2 Ch. 13. 11.
† Or, *Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.* See Ac. 19. 2.
l 2 Ki. 21. 12. Je. 19. 3.
‡ Heb. *beginning and ending.*
* Or, *And I will tell him, &c.*
m Ez. 7. 3. & 18. 30.
† Or, *accursed.*
‡ Heb. *frowned not upon them.*
n Nu. 15. 30, 31. Is. 22. 14.
o Ruth 1. 17.
* Heb. *so add.*
† Or, *word.*
‡ Heb. *all the things*, or *words.*
p Job 1. 21. Ps. 39. 9. Is. 39. 8.

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(21) The Israelites had again become so corrupt, and the priesthood itself so degraded by the vices of the sons of Eli, that the oracular voice in the sanctuary given by Urim and Thummim had for some time ceased. Eli is warned of the ruin of his family, not by the usual answer from between the cherubim over the ark, but by a prophet, sent to him expressly for that purpose. There had been no open manifestation of the presence of the God of Israel since the appearance of the Angel to Manoah. The expectation of Eli, however, that the Angel Jehovah would again appear, is well described in his answer to Samuel, when the youthful Levite inquired if he had called him. The God of Israel in the present instance revealed himself to a child; and Eli immediately perceived that it was the Angel Jehovah, the Lord who had called him. The assertion of the inspired writer is express: "the Lord came, and stood, and called, 'Samuel, Samuel!'" (1 Sam. iii. 10.) The destruction of Eli's house is now denounced; and from this period through the whole of the life of Samuel, the oracle was regularly uttered as in former times. See Exod. xxv. 32; Num. vii. 89.—Vide Hales' *Analysis,* vol. ii. p. 334; Horsley's *Bib. Crit.* vol. i. p. 317.

[q] Ge. 39. 2, 21, 23.
[r] Ju. 20. 1.
* Or, *faithful.*

[19] And Samuel grew, and [q]the LORD was with him, and did let none of his words fall to the ground. [20] And all Israel [r]from Dan even to Beer-sheba knew that Samuel was *established to be a prophet of the LORD. [21] And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

SECT. XIV.
A. M. 2868.
B. C. 1136.
Timnath.

SECTION XIV.—*Marriage of Samson, and his Exploits against the Philistines.*

JUDGES xiv. *and* xv. 1–19.

Samson desireth a wife of the Philistines. 6 *In his journey he killeth a lion.* 8 *In a second journey he findeth honey in the carcass.* 10 *Samson's marriage feast.* 12 *His riddle by his wife is made known.* 19 *He spoileth thirty Philistines.* 20 *His wife is married to another.* — Chap. xv. 1 *Samson is denied his wife.* 3 *He burneth the Philistines' corn with foxes and firebrands.* 6 *His wife and her father are burnt by the Philistines.* 7 *Samson smiteth them hip and thigh.* 9 *He is bound by the men of Judah, and delivered to the Philistines.* 14 *He killeth them with a jaw bone.* 18 *God maketh the fountain En-hakkore for him in Lehi.*

[a] Ge. 38. 13.
[b] Ge. 34. 2.
[c] Ge. 21. 21.
[d] Ge. 24. 3, 4.
[e] Ge. 34. 14. Ex. 34. 16. De. 7. 3.
* Heb. *she is right in mine eyes.*
[f] Jos. 11. 20. 1 Ki. 12. 15. 2 Ki. 6. 33. 2 Ch. 10. 15.
[g] De. 28. 48.

[1] AND Samson went down [a]to Timnath, and [b]saw a woman in Timnath of the daughters of the Philistines. [2] And he came up, and told his father and his mother, and said, "I have seen a woman in Timnath of the daughters of the Philistines: now therefore [c]get her for me to wife." [3] Then his father and his mother said unto him, "Is there never a woman among the daughters of [d]thy brethren, or among all my people, that thou goest to take a wife of [e]the uncircumcised Philistines?" And Samson said unto his father, "Get her for me; for *she pleaseth me well." [4] But his father and his mother knew not that it was [f]of the LORD, that he sought an occasion against the Philistines: for at that time [g]the Philistines had dominion over Israel.

† Heb. *in meeting him.*
[h] 1 Sa. 11. 6.

[5] Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared †against him! [6] And [h]the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand; but he told not his father or his mother what he had done. [7] And he went down, and talked with the woman; and she pleased Samson well.

[8] And after a time he returned to take her, and he turned aside to see the carcass of the lion; and, behold, there was a swarm of bees and honey in the carcass of the lion! [9] And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat; but he told not them that he had taken the honey out of the carcass of the lion.

[i] 1 Ki. 10. 1. Ez. 17. 2. Lu. 14. 7.
[j] Ge. 29. 27.
‡ Or, *shirts.*
[k] Ge. 45. 22. 2 Ki. 5. 22.
* Heb. *to possess us,* or, *to impoverish us.*
† Or, *the rest of the seven days, &c.*

[10] So his father went down unto the woman; and Samson made there a feast, for so used the young men to do. [11] And it came to pass, when they saw him, that they brought thirty companions to be with him. [12] And Samson said unto them, "I will now [i]put forth a riddle unto you: if ye can certainly declare it me [j]within the seven days of the feast, and find it out, then I will give you thirty ‡sheets and thirty [k]change of garments; [13] but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments." And they said unto him, "Put forth thy riddle, that we may hear it." [14] And he said unto them,—

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

And they could not in three days expound the riddle. [15] And it came to pass on the seventh day, that they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us *to take that we have? is it not so?" [16] And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not; thou hast put forth a riddle unto the children of my people, and hast not told it me." And he said unto her, "Behold, I have not told it my father nor my mother, and shall I tell it thee?" [17] And she wept before him †the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him; and she told the riddle to the children of her people. [18] And the men of the city said unto him on the seventh day before the sun went down,—

"What is sweeter than honey?
And what is stronger than a lion?"

And he said unto them, "If ye had not ploughed with my heifer, ye had not found out my riddle."

‡ Or, *apparel.*
l See John 3. 29.

[19] And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their ‡spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. [20] But Samson's wife was given to his companion, whom he had used as [l]his friend.

Jud. xv. 1-19.

* Heb. *let her be thine.*

[1] But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, "I will go in to my wife into the chamber." But her father would not suffer him to go in. [2] And her father said, "I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? *take her, I pray thee, instead of her."

† Or, *I be blameless from the Philistines, though, &c.*
‡ Or, *torches.*

[3] And Samson said concerning them, "Now shall †I be more blameless than the Philistines, though I do them a displeasure." [4] And Samson went and caught three hundred foxes, and took ‡firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. [5] And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

[6] Then the Philistines said, "Who hath done this?" And they answered, "Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion." And the Philistines came up, and burnt her and her father with fire.

[7] And Samson said unto them, "Though ye have done this, yet will I be avenged of you, and after that I will cease." [8] And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

* Heb. *went down.*

[9] Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. [10] And the men of Judah said, "Why are ye come up against us?" And they answered, "To bind Samson are we come up, to do to him as he hath done to us." [11] Then three thousand men of Judah *went to the top of the rock Etam, and said to Samson, "Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us?" And he said unto them, "As they did unto me, so have I done unto them." [12] And they said unto him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines." And Samson said unto them, "Swear unto me, that ye will not fall upon me yourselves." [13] And they spake unto him, saying, "No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee." And they bound him with two new cords, and brought him up from the rock.

† Heb. *were melted.*
‡ Heb. *moist.*
m Le. 26. 8. Jos. 23. 10.
* Heb. *a heap, two heaps.*

[14] And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands †loosed from off his hands. [15] And he found a ‡new jawbone of an ass, and put forth his hand, and took it, and [m]slew a thousand men therewith. [16] And Samson said,—

"With the jawbone of an ass, *heaps upon heaps,
With the jaw of an ass have I slain a thousand men."

[17] And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place †Ramath-lehi.

[18] And he was sore athirst, and called on the Lord, and said, "Thou [n]hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?" [19] But God clave a hollow place that was in ‡the jaw, and there came water thereout; and when he had drunk, [o]his spirit came again, and he revived: wherefore he called the name thereof *En-hakkore, which is in Lehi unto this day.

† That is, *the lifting up of the jawbone*, or, *casting away of the jawbone.*
n Ps. 3. 7.
‡ Or, *Lehi.*
o Ge. 45. 27. Is. 40. 29.
* That is, *the well of him that called*, or, *cried.* Ps. 34. 6.

SECT. XV.

A. M. 2887.
B. C. 1117.

Section XV.—*A Prophet sent to Eli.*

1 Samuel ii. 22, *to the end.*

The sins of Eli's sons. 23 He reproveth them. 28 A prophecy against his house.

[22] Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that *assembled at the door of the tabernacle of the congregation. [23] And he said unto them, "Why do ye such things? for †I hear of your evil dealings by all this people. [24] Nay, my sons; for it is no good report that I hear: ye make the Lord's people ‡to transgress. [25] If one man sin against another, the judge shall judge him: but if a man [a]sin against the Lord, who shall entreat for him?" Notwithstanding they hearkened not unto the voice of their father, [b]because the Lord would slay them. [26] And the child Samuel grew on, and was [c]in favor both with the Lord, and also with men.

[27] And [d]there came a man of God unto Eli, and said unto him, "Thus saith the Lord, Did [e]I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? [28] And did I [f]choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [g]did I give unto the house of thy father all the offerings made by fire of the children of Israel? [29] Wherefore [h]kick ye at my sacrifice and at mine offering, which I have commanded in my [i]habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? [30] Wherefore the Lord God of Israel saith, I [j]said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be [k]it far from me; for them that honor me [l]I will honor, and [m]they that despise me shall be lightly esteemed. [31] Behold [n]the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house. [32] And thou shalt see *an enemy in my habitation, in all the wealth which God shall give Israel; and there shall not be [o]an old man in thy house for ever. [33] And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thy heart; and all the increase of thy house shall die †in the flower of their age. [34] And this shall be [p]a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. [35] And [q]I will raise me up a faithful priest, that shall do according to that which is in my heart and in my mind: and [r]I will build him a sure house; and he shall walk before [s]mine Anointed for ever. [36] And [t]it shall come to pass, that every one that is left in thy house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, ‡Put me, I pray thee, into *one of the priests' offices, that I may eat a piece of bread."

* Heb. *assembled by troops.* See Ex. 38. 8.
† Or, *I hear evil words of you.*
‡ Or, *to cry out.*
a Nu. 15. 30. See Job 9. 32.
b Jos. 11. 20. Pr. 15. 10.
c Pr. 3. 4. Lu. 2. 52. Ac. 2. 47. Ro. 14. 18.
d 1 Ki. 13. 1.
e Ex. 4. 14, 27.
f Ex. 28. 1, 4. Nu. 16. 5. & 18. 1, 7.
g Le. 2. 3, 10. Nu. 5. 9. 10.
h De. 32. 15.
i De. 12. 5, 6.
j Ex. 29. 9.
k Je. 18. 9, 10.
l Ps. 18. 20.
m Mal. 2. 9.
n 1 Ki. 2. 27. Ez. 44. 10. See 1 Sa. 4. 11, 18, 20.
* Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*
o See Zec. 8. 4.
† Heb. *men.*
p 1 Ki. 13. 3.
q 1 Ki. 2. 35. 1 Ch. 29. 22. Ez. 44. 15.
r See Ex. 1. 21.
s Ps. 2. 2. & 18. 50.
t 1 Ki. 2. 27.
‡ Heb. *Join.*
* Or, *somewhat about the priesthood.*

SECT. XVI.

A. M. 2887.
B. C. 1117.
HALES, 1202.
Gaza,—Valley of Sorek.

SECTION XVI.—*Samson is betrayed by Delilah;—His Death.*

JUDGES xvi. *and* xv. 20.

Samson at Gaza escapeth, and carrieth away the gates of the city. 4 Delilah, corrupted by the Philistines, enticeth Samson. 6 Thrice she is deceived. 15 At last she overcometh him. 21 The Philistines take him, and put out his eyes. 22 His strength renewing, he pulleth down the house upon the Philistines, and dieth.

[1] THEN went Samson to Gaza, and saw there *a harlot, and went in unto her. [2] And it was told the Gazites, saying, "Samson is come hither." And they [a]compassed him in, and laid wait for him all night in the gate of the city, and were †quiet all the night, saying, "In the morning, when it is day, we shall kill him." [3] And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, ‡bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron.

* Heb. *a woman a harlot.*
a 1 Sa. 23. 26. Ps. 118. 10-12. Ac. 9. 24.
† Heb. *silent.*
‡ Heb. *with the bar.*

[4] And it came to pass afterward, that he loved a woman *in the valley of Sorek, whose name was Delilah. [5] And the lords of the Philistines came up unto her, and said unto her, "Entice [b]him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to †afflict him; and we will give thee every one of us eleven hundred pieces of silver."

* Or, *by the brook.*
b See Pr. 2. 16-19. & 5. 3-11. & 6. 24-25. & 7. 21-23.
† Or, *humble.*

[6] And Delilah said to Samson, "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee." [7] And Samson said unto her, "If they bind me with seven ‡green withes that were never dried, then shall I be weak, and be as *another man." [8] Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them. [9] Now there were men lying in wait, abiding with her in the chamber. And she said unto him, "The Philistines be upon thee, Samson!" And he brake the withes, as a thread of tow is broken when it †toucheth the fire. So his strength was not known. [10] And Delilah said unto Samson, "Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound." [11] And he said unto her, "If they bind me fast with new ropes ‡that never were occupied, then shall I be weak, and be as another man." [12] Delilah therefore took new ropes, and bound him therewith, and said unto him, "The Philistines be upon thee, Samson!" And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread. [13] And Delilah said unto Samson, "Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound." And he said unto her, "If thou weavest the seven locks of my head with the web." [14] And she fastened it with the pin, and said unto him, "The Philistines be upon thee, Samson!" And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

‡ Or, *new cords.* Heb. *moist.*
* Heb. *one.*
† Heb. *smelleth.*
‡ Heb *wherewith work hath not been done.*

[15] And she said unto him, "How canst thou say, I love thee, when thy heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth." [16] And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was *vexed unto death; [17] that he [c]told her all his heart, and said unto her, "There [d]hath not come a razor upon my head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

* Heb. *shortened.*
c Mic. 7. 5.
d Nu. 6. 5.

[18] And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath showed me all his heart." Then the lords of the Philistines came up unto her, and brought money in their hand. [19] And [e]she made

e Pr. 7. 26, 27.

him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. [20] And she said, "The Philistines be upon thee, Samson!" And he awoke out of his sleep, and said, "I will go out as at other times before, and shake myself." And he wist not that the LORD [f]was departed from him.

[f] Nu. 14. 9, 42, 43. Jos. 7. 12. 1 Sa. 16. 14. & 18. 12. & 28. 15, 16. 2 Ch. 15. 2.

[21] But the Philistines took him, and †put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house. [22] Howbeit the hair of his head began to grow again ‡after he was shaven. [23] Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, "Our god hath delivered Samson our enemy into our hand." [24] And when the people saw him, they [g]praised their god; for they said, "Our god hath delivered into our hands our enemy, and the destroyer of our country, *which slew many of us." [25] And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport." And they called for Samson out of the prison-house; and he made †them sport: and they set him between the pillars. [26] And Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them." [27] Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the [h]roof about three thousand men and women, that beheld while Samson made sport. [28] And Samson called unto the LORD, and said, "O Lord GOD! [i]remember me, I pray thee, and strengthen me, I pray thee, only this once, O God! that I may be at once avenged of the Philistines for my two eyes." [29] And Samson took hold of the two middle pillars upon which the house stood, and ‡on which it was borne up, of the one with his right hand, and of the other with his left. [30] And Samson said, "Let *me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. [31] Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

† Heb. *bored out.*

‡ Or, *as when he was shaven.*

[g] Da. 5. 4.

* Heb. *and who multiplied our slain.*

† Heb. *before them.*

[h] De. 22. 8.

[i] Je. 15. 15.

‡ Or, *he leaned on them.*

* Heb. *my soul.*

† He seems to have judged South-west Israel during twenty years of their servitude of the Philistines.

JUDGES xv. 20. And †he judged Israel in the days of the Philistines twenty years.

SECT. XVII.

A. M. 2888.
B. C. 1116.
HALES, 1142.
Canaan.

SECTION XVII.—*The Israelites are defeated by the Philistines;—The Ark is taken, and the two Sons of Eli are slain;—Death of Eli.*

1 SAMUEL iv.

The Israelites are overcome by the Philistines at Eben-ezer. 3 They fetch the ark, unto the terror of the Philistines. 10 They are smitten again, the ark taken, Hophni and Phinehas are slain. 12 Eli at the news falling backward breaketh his neck. 19 Phinehas' wife, discouraged in her travail with I-chabod, dieth.

[1] AND the word of Samuel *came to all Israel.

* Or, *came to pass.* Heb. *was.*

Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. [2] And the Philistines put themselves in array against Israel: and when †they joined battle, Israel was smitten before the Philistines; and they slew of ‡the army in the field about four thousand men.

† Heb. *the battle was spread.*

‡ Heb. *the array.*

[3] And when the people were come into the camp, the elders of Israel said, "Wherefore hath the LORD smitten us to-day before the Philistines? Let us *fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies." [4] So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts,

* Heb. *take unto us.*

a Ps. 80. 1.
b Ex. 25. 18, 22.
† Heb. *yesterday, or, the third day.*
c 1 Co. 16. 13.
d Ju. 13. 1.
‡ Heb. *be men.*

[a]which dwelleth between [b]the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. [5] And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. [6] And when the Philistines heard the noise of the shout, they said, "What meaneth the noise of this great shout in the camp of the Hebrews?" And they understood that the ark of the LORD was come into the camp. [7] And the Philistines were afraid, for they said, "God is come into the camp." And they said, "Woe unto us! for there hath not been such a thing †heretofore. [8] Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all the plagues in the wilderness. [9] Be [c]strong, and quit yourselves like men, O ye Philistines! that ye be not servants unto the Hebrews, [d]as they have been to you: ‡quit yourselves like men, and fight."

e Le. 26. 17. De. 28. 25. Ps. 78. 9, 62.
f Ps. 78. 61.
g Ps. 78. 64.
* Heb. *died.*

[10] And the Philistines fought, and [e]Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. [11] And [f]the ark of God was taken; and [g]the two sons of Eli, Hophni and Phinehas, *were slain.

h 2 Sa. 1. 2.
i Jos. 7. 6. 2 Sa. 13. 19. & 15. 32. Ne. 9. 1. Job 2. 12.
† Heb. *stood.*
‡ Heb. *is the thing?*
2 Sa. 1. 4.
* He seems to have been a Judge to do justice only, and that in South-west Israel.

[12] And there ran a man of Benjamin out of the army, and [h]came to Shiloh the same day with his clothes rent, and [i]with earth upon his head. [13] And when he came, lo! Eli sat upon a seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. [14] And when Eli heard the noise of the crying, he said, "What meaneth the noise of this tumult?" And the man came in hastily, and told Eli. [15] Now Eli was ninety and eight years old; and his eyes †were dim, that he could not see. [16] And the man said unto Eli, "I am he that came out of the army, and I fled to-day out of the army." And he said, "What ‡is there done, my son?" [17] And the messenger answered and said, "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken." [18] And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy. *And he had judged Israel forty years.

† Or, *to cry out.*
‡ Heb. *were turned.*
j Ge. 35. 17.
* Heb. *set not her heart.*
† That is, *Where is the glory? or, There is no glory.*
k Ps. 26. 8. & 78. 61.

[19] And his daughter-in-law, Phinehas' wife, was with child, near †to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains ‡came upon her. [20] And about the time of her death [j]the women that stood by her said unto her, "Fear not; for thou hast born a son." But she answered not, *neither did she regard it. [21] And she named the child †I-chabod, saying, "The [k]glory is departed from Israel:" because the ark of God was taken, and because of her father-in-law and her husband. [22] And she said, "The glory is departed from Israel; for the ark of God is taken!"

SECT. XVIII.

A. M. 2888.
B. C. 1116.
Philistia.

SECTION XVIII.—*History of the Ark after its Capture.*

1 SAMUEL v., vi., *and* vii. 1.

The Philistines having brought the ark into Ashdod, set it in the house of Dagon. 3 Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods. 8 So God dealeth with them of Gath, when it was brought thither, 10 and so with them of Ekron, when it was brought thither.—Chap. vi. 1 *After seven months the Philistines take counsel how to send back the ark. 10 They bring it on a new cart with an offering unto Beth-shemesh. 19 The people are smitten for looking into the ark. 21 They send to them of Kirjath-jearim to fetch it,* (Chap. vii. 1) *who place it in the house of Abinadab.*

a 1 Sa. 4. 1. & 7. 12.
b Ju. 16. 23.

[1] AND the Philistines took the ark of God, and brought it [a]from Ebenezer unto Ashdod. [2] When the Philistines took the ark of God, they brought it into the house of [b]Dagon, and set it by Dagon. [3] And

when they of Ashdod arose early on the morrow, behold, Dagon was [c]fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and [d]set him in his place again. [4] And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and [e]the head of Dagon and both the palms of his hands were cut off upon the threshold; only *the stump of Dagon was left to him. [5] Therefore neither the priests of Dagon, nor any that come into Dagon's house, [f]tread on the threshold of Dagon in Ashdod unto this day.

[6] But [g]the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with [h]emerods, even Ashdod and the coasts thereof. [7] And when the men of Ashdod saw that it was so, they said, "The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon our god." [8] They sent therefore and gathered all the lords of the Philistines unto them, and said, "What shall we do with the ark of the God of Israel?" And they answered, "Let the ark of the God of Israel be carried about unto Gath." And they carried the ark of the God of Israel about thither. [9] And it was so, that, after they had carried it about, [i]the hand of the Lord was against the city with a very great destruction; and [j]he smote the men of the city, both small and great, and they had emerods in their secret parts.

[10] Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, "They have brought about the ark of the God of Israel to †us, to slay us and our people!" [11] So they sent and gathered together all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go again to his own place, that it slay ‡us not, and our people." For there was a deadly destruction throughout all the city; the hand of God was very heavy there. [12] And the men that died not were smitten with the emerods; and the cry of the city went up to heaven.

1 Sam. vi.

[1] And the ark of the Lord was in the country of the Philistines seven months. [2] And the Philistines [k]called for the priests and the diviners, saying, "What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place." [3] And they said, "If ye send away the ark of the God of Israel, send it not [l]empty; but in any wise return him [m]a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you." [4] Then said they, "What shall be the trespass offering which we shall return to him?" They answered, "Five golden emerods, and five golden mice, [n]according to the number of the lords of the Philistines; for one plague was on *you all, and on your lords. [5] Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall [o]give glory unto the God of Israel: peradventure he will [p]lighten his hand from off you, and from off your gods, and from off your land. [6] Wherefore then do ye harden your hearts, [q]as the Egyptians and Pharaoh hardened their hearts? when he had wrought †wonderfully among them, did they not let ‡the people go, and they departed? [7] Now therefore make [r]a new cart, and take two milch kine, [s]on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them. [8] And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. [9] And see, if it goeth up by the way of his own coast to [t]Beth-shemesh, then *He hath done us this great evil; but if not, then we shall know that it is not his hand that smote us: it was a chance that happened to us."

[10] And the men did so; and took two milch kine, and tied them to

c Is. 19. 1. & 46. 1, 2.
d Is. 46. 7.
e Je. 50. 2. Ez. 6. 4, 6. Mic. 1. 7.
* Or, *the fishy part.*
f See Zep 1. 9.
g Ex. 9. 3. Ps. 32. 4. Ac. 13. 11.
h De. 28. 27.
i De. 2. 15.
j Ps. 78. 66.
† Heb. *me, to slay me and my.*
‡ Heb. *me not, and my.*
k Ge. 41. 8. Ex. 7. 11. Da. 2. 2. & 5. 7. Mat. 2. 4.
l Ex. 23. 15. De. 16. 16.
m Le. 5. 15, 16.
n Jos. 13. 3. Ju. 3. 3.
* Heb. *them.*
o Jos. 7. 19. Is. 42. 12. Mal. 2. 2. John 9. 24.
p Ps. 39. 10.
q Ex. 7. 13. & 8. 15. & 14. 17.
† Or, *reproachfully.*
‡ Heb. *them.*
r 2 Sa. 6. 3.
s Nu. 19. 2.
t Jos. 15. 10.
* Or, *It.*

the cart, and shut up their calves at home. [11] And they laid the ark
of the Lord upon the cart, and the coffer with the mice of gold and
the images of their emerods. [12] And the kine took the straight way to
the way of Beth-shemesh, and went along the highway, lowing as they
went, and turned not aside to the right hand or to the left; and the
lords of the Philistines went after them unto the border of Beth-shemesh.
[13] And they of Beth-shemesh were reaping their wheat harvest in the
valley; and they lifted up their eyes, and saw the ark, and rejoiced to
see it. [14] And the cart came into the field of Joshua, a Beth-shemite,
and stood there, where there was a great stone; and they clave the
wood of the cart, and offered the kine a burnt offering unto the Lord.
[15] And the Levites took down the ark of the Lord, and the coffer that
was with it, wherein the jewels of gold were, and put them on the great
stone; and the men of Beth-shemesh offered burnt offerings and
u Jos. 13. 3. sacrificed sacrifices the same day unto the Lord. [16] And when [u]the five
lords of the Philistines had seen it, they returned to Ekron the same day.

[17] And these are the golden emerods which the Philistines returned
for a trespass offering unto the Lord; for Ashdod one, for Gaza one,
for Askelon one, for Gath one, for Ekron one; [18] and the golden mice,
according to the number of all the cities of the Philistines belonging to
the five lords, both of fenced cities, and of country villages, even unto
† Or, *great stone.* the †great stone of Abel, whereon they set down the ark of the Lord:
which stone remaineth unto this day in the field of Joshua the Beth-shemite.

v See Ex. 19. 21. Nu. 4. 5, 15, 20. 2 Sa. 6. 7. [19] And [v]He smote the men of Beth-shemesh, because they had looked
into the ark of the Lord, even He smote of the people fifty thousand
and threescore and ten men; and the people lamented, because the
Lord had smitten many of the people with a great slaughter. [20] And
w 2 Sa. 6. 9. Mal. 3. 2. the men of Beth-shemesh said, "Who [w]is able to stand before this holy
Lord God? and to whom shall He go up from us?"

x Jos. 18. 14. Ju. 18. 12. 1 Ch. 13. 5, 6. [21] And they sent messengers to the inhabitants of [x]Kirjath-jearim,
saying, "The Philistines have brought again the ark of the Lord; come
ye down, and fetch it up to you."

y Ps. 132. 6. [1] And the men of [y]Kirjath-jearim came, and fetched up 1 Sam. vii. 1.
the ark of the Lord, and brought it into the house of
Abinadab, in the hill, and sanctified Eleazar his son to keep the ark
of the Lord.

SECT. XIX.

A. M. 2978.
B. C. 1026.
Hales, 1122.
Canaan.

Section XIX.—*Government of Samuel;—The Israelites repent.*

(22)1 Samuel vii. 2, *to the end, and chap.* viii.

After twenty years, the Israelites, by Samuel's means, solemnly repent at Mizpeh. 9 *While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistines by thunder at Eben-ezer.* 13 *The Philistines are subdued.* 15 *Samuel peaceably and religiously judgeth Israel.* — Chap. viii. 1 *By occasion of the ill government of Samuel's sons, the Israelites ask a king.* 6 *Samuel praying in grief, is comforted by God.* 10 *He telleth the manner of a king.* 19 *God willeth Samuel to yield unto the importunity of the people.*

[2] And it came to pass, while the ark abode in Kirjath-jearim, that the
time was long; for it was (23)twenty years: and all the house of Israel
a De. 30. 2–10. 1 Ki. 8. 48. Is. 55. 7. Ho. 6. 1. Joel 2. 12. lamented after the Lord. [3] And Samuel spake unto all the house of
Israel, saying, "If ye do [a]return unto the Lord with all your hearts,

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(22) Bishop Horsley thinks this seventh chapter is merely introductory to the several events related in those which follow it, as far as the twenty-fifth.—*Bib. Crit.* vol. i. p. 321.

(23) The meaning is not, that the ark was at Kirjath-jearim only twenty years, but that twenty years elapsed before the people received from Samuel any hope of Jehovah's interposition for their deliverance. The expression (1 Sam. vii. 1.) "the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill," means that they removed it, not from the city altogether, but to the highest part, the citadel, which was consecrated to its service. The word *Kirjath-jearim* signifies *the City of the Woods.* The continuance of the ark in this place explains the difficulty in Psalm cxxxii. 6.

> "We heard of the ark at Ephratah [or Shiloh in
> Ephraim];
> And found it at [Kirjath-jearim] the fields of the
> wood."—

Dr. Wells, vol. ii. in loc.; Bishop Patrick in loc.; Horsley's *Bib. Crit.* vol. i. p. 320; Lightfoot.

then [b]put away the strange gods and [c]Ashtaroth from among you, and [d]prepare your hearts unto the LORD, and [e]serve him only; and he will deliver you out of the hand of the Philistines." [4] Then the children of Israel did put away [f]Baalim and Ashtaroth, and served the LORD only.

[5] And Samuel said, "Gather [g]all Israel to Mizpeh, and I will pray for you unto the LORD." [6] And they gathered together to Mizpeh, and [h]drew water, and poured it out before the LORD, and [i]fasted on that day, and said there, "We [j]have sinned against the LORD." And [k]Samuel judged the children of Israel in Mizpeh. [7] And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. [8] And the children of Israel said to Samuel, "*Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines."

[9] And [l]Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and [m]Samuel cried unto the LORD for Israel; and the LORD †heard him. [10] And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: [n]but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. [11] And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. [12] Then Samuel [o]took a stone, and set it between Mizpeh and Shen, and called the name of it ‡Eben-ezer, saying, "Hitherto hath the LORD helped us."

[13] So the Philistines were subdued, and they came no more into the coast of Israel; and the hand of the LORD was against the Philistines all the days of Samuel. [14] And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. [15] And Samuel judged Israel all the days of his life. [16] And he went from year to year *in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. [17] And his return was to Ramah, for there was his house; and there he judged Israel, and there he built an altar unto the LORD.

[1] And it came to pass, when Samuel was old, that he I SAM. viii. [p]made his [q]sons judges over Israel. [2] Now the name of his firstborn was †Joel; and the name of his second, Abiah: they were judges in Beer-sheba. [3] And his sons [r]walked not in his ways, but turned aside [s]after lucre, and [t]took bribes, and perverted judgment.

[4] Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, [5] and said unto him, "Behold, thou art old, and thy sons walk not in thy ways: now [u]make us a king to judge us like all the (24)nations." [6] But the thing ‡displeased Samuel, when they said, "Give us a king to judge us." And Samuel prayed unto the LORD. [7] And the LORD said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee; for [v]they have not rejected thee, but [w]they have rejected me, that I should not reign over them. [8] According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. [9] Now therefore *hearken unto their voice: †howbeit yet protest solemnly

b Ge. 35. 2.
c Ju. 2. 13.
d 2 Ch. 30. 19. Job 11. 13, 14.
e De. 6. 13. Mat. 4. 10.
f Ju. 2. 11.
g Ju. 20. 1. 2 Ki. 25. 23.
h 2 Sa. 14. 14.
i Ne. 9. 1, 2. Da. 9. 3–5. Joel 2. 12.
j Ju. 10. 10. 1 Ki. 8. 47. Ps. 106. 6.
k Eccl. 46. 14.
* Heb. *Be not silent from us from crying.* Is. 37. 4.
l Eccl. 46. 16.
m Ps. 99. 6. Je. 15. 1.
† Or, *answered.*
n See Jos. 10. 10. Ju. 4. 15. 1 Sa. 2. 10. 2 Sa. 22. 14, 15. Eccl. 46. 17.
o Ge. 28. 18. Jos. 4. 9.
‡ That is, *The stone of help:* 1 Sa. 4. 1.
* Heb. *and he circuited.*
p De. 16. 18. 2 Ch. 19. 5.
q See Ju. 10. 4. & 12. 14. compared with Ju. 5. 10.
† *Vashni*, 1 Ch. 6. 28.
r Je. 22. 15–17.
s Ex. 18. 21. 1 Ti. 3. 3.
t De. 16. 19. Ps. 15. 5.
u De. 17. 14. Ho. 13. 10. Ac. 13. 21.
‡ Heb. *was evil in the eyes of Samuel.*
v See Ex. 16. 8.
w 1 Sa. 10. 19. Ho. 13. 10, 11.
* Or, *obey.*
† Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt show, &c.*

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(24) The Laws of Moses will appear to be drawn up with the most perfect wisdom. Knowing the changeableness of the human mind, he had anticipated the decision to which the people had now arrived by demanding a king. He specifies, therefore (Deut. xvii. 14, &c.), the duties the king was required to perform; and Samuel, at the coronation of Saul, prepared a writing in which the powers and privileges of the sovereign were distinctly laid down; and this writing was carefully deposited in the sanctuary. Vide more on this subject in Michaelis' *Commentary*, vol. i. art. 54 to 63.

unto them, and show them the manner of the king that shall reign over them."

x See De. 17. 14. &c. 1 Sa. 10. 25.
y 1 Sa. 14. 52.
z 1 Ki. 21. 7. See Ez. 46. 18.
‡ Heb. *eunuchs.* Ge. 37. 36.
a Pr. 1. 25-28. Is. 1. 15. Mic. 3. 4.

[10] And Samuel told all the words of the Lord unto the people that asked of him a king. [11] And he said, "This [x]will be the manner of the king that shall reign over you. [y]He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. [12] And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. [13] And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. [14] And [z]he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. [15] And he will take the tenth of your seed, and of your vineyards, and give to his ‡officers, and to his servants. [16] And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. [17] He will take the tenth of your sheep; and ye shall be his servants. [18] And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord [a]will not hear you in that day."

b Je. 44. 16.
c Ho. 13. 11.

[19] Nevertheless the people [b]refused to obey the voice of Samuel; and they said, "Nay; but we will have a king over us; [20] that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." [21] And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. [22] And the Lord said to Samuel, "Hearken [c]unto their voice, and make them a king." And Samuel said unto the men of Israel, "Go ye every man unto his city."

PART VI.

THE REIGN OF SAUL.

SECT. I.

A. M. 2909.
B. C. 1095.
Hales, 1110.
Canaan.

Section I.—*Saul made King over Israel.*

1 Samuel ix. *and* x.

Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after secret communication, bringeth Saul on his way.—Chap. x. 1 *Samuel anointeth Saul. 2 He confirmeth him by prediction of three signs. 9 Saul's heart is changed, and he prophesieth. 14 He concealeth the matter of the kingdom from his uncle. 17 Saul is chosen at Mizpeh by lot. 26 The different affections of his subjects.*

a 1 Sa. 14. 51. 1 Ch. 8. 33. & 9. 39.
* Or, *the son of a man of Jemini.*
† Or, *substance.*

[1] Now there was a man of Benjamin, whose name was [a]Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, *a Benjamite, a mighty man of †power. [2] And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people.

b 2 Ki. 4. 42.
c De. 33. 1. 1 Ki. 13. 1.
d 1 Sa. 3. 19.
e See Ju. 6. 18. & 13. 17. 1 Ki. 14. 3. 2 Ki. 4. 42.

[3] And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, "Take now one of the servants with thee, and arise, go seek the asses." [4] And he passed through Mount Ephraim, and passed through the land of [b]Shalisha, but they found them not; then they passed through the land of Shalim, and there they were not; and he passed through the land of the Benjamites, but they found them not. [5] And when they were come to the land of Zuph, Saul said to his servant that was with him, "Come, and let us return; lest my father leave caring for the asses, and take thought for us." [6] And he said unto him, "Behold, now, there is in this city [c]a man of God, and he is an honorable man; [d]all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go." [7] Then said Saul to his servant, "But, behold, if we go, [e]what shall we bring the

man? for the bread ‡is spent in our vessels, and there is not a present to bring to the man of God: what *have we?" [8] And the servant answered Saul again, and said, "Behold, †I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way." [9] (Beforetime in Israel, when a man [f]went to inquire of God, thus he spake, "Come, and let us go to the seer:" for he that is now called a Prophet was beforetime called [g]a Seer.) [10] Then said Saul to his servant, "‡Well said; come, let us go." So they went unto the city where the man of God was.

‡ Heb. *is gone of, &c.*
* Heb. is *with us.*
† Heb. *there is found in my hand.*
f Ge. 25. 22.
g 2 Sa. 24. 11. 2 Ki. 17. 13. 1 Ch. 25. 28. 2 Ch. 16. 7, 10. Is. 30. 10. Am. 7. 12.
‡ Heb. *Thy word is good.*

[11] And as they went up *the hill to the city, [h]they found young maidens going out to draw water, and said unto them, "Is the seer here?" [12] And they answered them, and said, "He is; behold, he is before you: make haste now, for he came to-day to the city; for there is a †sacrifice of the people to-day [i]in the high place. [13] As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about ‡this time ye shall find him." [14] And they went up into the city; and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

* Heb. *in the ascent of the city.*
h Ge. 24. 11.
† Or, *feast.* Ge. 31. 54. 1 Sa. 16. 2.
i 1 Ki. 3. 2.
‡ Heb. *to-day.*

[15] Now [j]the Lord had *told Samuel in his ear a day before Saul came, saying, [16] "To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines; for I have [k]looked upon my people, because their cry is come unto me." [17] And when Samuel saw Saul, the Lord said unto him, "Behold [l]the man whom I spake to thee of! this same shall †reign over my people." [18] Then Saul drew near to Samuel in the gate, and said, "Tell me, I pray thee, where the seer's house is." [19] And Samuel answered Saul, and said, "I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thy heart. [20] And as for thine asses that were lost ‡three days ago, set not thy mind on them; for they are found. And on whom [m]is all the desire of Israel? is it not on thee, and on all thy father's house?" [21] And Saul answered and said, "Am [n]not I a Benjamite, of the [o]smallest of the tribes of Israel? and [p]my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou *so to me?"

j 1 Sa. 15. 1. Ac. 13. 21.
* Heb. *revealed the ear of Samuel.* 1 Sa. 20. 2.
k Ex. 2. 25.
l 1 Sa. 16. 12. Ho. 13. 11.
† Heb. *restrain in.*
‡ Heb. *to-day three days.*
m 1 Sa. 8. 5, 19. & 12. 13.
n 1 Sa. 15. 17.
o Ju. 20. 46–48.
p See Ju. 6. 15.
* Heb. *according to this word.*

[22] And Samuel took Saul and his servant, and brought them into the parlor, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. [23] And Samuel said unto the cook, "Bring the portion which I gave thee, of which I said unto thee, 'Set it by thee.'" [24] And the cook took up [q]the shoulder, and that which was upon it, and set it before Saul. And Samuel said, "Behold that which is †left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people." So Saul did eat with Samuel that day.

q Le. 7. 32, 33. Ez. 24. 4.
† Or, *reserved.*

[25] And when they were come down from the high place into the city, Samuel communed with Saul upon [r]the top of the house. [26] And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, "Up, that I may send thee away." And Saul arose, and they went out both of them, he and Samuel, abroad. [27] And as they were going down to the end of the city, Samuel said to Saul, "Bid the servant pass on before us, (and he passed on,) but stand thou still ‡a while, that I may show thee the word of God."

r De. 22. 8. 2 Sa. 11. 2. Ac. 10. 9.
‡ Heb. *to-day.*

[1] Then [s]Samuel took a vial of oil, and poured it upon his head, [t]and kissed him, and said, “Is it not because [u]the LORD hath anointed thee to be captain over [v]his inheritance? [2] When thou art departed from me to-day, then thou shalt find two men by [w]Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left *the care of the asses, and sorroweth for you, saying, What shall I do for my son? [3] Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up [x]to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: [4] and they will †salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. [5] After that thou shalt come to [y]the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; [z]and they shall prophesy. [6] And [a]the Spirit of the LORD will come upon thee, and [b]thou shalt prophesy with them, and shalt be turned into another man. [7] And ‡let it be, when these [c]signs are come unto thee, *that thou do as occasion shall serve thee; for [d]God is with thee. [8] And thou shalt go down before me [e]to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.”

[9] And it was so, that when he had turned his †back to go from Samuel, God ‡gave him another heart; and all those signs came to pass that day. [10] And when they came thither to the hill, behold, [f]a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. [11] And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said *one to another, “What is this that is come unto the son of Kish? [g]is Saul also among the prophets?” [12] And one †of the same place answered and said, “But [h]who is their father?” Therefore it became a proverb, “Is Saul also among the prophets?” [13] And when he had made an end of prophesying, he came to the high place.

[14] And Saul's uncle said unto him and to his servant, “Whither went ye?” And he said, “To seek the asses; and when we saw that they were no where, we came to Samuel.” [15] And Saul's uncle said, “Tell me, I pray thee, what Samuel said unto you.” [16] And Saul said unto his uncle, “He told us plainly that the asses were found.” But of the matter of the kingdom, whereof Samuel spake, he told him not.

[17] And Samuel called the people together unto the LORD to Mizpeh; [18] and said unto the children of Israel, “Thus saith the LORD God of Israel, ‘I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:’ [19] and [i]ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, ‘Nay, but set a king over us.’ Now therefore present yourselves before the LORD by your tribes, and by your thousands.” [20] And when Samuel had [j]caused all the tribes of Israel to come near, the tribe of Benjamin was taken. [21] When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken; and when they sought him, he could not be found. [22] Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD

s 1 Sa. 16. 13. 2 Ki. 9. 3, 6.
t Ps. 2. 12.
u Ac. 13. 21.
v De. 32. 9.
w Ge. 35. 19, 20.
* Heb. *the business.*
x Ge. 28. 22.
† Heb. *ask thee of peace:* as Ju. 18. 15.
y 1 Sa. 13. 3.
z Ex. 15. 20, 21. 1 Co. 14. 1.
a Nu. 11. 25. 1 Sa. 16. 13.
b 1 Sa. 19. 23, 24.
‡ Heb. *it shall come to pass, that when these signs, &c.*
c Ex. 4. 8. Lu. 2. 12.
* Heb. *do for thee as thy hand shall find.* Ju. 9. 33.
d Ju. 6. 12.
e 1 Sa. 11. 14, 15. & 13. 4, 8.
† Heb. *shoulder.*
‡ Heb. *turned.*
f 1 Sa. 19. 20.
* Heb. *a man to his neighbour.*
g 1 Sa. 19. 24. Mat. 13. 54, 55. Jo. 7. 15. Ac. 4. 13.
† Heb. *from thence.*
h Is. 54. 13. Jo. 6. 45. & 7. 16.
i 1 Sa. 8. 7, 19.
j Jos. 7. 14, 16, 17. Ac. 1. 24, 26.

answered, "Behold, he hath hid himself among the stuff." [23] And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. [24] And Samuel said to all the people, "See ye him whom the LORD hath chosen, that there is none like him among all the people?" And all the people shouted, and said, "‡God save the king!" [25] Then Samuel told the people [k]the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

[26] And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. [27] But the children of Belial said, "How shall this man save us?" And they despised him, [l]and brought him no presents. But *he held his peace.

‡ Heb. *Let the king live.* 1 Ki. 1. 25, 39. 2 Ki. 11. 12.
[k] See De. 17. 14, &c. 1 Sa. 8. 11.
[l] 2 Sa. 8. 2. 1 Ki. 4. 21. & 10. 25. 2 Ch. 17. 5. Ps. 72. 10. Mat. 2. 11.
* Or, *he was as though he had been deaf.*

SECT. II.

A. M. 2909.
B. C. 1095.
HALES, 1110.
Jabesh-gilead.

SECTION II.—*Saul defeats the Ammonites;—Samuel's Exhortation.*

1 SAMUEL xi. *and* xii.

Nahash offereth them of Jabesh-gilead a reproachful condition. 4 They send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom renewed. — Chap. xii. 1 *Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harvest time. 20 He comforteth them in God's mercy.*

[1] THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, "Make [a]a covenant with us, and we will serve thee." [2] And Nahash the Ammonite answered them, "On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for [b]a reproach upon all Israel." [3] And the elders of Jabesh said unto him, "*Give us seven days' respite, that we may send messengers unto all the coasts of Israel; and then, if there be no man to save us, we will come out to thee."

[a] Ge. 26. 28. Ex. 23. 32. 1 Ki. 20. 34. Job 41. 4. Ez. 17. 13.
[b] Ge. 34. 14.
* Heb. *Forbear us.*

[4] Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people; and [c]all the people lifted up their voices, and wept. [5] And, behold, Saul came after the herd out of the field; and Saul said, "What aileth the people that they weep?" And they told him the tidings of the men of Jabesh. [6] And [d]the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. [7] And he took a yoke of oxen, and [e]hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, "Whosoever [f]cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." And the fear of the LORD fell on the people, and they came out †with one consent. [8] And when he numbered them in Bezek, the children [g]of Israel were three hundred thousand, and the men of Judah thirty thousand.

[c] Ju. 2. 4.
[d] Ju. 3. 10. & 6. 34. & 11. 29. & 13. 25. & 14. 6.
[e] Ju. 19. 29.
[f] Ju. 21. 5, 8, 10.
† Heb. *as one man.* Ju. 20. 1.
[g] 2 Sa. 24. 9.

[9] And they said unto the messengers that came, "Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by that time the sun be hot, ye shall have ‡help." And the messengers came and showed it to the men of Jabesh; and they were glad. [10] Therefore the men of Jabesh said, "To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you." [11] And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

‡ Or, *deliverance.*

[12] And the people said unto Samuel, "Who [h]is he that said, 'Shall Saul reign over us?' [i]bring the men, that we may put them to death." [13] And Saul said, "There [j]shall not a man be put to death this day; for to-day [k]the LORD hath wrought salvation in Israel." [14] Then said Samuel to the people, "Come, and let us go to Gilgal, and renew the kingdom there." [15] And all the people went to Gilgal; and there they made

[h] 1 Sa. 10. 27.
[i] See Lu. 19. 27.
[j] 2 Sa. 19. 22.
[k] Ex. 14. 13, 30. 1 Sa. 19, 5.

Saul king [l]before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

1 Sam. xii.

[1] And Samuel said unto all Israel, "Behold I have hearkened unto [m]your voice in all that ye said unto me, and have made a king over you. [2] And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons are with you; and I have walked before you from my childhood unto this day. [3] Behold, here I am! witness against me before the Lord, and before his Anointed: [n]whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any *bribe †to blind mine eyes therewith? and I will restore it you." [4] And they said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." [5] And he said unto them, "The Lord is witness against you, and his Anointed is witness this day, [o]that ye have not found aught [p]in my hand!" And they answered, "He is witness!"

[6] And Samuel said unto the people, "It [q]is the Lord that ‡advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. [7] Now therefore stand still, that I may [r]reason with you before the Lord, of all the *righteous acts of the Lord, which he did †to you and to your fathers. [8] When [s]Jacob was come into Egypt, and your fathers [t]cried unto the Lord, then the Lord [u]sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. [9] And when they [v]forgat the Lord their God, [w]he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of [x]the Philistines, and into the hand of the king [y]of Moab, and they fought against them. [10] And they cried unto the Lord, and said, 'We [z]have sinned, because we have forsaken the Lord, [a]and have served Baalim and Ashtaroth; but now [b]deliver us out of the hand of our enemies, and we will serve thee.' [11] And the Lord sent [c]Jerubbaal, and Bedan, and [d]Jephthah, and [e]Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. [12] And when ye saw that Nahash the king of the children of Ammon came against you, [f]ye said unto me, 'Nay; but a king shall reign over us:' when [g]the Lord your God was your king. [13] Now therefore, behold the king whom ye have chosen, and whom ye have desired! and, behold, [h]the Lord hath set a king over you! [14] If ye will [i]fear the Lord, and serve him, and obey his voice, and not rebel against the ‡commandment of the Lord, then shall both ye and also the king that reigneth over you *continue following the Lord your God; [15] but if ye will [j]not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers."

[16] "Now therefore [k]stand and see this great thing, which the Lord will do before your eyes. [17] Is it not [l]wheat harvest to-day? [m]I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great which ye have done in the sight of the Lord, in asking you a king." [18] So Samuel called unto the Lord; and the Lord sent thunder and rain that day: [n]and all the people greatly feared the Lord and Samuel. [19] And all the people said unto Samuel, "Pray [o]for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king."

[20] And Samuel said unto the people, "Fear not; ye have done all this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your heart. [21] And turn ye not aside; [p]for then should ye go after vain things, which cannot profit nor deliver, for they

l 1 Sa. 10. 17.
m 1 Sa. 8. 5, 19, 20.
n Nu. 16. 15. Ac. 20. 33. 1 Thes. 2. 5.
* Heb. *ransom.*
† Or, *that I should hide mine eyes at him.* De. 16. 19.
o John 18. 38. Ac. 23. 9. & 24. 16, 20.
p Ex. 22. 4.
q Mic. 6. 4.
‡ Or, *made.*
r Is. 1. 18. Mic. 6. 2, 3.
* Heb. *righteousnesses,* or, *benefits.* Ju. 5. 11.
† Heb. *with.*
s Ge. 46. 5, 6.
t Ex. 2. 23.
u Ex. 3. 10.
v Ju. 3. 7.
w Ju. 4. 2.
x Ju. 10. 7. & 13. 1.
y Ju. 3. 12.
z Ju. 10. 10.
a Ju. 2. 13.
b Ju. 10. 15, 16.
c Ju. 6. 14, 32.
d Ju. 11. 1.
e 1 Sa. 7. 13.
f 1 Sa. 8. 3, 19.
g Ju. 8. 23. 1 Sa. 8. 7.
h Ho. 13. 11.
i Jos. 24. 14. Ps. 81. 13, 14.
‡ Heb. *mouth.*
* Heb. *be after.*
j Le. 26. 14, 15, &c.
k Ex. 14. 13, 31.
l Pr. 26. 1.
m Ja. 5. 16-18.
n See Ezra 10. 9.
o Ja. 5. 15. 1 Jo. 5. 16.
p Je. 16. 19. Ha. 2. 18. 1 Co. 8. 4.

are vain. [22] For [q]the LORD will not forsake his people [r]for his great name's sake; because [s]it hath pleased the LORD to make you his people. [23] Moreover as for me, God forbid that I should sin against the LORD †in ceasing to pray for you; but [t]I will teach you the [u]good and the right way. [24] Only [v]fear the LORD, and serve him in truth with all your heart; for consider ‡how great things he hath done for you. [25] But if ye shall still do wickedly, ye shall be consumed, both ye and your king."

q 1 Ki. 6. 13.
r Ps. 108. 8. Je. 14. 21.
s De. 7. 7, 8. Mal. 1. 2.
† Heb. *from ceasing*. Ac. 12. 5. Ro. 1. 9. Col. 1. 9. 2 Ti. 1. 3.
t Ps. 34. 11. Pr. 4. 11.
u Je. 6. 16.
v Ec. 12. 13.
‡ Or, *what a great thing, &c.* De. 10. 21.

SECTION III.—*Saul and Jonathan defeat the Philistines at Gibeah:—Saul's Family.*

1 SAMUEL xiii. *and* xiv.

SECT. III.
A. M. 2911.
B. C. 1093.
HALES, 1106.
Gibeah.

Saul's selected band. 3 He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten. 5 The Philistines' great host. 6 The distress of the Israelites. 8 Saul, weary of staying for Samuel, sacrificeth. 11 Samuel reproveth him. 17 The three spoiling bands of the Philistines. 19 The policy of the Philistines to suffer no smith in Israel. — Chap. xiv. 1 *Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smiteth the Philistines' garrison. 15 A divine terror maketh them beat themselves. 17 Saul, not staying the priest's answer, setteth on them. 21 The captivated Hebrews and the hidden Israelites join against them. 24 Saul's unadvised adjuration hindereth the victory. 32 He restraineth the people from eating blood. 35 He buildeth an altar. 36 Jonathan, taken by lot, is saved by the people. 47 Saul's strength and family.*

[1] SAUL *reigned one year; and when he had reigned two years over Israel, [2] Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in Mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin; and the rest of the people he sent every man to his tent. [3] And Jonathan smote the garrison of the Philistines that was in †Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear." [4] And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also ‡was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

* Heb. *the son of one year in his reigning.*
† Or, *the hill.*
‡ Heb. *did stink.* Ge. 34. 30.

[5] And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude; and they came up, and pitched in Michmash, eastward from Beth-aven. [6] When the men of Israel saw that they were in a strait (for the people were distressed), then the people [a]did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. [7] And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people *followed him trembling.

a Ju. 6. 2.
* Heb. *trembled after him.*

[8] And [b]he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. [9] And Saul said, "Bring hither a burnt offering to me, and peace offerings." And he offered the burnt offering. [10] And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might †salute him.

b 1 Sa. 10. 8.
† Heb. *bless him.*

[11] And Samuel said, "What hast thou done?" And Saul said, "Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; [12] therefore said I, The Philistines will come down now upon me to Gilgal, and I have not ‡made supplication unto the LORD: I forced myself therefore, and offered a burnt offering." [13] And Samuel said to Saul, "Thou [c]hast done foolishly: [d]thou hast not kept the commandment of the LORD thy God, which he commanded thee; for now would the LORD have established thy kingdom upon Israel for ever. [14] But [e]now thy kingdom shall not continue; [f]the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not

‡ Heb. *entreated the face.*
c Ge. 31. 28.
d 1 Sa. 15. 11.
e 1 Sa. 15. 28.
f Ps. 89. 20. Ac. 13. 22.

kept that which the Lord commanded thee." [15] And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.

And Saul numbered the people that were *present with him, about six hundred men. [16] And Saul, and Jonathan his son, and the people that were present with them, abode in †Gibeah of Benjamin: but the Philistines encamped in Michmash.

[17] And the spoilers came out of the camp of the Philistines in three companies; one company turned unto the way that leadeth to Ophrah, unto the land of Shual; [18] and another company turned the way to Beth-horon; and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

[19] Now [g]there was no smith found throughout all the land of Israel; for the Philistines said, "Lest the Hebrews make them swords or spears." [20] But all the Israelites went down to the Philistines, to sharpen every man his share, and his colter, and his axe, and his mattock. [21] Yet they had ‡a file for the mattocks, and for the coulters, and for the forks, and for the axes, and *to sharpen the goads. [22] So it came to pass in the day of battle, that [h]there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan; but with Saul and with Jonathan his son was there found. [23] And the †garrison of the Philistines went out to the passage of Michmash.

[1] Now ‡it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, "Come, and let us go over to the Philistines' garrison, that is on the other side." But he told not his father. [2] And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men; [3] and [i]Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. 1 Sam. xiv.

[4] And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side; and the name of the one was Bozez, and the name of the other Seneh. [5] The *forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah. [6] And Jonathan said to the young man that bare his armor, "Come, and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us; for there is no restraint to the Lord [j]to save by many or by few." [7] And his armorbearer said unto him, "Do all that is in thy heart: turn thee; behold, I am with thee according to thy heart." [8] Then said Jonathan, "Behold, we will pass over unto these men, and we will discover ourselves unto them. [9] If they say thus unto us, †Tarry until we come to you; then we will stand still in our place, and will not go up unto them. [10] But if they say thus, Come up unto us; then we will go up: [k]for the Lord hath delivered them into our hand; [l]and this shall be a sign unto us."

[11] And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, "Behold, the Hebrews come forth out of the holes where they had hid themselves." [12] And the men of the garrison answered Jonathan and his armorbearer, and said, "Come up to us, and we will show you a thing." And Jonathan said unto his armorbearer, "Come up after me; for the Lord hath delivered them unto the hand of Israel." [13] And Jonathan climbed up upon his hands and upon his feet, and his armorbearer after him: and they fell before Jonathan; and his armorbearer slew after him. [14] And that first slaughter, which Jonathan and his armorbearer made, was about twenty

f Heb. *found.*
† Heb. *Gebah,* ver. 3.
g See 2 Ki. 24. 14. Je. 24. 1.
‡ Heb. *a file with mouths.*
* Heb. *to set.*
h So Ju. 5. 8.
† Or, *standing camp.*
‡ Or, *there was a day.*
i 1 Sa. 22. 9, 11, 20, called *Ahimelech.*
* Heb. *tooth.*
j Ju. 7. 4, 7. 2 Ch. 14. 11. 1 Mac. 3. 18.
† Heb. *Be still.*
k 1 Mac. 4. 30.
l See Ge. 24. 14. Ju. 7. 11.

‡ Or, *half a furrow of an acre of land.* Ju. 7. 21.
men, within, as it were ‡a half acre of land, which a yoke of oxen
might plough.
m 2 Ki. 7. 7. Job 18. 11.
[15] And [m]there was trembling in the host, in the field, and among all
the people: the garrison, and the spoilers, they also trembled, and the
* Heb. *a trembling of God.* See Ge. 35. 5.
earth quaked; so it was *a very great trembling.

[16] And the watchmen of Saul in Gibeah of Benjamin looked; and,
behold, the multitude melted away, and they went on beating down
one another. [17] Then said Saul unto the people that were with him,
"Number now, and see who is gone from us." And when they had
numbered, behold, Jonathan and his armorbearer were not there.
[18] And Saul said unto Ahiah, "Bring hither the ark of God." For the
ark of God was at that time with the children of Israel.(25)

[19] And it came to pass, while Saul talked unto the priest, that the
† Or, *tumult.*
†noise that was in the host of the Philistines went on and increased;
and Saul said unto the priest, "Withdraw thy hand." [20] And Saul and
‡ Heb. *were cried together.*
all the people that were with him ‡assembled themselves, and they
n Ju. 7. 22. 2 Ch. 20. 23.
came to the battle; and, behold, [n]every man's sword was against his
fellow, and there was a very great discomfiture. [21] Moreover the Hebrews
that were with the Philistines before that time, which went up
with them into the camp from the country round about, even they also
turned to be with the Israelites that were with Saul and Jonathan.
[22] Likewise all the men of Israel which had hid themselves in Mount
Ephraim, when they heard that the Philistines fled, even they also
o Ex. 14. 30. Ps. 44. 6, 7. Ho. 1. 7.
followed hard after them in the battle. [23] So [o]the Lord saved Israel
that day; and the battle passed over unto Beth-aven.

[24] And the men of Israel were distressed that day; for Saul had
p Jos. 6. 26.
[p]adjured the people, saying, "Cursed be the man that eateth any food
until evening, that I may be avenged on mine enemies." So none of
q De. 9. 28.
the people tasted any food. [25] And [q]all they of the land came to a
r Ex. 3. 8. Nu. 13. 27. Mat. 3. 4.
wood; and there was [r]honey upon the ground. [26] And when the
people were come into the wood, behold, the honey dropped; but no
man put his hand to his mouth, for the people feared the oath. [27] But
Jonathan heard not when his father charged the people with the oath;
wherefore he put forth the end of the rod that was in his hand, and
dipped it in a honeycomb, and put his hand to his mouth, and his
eyes were enlightened. [28] Then answered one of the people, and said,
"Thy father straitly charged the people with an oath, saying, 'Cursed
* Or, *weary.*
be the man that eateth any food this day.'" And the people were *faint.
[29] Then said Jonathan, "My father hath troubled the land: see, I pray
you, how mine eyes have been enlightened, because I tasted a little
of this honey. [30] How much more, if haply the people had eaten freely
to-day of the spoil of their enemies which they found! for had there
not been now a much greater slaughter among the Philistines?"

[31] And they smote the Philistines that day from Michmash to Aijalon;
and the people were very faint. [32] And the people flew upon the spoil,
and took sheep, and oxen, and calves, and slew them on the ground;
s See Ge. 9. 4.
and the people did eat them [s]with the blood. [33] Then they told Saul,
saying, "Behold, the people sin against the Lord, in that they eat with
† Or, *dealt treacherously.*
the blood." And he said, "Ye have †transgressed: roll a great stone
unto me this day." [34] And Saul said, "Disperse yourselves among the
people, and say unto them, Bring me hither every man his ox, and

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(25) What was this ark of God which Saul commands the priests to bring? The ark of the covenant was at Kirjath-jearim; and the Israelites had been already punished for removing it from Shiloh without permission. From the latter part of this First Book of Samuel it appears, that during Saul's life, both Saul and David were possessed at the same time of the instruments of oracular consultation; of which the ark with the cherubic emblems formed an essential part. Mr. Hutchinson's opinion, then, that there were more emblematic arks than one, deserves great attention.—Hutchinson's *Works*, vol. vi. p. 148–151, quoted by Horsley, *Bib. Crit.* vol. i. p. 328.

every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood." And all the people brought every man his ox ‡with him that night, and slew them there. [35] And Saul built an altar unto the Lord: *the same was the first altar that he built unto the Lord.

‡ Heb. *in his hand.*
* Heb. *that altar he began to build unto the LORD.*
1 Sa. 7. 17.

[36] And Saul said, "Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them." And they said, "Do whatsoever seemeth good unto thee." Then said the priest, "Let us draw near hither unto God." [37] And Saul asked counsel of God, "Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel?" But [t]He answered him not that day. [38] And Saul said, "Draw [u]ye near hither, all the †chief of the people; and know and see wherein this sin hath been this day. [39] For, as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die." But there was not a man among all the people that answered him. [40] Then said he unto all Israel, "Be ye on one side, and I and Jonathan my son will be on the other side." And the people said unto Saul, "Do what seemeth good unto thee." [41] Therefore Saul said unto the Lord God of Israel, "‡Give a perfect lot." [v]And Saul and Jonathan were taken; but the people *escaped. [42] And Saul said, "Cast lots between me and Jonathan my son." And Jonathan was taken. [43] Then Saul said to Jonathan, "Tell me what thou hast done." And Jonathan told him, and said, "I did but taste a little honey with the end of the rod that was in my hand, and, lo, I must die!" [44] And Saul answered, "God do so and more also, for thou shalt surely die, Jonathan." [45] And the people said unto Saul, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid! [w]as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day." So the people rescued Jonathan, that he died not. [46] Then Saul went up from following the Philistines; and the Philistines went to their own place.

t 1 Sa. 28. 6.
u Jos. 7. 14. 1 Sa. 10. 10.
† Heb. *corners.* Ju. 20. 2.
‡ Or, *Show the innocent.* Pr. 16. 33. Ac. 1. 24.
v Jos. 7. 16. 1 Sa. 10. 20, 21.
* Heb. *went forth.*
w 2 Sa. 14. 11. 1 Ki. 1. 52. Lu. 21. 18.

[47] So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whithersoever he turned himself, he vexed them. [48] And he †gathered a host, and [x]smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

† Or, *wrought mightily.*
x 1 Sa. 15. 3, 7.

[49] Now [y]the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters were these; the name of the first-born Merab, and the name of the younger Michal. [50] And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was ‡Abner, the son of Ner, Saul's uncle. [51] And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel. [52] And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

y 1 Sa. 31. 2. 1 Ch. 8. 33.
‡ Heb. *Abiner.*

SECT. IV.

A. M. 2911.
B. C. 1093.
Hales, 1100.
Havilah.

Section IV.—*Saul defeats the Amalekites.*

1 Samuel xv.

Samuel sendeth Saul to destroy Amalek. 6 Saul favoreth the Kenites. 8 He spareth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. 24 Saul's humiliation. 32 Samuel killeth Agag. 34 Samuel and Saul part.

[1] Samuel also said unto Saul, "The Lord sent me to anoint thee to be king over his people, over Israel; now therefore hearken thou unto the voice of the words of the Lord. [2] Thus saith the Lord of hosts, I remember that which Amalek did to Israel, [a]how he laid wait for him in the way, when he came up from Egypt. [3] Now go and smite Amalek, and

a See Ex. 17. 8, 14.

[b]utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

[4] And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. [5] And Saul came to a city of Amalek, and *laid wait in the valley. [6] And Saul said unto [c]the Kenites, "Go, [d]depart, get you down from among the Amalekites, lest I destroy you with them; for [e]ye showed kindness to all the children of Israel, when they came up out of Egypt." So the Kenites departed from among the Amalekites. [7] And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. [8] And [f]he took Agag the king of the Amalekites alive, and [g]utterly destroyed all the people with the edge of the sword. [9] But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and †of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly.

[10] Then came the word of the Lord unto Samuel, saying, [11] "It [h]repenteth me that I have set up Saul to be king; for he is [i]turned back from following me, [j]and hath not performed my commandments." And it [k]grieved Samuel; and he cried unto the Lord all night. [12] And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, "Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal."

[13] And Samuel came to Saul; and Saul said unto him, "Blessed [l]be thou of the Lord! I have performed the commandment of the Lord." [14] And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" [15] And Saul said, "They have brought them from the Amalekites: [m]for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." [16] Then Samuel said unto Saul, "Stay, and I will tell thee what the Lord hath said to me this night." And he said unto him, "Say on."

[17] And Samuel said, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? [18] And the Lord sent thee on a journey, and said, 'Go and utterly destroy the sinners the Amalekites, and fight against them until ‡they be consumed.' [19] Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" [20] And Saul said unto Samuel, "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. [21] But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." [22] And Samuel said, "Hath [n]the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, [o]to obey is better than sacrifice, and to hearken than the fat of rams. [23] For rebellion is as the sin of *witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, [p]he hath also rejected thee from being king."

[24] And [q]Saul said unto Samuel, "I have sinned: for I have transgressed the commandment of the Lord, and thy words; because [r]I feared the people, and obeyed their voice. [25] Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord." [26] And Samuel said unto Saul, "I will not return with thee; [s]for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." [27] And as Samuel turned about to go

[b] Le. 27. 28, 29. Jos. 6. 17, 21.

* Or, *fought.*

[c] Nu. 24. 21.

[d] Ge. 18. 25. & 19. 12, 14. Re. 18. 4.

[e] Ex. 18. 10, 19.

[f] See 1 Ki. 20. 34, &c.

[g] See 1 Sa. 30. 1.

† Or, *of the second sort.*

[h] See Ge. 6. 6, 7.

[i] Jos. 22. 16. 1 Ki. 9. 6.

[j] 1 Sa. 13. 13.

[k] 1 Sa. 16. 1.

[l] Ge. 14. 19.

[m] Ge. 3. 12. Pr. 28. 13.

‡ Heb. *they consume.*

[n] Ps. 50. 8, 9. Pr. 21. 3. Is. 1. 11–13, 16, 17. Je. 7. 22, 23. Mic. 6. 6–8. He. 10. 6–9.

[o] Ec. 5. 1. Ho. 6. 6. Mat. 5. 24. & 9. 13. & 12. 7.

* Heb. *divination.* De. 18. 10.

[p] 1 Sa. 13. 14.

[q] See 2 Sa. 12. 13.

[r] Ex. 23. 2. Pr. 29. 25. Is. 51. 12, 13.

[s] See 1 Sa. 2. 30.

away, [t]he laid hold upon the skirt of his mantle, and it rent. [28] And Samuel said unto him, "The [u]Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. [29] And also the †Strength of Israel will not lie nor repent; for he is not a man, that he should repent." [30] Then he said, "I have sinned; yet [v]honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God." [31] So Samuel turned again after Saul; and Saul worshipped the Lord.

t See 1 Ki. 11. 30.
u 1 Sa. 28. 17, 18. 1 Ki. 11. 31.
† Or, *Eternity*, or, *Victory*. Ge. 6. 6. Ez. 24. 14. 2 Ti. 2. 13. Tit. 1. 2.
v John 5. 44. & 12. 43.

[32] Then said Samuel, "Bring ye hither to me Agag the king of the Amalekites." And Agag came unto him delicately. And Agag said, "Surely the bitterness of death is past." [33] And Samuel said, "As [w]thy sword hath made women childless, so shall thy mother be childless among women." And Samuel hewed Agag in pieces before the Lord in Gilgal.

w Ex. 17. 11. See Ju. 1. 7.

[34] Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. [35] And [x]Samuel came no more to see Saul until the day of his death, nevertheless Samuel [y]mourned for Saul: and the Lord repented that he had made Saul king over Israel.

x See 1 Sa. 19. 24.
y 1 Sa. 16. 1.

SECT. V.

A. M. 2941.
B. C. 1063.
Hales, 1085.
Beth-lehem.

Section V.—*Samuel anoints David secretly as the future King of Israel.*

1 Samuel xvi. 1–13.

Samuel, sent by God under pretence of a sacrifice, cometh to Beth-lehem. 6 His human judgment is reproved. 13 He anointeth David.

[1] And the Lord said unto Samuel, "How [a]long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? [b]fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite; for [c]I have provided me a king among his sons." [2] And Samuel said, "How can I go? if Saul hear it, he will kill me." And the Lord said, "Take a heifer *with thee, and say, [d]I am come to sacrifice to the Lord. [3] And call Jesse to the sacrifice, and [e]I will show thee what thou shalt do; and [f]thou shalt anoint unto me him whom I name unto thee." [4] And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town [g]trembled at his †coming, and said, "Comest [h]thou peaceably?" [5] And he said, "Peaceably: I am come to sacrifice unto the Lord; [i]sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice.

a 1 Sa. 15. 35.
b 2 Ki. 9. 1.
c Ps. 78. 70. Ac. 13. 22.
* Heb. *in thy hand.*
d 1 Sa. 20. 29.
e Ex. 4. 15.
f 1 Sa. 9. 16.
g 1 Sa. 21. 1.
† Heb. *meeting.*
h 1 Ki. 2. 13. 2 Ki. 9. 22.
i Ex. 19. 10, 14.

[6] And it came to pass, when they were come, that he looked on [j]Eliab, and [k]said, "Surely the Lord's anointed is before him." [7] But the Lord said unto Samuel, "Look not on [l]his countenance, or on the height of his stature; because I have refused him: [m]for the Lord seeth not as man seeth; for man [n]looketh on the ‡outward appearance, but the Lord looketh on the [o]heart." [8] Then Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither hath the Lord chosen this." [9] Then Jesse made *Shammah to pass by. And he said, "Neither hath the Lord chosen this." [10] Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, "The Lord hath not chosen these." [11] And Samuel said unto Jesse, "Are here all thy children?" And he said, "There remaineth yet the youngest, and, behold, he keepeth the sheep." And Samuel said unto Jesse, "Send [p]and fetch him; for we will not sit †down till he come hither." [12] And he sent, and brought him in. Now he was [q]ruddy, and withal ‡of a beautiful countenance, and goodly to look to. [r]And the Lord said, "Arise, anoint him; for this is he." [13] Then Samuel took the horn of oil, and [s]anointed him in the midst of his brethren: and [t]the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

j 1 Sa. 17. 13. called *Elihu*, 1 Ch. 27. 18.
k 1 Ki. 12. 26.
l Ps. 147. 10, 11.
m Is. 55. 8.
n 2 Co. 10. 7.
‡ Heb. *eyes.*
o 1 Ki. 8. 39. 1 Ch. 28. 9. Ps. 7. 9. Je. 11. 20. & 17. 10. & 20. 12. Ac. 1. 24.
* *Shimeah*, 2 Sa. 13. 3. *Shimma*, 1 Ch. 2. 13.
p 2 Sa. 7. 8. Ps. 78. 70.
† Heb. *round.*
q Cant. 5. 10.
‡ Heb. *fair of eyes.*
r So 1 Sa. 9. 17.
s 1 Sa. 10. 1. Ps. 89. 20.
t See Nu. 27. 18. Ju. 11. 29. & 13. 25. & 14. 6. 1 Sa. 10. 6, 10.

SECT. VI.

A. M. 2941
B. C. 1063.
Hales, 1080.
Ephes-dammim.

Section VI.—*David overcomes Goliath.*

1 Samuel xvii. 1–40, 55, 56, 41–54, 57, 58, *and* xviii. 1–4, *and* Psalm ix.

The armies of the Israelites and Philistines being ready to battle, 4 *Goliath cometh proudly forth to challenge a combat.* 12 *David, sent by his father to visit his brethren, taketh the challenge.* 28 *Eliab chideth him.* 30 *He is brought to Saul.* 32 *He showeth the reason of his confidence.* 38 *Without armor, armed by faith, he slayeth the giant.* 55 *Saul taketh notice of David.* — Chap. xviii. 1 *Jonathan loveth David.*

[1] Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in *Ephes-dammim. [2] And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and †set the battle in array against the Philistines. [3] And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.

* Or, *the coast of Dammim*, called *Pasdammim*, 1 Ch. 11. 13.
† Heb. *ranged the battle.*

[4] And there went out a champion out of the camp of the Philistines, named [a]Goliath, of Gath, whose height was six cubits and a span. [5] And he had a helmet of brass upon his head, and he was ‡armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. [6] And he had greaves of brass upon his legs, and a *target of brass between his shoulders. [7] And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. [8] And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. [9] If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us." [10] And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together." [11] When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

a 2 Sa. 21. 19.
‡ Heb. *clothed.*
* Or, *gorget.*

[12] Now David was the son of that [b]Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had [c]eight sons; and the man went among men for an old man in the days of Saul. [13] And the three eldest sons of Jesse went and followed Saul to the battle; and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. [14] And David was the youngest; and the three eldest followed Saul. [15] But David went and returned from Saul to feed his father's sheep at Beth-lehem. ([16] And the Philistine drew near morning and evening, and presented himself forty days.) [17] And Jesse said unto David his son, "Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; [18] and carry these ten †cheeses unto the ‡captain of their thousand, and [d]look how thy brethren fare, and take their pledge." [19] Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

b Ge. 35. 19.
c 1 Sa. 16. 10, 11. See 1 Ch. 2. 13–15.
† Heb. *cheeses of milk.*
‡ Heb. *captain of a thousand.*
d Ge. 37. 14.

[20] And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the *trench, as the host was going forth to the †fight, and shouted for the battle. [21] For Israel and the Philistines had put the battle in array, army against army. [22] And David left ‡his carriage in the hand of the keeper of the carriage, and ran into the army, and came and *saluted his brethren. [23] And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words; and David heard them. [24] And all the men of Israel, when they saw the man, fled †from him, and were sore afraid. [25] And the men of

* Or, *place of the carriage.* 1 Sa. 26. 5.
† Or, *battle array*, or, *place of fight.*
‡ Heb. *the vessels from upon him.*
* Heb. *asked his brethren of peace*, as Ju. 18. 15.
† Heb. *from his face.*

Israel said, "Have ye seen this man that is come up? surely to defy Israel is he come up; and it shall be, that the man who killeth him, the king will enrich him with great riches, and [e]will give him his daughter, and make his father's house free in Israel." [26] And David spake to the men that stood by him, saying, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of [f]the living God?" [27] And the people answered him after this manner, saying, "So shall it be done to the man that killeth him."

[28] And Eliab his eldest brother heard when he spake unto the men; and Eliab's [g]anger was kindled against David, and he said, "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle." [29] And David said, "What have I now done? Is there not a cause?"

[30] And he turned from him toward another, and spake after the same ‡manner; and the people answered him again after the former manner. [31] And when the words were heard which David spake, they rehearsed them before Saul; and he *sent for him.

[32] And David said to Saul, "Let [h]no man's heart fail because of him; thy servant will go and fight with this Philistine." [33] And Saul said to David, "Thou [i]art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." [34] And David said unto Saul, "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a †lamb out of the flock; [35] and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. [36] Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." [37] David said moreover, "The [j]Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." And Saul said unto David, "Go, and [k]the Lord be with thee!"

[38] And Saul ‡armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail. [39] And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, "I cannot go with these; for I have not proved them." And David put them off him. [40] And he took his staff in his hand, and chose him five smooth stones out of the *brook, and put them in a shepherd's †bag which he had, even in a scrip, and his sling was in his hand; and he drew near to the Philistine.

[55] And (26)when Saul saw David go forth against the Philistine, he

e Jos. 15. 16.
f De. 5. 26.
g Ge. 37. 4, 8, 11. Mat. 10. 36.
‡ Heb. *word.*
* Heb. *took him.*
h De. 20. 1, 3.
i See Nu. 13. 31. De. 9. 2.
† Or, *kid.*
j Ps. 18. 16, 17. & 63. 7. & 77. 11. 2 Cor. 1. 10. 2 Tim. 4. 17, 18.
k 1 Sa. 20. 13. 1 Ch. 22. 11, 16.
‡ Heb. *clothed David with his clothes.*
* Or, *valley.*
† Heb. *vessel.*

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(26) Towards the conclusion of 1 Sam. xvi. we read Saul sent messengers unto Jesse, saying, "Send David thy son." Pursuant to this order, David played on the harp before the king, when the evil spirit of melancholy was upon him. Saul loved him greatly, and he became his armorbearer, and resided constantly at his court; for Saul sent a second message to Jesse: "Let David, I pray thee, stand before me; for he hath found favor in my sight." Yet in verse 55 of the next chapter, we read that Saul inquired of Abner, whose son was the conqueror of Goliath. He speaks of him as an entire stranger; and Abner, to gratify the king's curiosity, introduces David to him after the combat, with the head of the Philistine in his hand. Bishops Warburton and Hall suppose, that the encounter with Goliath took place before David was required to play the harp before Saul; and this solution of the difficulty is espoused by Bp. Horsley, whose arguments are so satisfactory, that I insert his own words. "It appears, indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician. 1st. David was quite a youth when he engaged Goliath (verses 33, 42); when he was introduced to Saul, as a musician, he was of full age, (chap. xvi. 18.) 2dly. His combat with Goliath was his first appearance in public life, (ver. 56), [זה עלם]; when he was introduced as a musician, he was a man of established character, (chap. xvi. 18.) 3dly. His combat with Goliath was his first military exploit, (verses 38, 39). He was a man of war when he was introduced as a musician, (chap. xvi. 18). He was unknown both to Saul and Abner at the time when he fought Goliath. He had not, therefore, yet been in the office of Saul's armorbearer, or resident in

said unto Abner, the captain of the host, "Abner, whose son is this youth?" And Abner said, "As thy soul liveth, O king! I cannot tell." [56] And the king said, "Inquire thou whose son the stripling is."

[41] And the Philistine came on and drew near unto David; and the man that bare the shield went before him. [42] And when the Philistine looked about, and saw David, he [l]disdained him; for he was but a youth, and ruddy, and of a fair countenance. [43] And the Philistine said unto David, "Am [m]I a dog, that thou comest to me with staves?" And the Philistine cursed David by his gods. [44] And the Philistine [n]said to David, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." [45] Then said David to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: [o]but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. [46] This day will the Lord ‡deliver thee into my hand; and I will smite thee, and take thy head from thee; and I will give [p]the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; [q]that all the earth may know that there is a God in Israel. [47] And all this assembly shall know that the Lord [r]saveth not with sword and spear: for [s]the battle is the Lord's, and he will give you into our hands." [48] And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. [49] And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. [50] So [t]David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. [51] Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, [u]they fled. [52] And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. [53] And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. [54] And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

[57] And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. [58] And Saul said to him, "Whose son art thou, thou young man?" And David answered, "I am the son of thy servant Jesse the Beth-lehemite."

[1] And it came to pass, when he had made an end of 1 Sam. xviii. 1–4.
speaking unto Saul, that [v]the soul of Jonathan was knit with the soul of David, [w]and Jonathan loved him as his own soul. [2] And Saul took him that day, and would let him go no more home to his father's house. [3] Then Jonathan and David made a covenant, because he loved him as his own soul. [4] And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

l Ps. 123. 4, 5. 1 Cor. 1. 27, 28.
m 1 Sa. 24. 14. 2 Sa. 3. 8. & 9. 8. & 16. 9. 2 Ki. 8. 13.
n 1 Ki. 20. 10, 11.
o 2 Sa. 22. 33, 35. Ps. 124. 8. & 125. 1. 2 Cor. 10. 4. He. 11. 33, 34.
‡ Heb. *shut thee up.*
p De. 28. 26.
q Jos. 4. 24. 1 Ki. 8. 43. & 18. 36. 2 Ki. 19. 19. Is. 52. 10.
r Ps. 44. 6, 7. Ho. 1. 7. Ze. 4. 6.
s 2 Ch. 20. 15.
t 1 Sa. 21. 9. Eccl. 47. 4. 1 Mac. 4. 30. See Ju. 3. 31. & 15. 15. 1 Sa. 23. 21.
u He. 11. 34.
v Ge. 44. 30.
w 1 Sa. 19. 2. & 20. 17. 2 Sa. 1. 26. De. 13. 6.

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any capacity at the court. Now the just conclusion from these circumstances is, not that these twenty verses are an interpolation, but that the last ten verses of the preceding chapter, which relate Saul's madness and David's introduction to the court upon that occasion, are misplaced. The true place for these ten verses seems to be between the 9th and the 10th of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of chapter xvi. and the whole disorder and inconsistency that appears in the narrative in its present arrangement will be removed."—*Biblical Criticisms*, vol. i. p. 331.

PSALM IX.

PSALM IX.(27)

Written on the Victory over Goliath.

David praiseth God for executing of judgment. 11 *He inciteth others to praise him.* 13 *He prayeth that he may have cause to praise him.*

To the chief Musician upon Muth-labben, A Psalm of David.

[1] I will praise thee, O LORD! with my whole heart;
I will show forth all thy marvellous works.
[2] I will be glad and [a]rejoice in thee;
I will sing praise to thy name, O [b]thou Most High!
[3] When mine enemies are turned back,
They shall fall and perish at thy presence.
[4] For thou hast *maintained my right and my cause;
Thou satest in the throne judging †right.
[5] Thou hast rebuked the heathen,
Thou hast destroyed the wicked,
Thou hast [c]put out their name for ever and ever.
[6] ‡O thou enemy, destructions are come to a perpetual end:
And thou hast destroyed cities;
Their memorial is perished with them.
[7] But [d]the LORD shall endure for ever:
He hath prepared his throne for judgment.
[8] And [e]he shall judge the world in righteousness,
He shall minister judgment to the people in uprightness.
[9] The [f]LORD also will be *a refuge for the oppressed,
A refuge in times of trouble.
[10] And they that [g]know thy name will put their trust in thee:
For thou, LORD, hast not forsaken them that seek thee.
[11] Sing praises to the LORD, which dwelleth in Zion:
Declare [h]among the people his doings.
[12] When [i]he maketh inquisition for blood, he remembereth them:
He forgetteth not the cry of the †humble.
[13] Have mercy upon me, O LORD!
Consider my trouble which I suffer of them that hate me,
Thou that liftest me up from the gates of death,
[14] That I may show forth all thy praise
In the gates of the daughter of Zion:
I will [j]rejoice in thy salvation.
[15] The [k]heathen are sunk down in the pit that they made;
In the net which they hid is their own foot taken.
[16] The LORD is [l]known by the judgment which he executeth:
The wicked is snared in the work of his own hands. ‡Higgaion. [Selah!
[17] The wicked shall be turned into hell,
And all the nations [m]that forget God.

a Ps. 5. 11.
b Ps. 56. 2. & 83. 18.
* Heb. *made my judgment.*
† Heb. *in righteousness.*
c De. 9. 14. Pr. 10. 7.
‡ Or, *The destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed, &c.*
d Ps. 102. 12, 26. He. 1. 11.
e Ps. 96. 13. & 98. 9.
f Ps. 32. 7. & 37. 39. & 46. 1. & 91. 2.
* Heb. *a high place.*
g Ps. 91. 14.
h Ps. 107. 22.
i Ge. 9. 5.
† Or, *afflicted.*
j Ps. 13. 5. & 20. 5. & 35. 9.
k Ps. 7. 15, 16. & 35. 8. & 57. 6. & 94. 23. Pr. 5. 22. & 22. 8. & 26. 27.
l Ex. 7. 5. & 14. 4, 10, 31.
‡ That is, *Meditation.* Ps. 19. 14. & 92. 3.
m Job 8. 13. Ps. 50. 22.

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(27) The ninth Psalm is inserted here on the authority of the Chaldee paraphrast. It is entitled, "To the chief Musician (על־מות לבן) on Muth-labben." Lightfoot translates this phrase, "Upon the Death of the Champion;" and Goliath, in the authorized version (1 Sam. xvii. 4.), is called a champion. The original, ויצא איש־הבנים ממחנית, signifies, "and there came out a man between the two camps:" or, as the margin of Arias Montanus' Bible reads, יצא בין, *stans inter duas acies.* The Chaldee paraphrast accordingly interprets the words, על־מות לבן, thus: "upon the death of the man that came out between the two armies;" (that is, on the death of the champion Goliath of Gath), על מיתורא דגברא די נפק מביני משריתא. In D'Oyly and Mant's Bible, three various authorities are quoted on the title of this Psalm; Bp. Horne, Dimock, and Dr. S. Clarke. Bp. Horne imagines it was composed to celebrate some victory; but what, is unknown. Dimock mentions the tradition, that *Labben* was the name of a prince or chief in the enemies' army: and Dr. S. Clarke supposes it to be the title of a tune. Dr. Gray places the Psalm among those composed by David after his accession. Calmet conjectures, that it was written and sung by David, on the occasion of removing the ark from the house of Obed-edom, to Mount Sion. Among these contending authorities (if different conjectures, supported by great names, can be so called), I have preferred the decision of Lightfoot. With respect to the rest of the Psalms, I shall merely notice the authority which may have induced me to give them their respective places, without entering into a variety of criticisms and opinions.

n Ps. 12. 5.
o Pr. 23. 18. & 24. 14.

[18] For [n]the needy shall not always be forgotten:
The [o]expectation of the poor shall not perish for ever.
[19] Arise, O LORD! let not man prevail:
Let the heathen be judged in thy sight.
[20] Put them in fear, O LORD!
That the nations may know themselves to be but men. Selah!

SECT. VII.

A. M. 2942.
B. C. 1062.
HALES, 1074.

SECTION VII.—*History of David till he flies from the Court of Saul.*

1 SAMUEL xviii. 5–9, xvi. 14, *to the end*, xviii. 10, *to the end*, *and* xix. 1–3. PSALM xi. 1 SAM. xix. 4–17, *and* PSALM lix.

Saul envieth David. — Chap. xvi. 14 *Saul is troubled with an evil spirit.* 19 *He sends for David.*— Chap. xviii. 10 *Saul seeketh to kill him in his fury.* 12 *He feareth him for his good success,* 17 *offereth him his daughters for a snare.* 22 *David, persuaded to be the king's son-in-law, giveth two hundred foreskins of the Philistines for Michal's dowry.* 28 *Saul's hatred, and David's glory increaseth.* — Chap. xix. 1 *Jonathan discloseth his father's purpose to kill David.* *David's psalm of praise.* 4 *Jonathan persuadeth his father to reconciliation.* 8 *By reason of David's good success in a new war, Saul's malicious rage breaketh out against him.* 12 *Michal deceiveth her father with an image in David's bed.* *His psalm.*

1 SAM. xviii. 5–9.

* Or, *prospered.* ver. 14, 15, 30.

[5] AND David went out whithersoever Saul sent him, and *behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

† Or, *Philistines.*
a Ex. 15. 20. Ju. 11. 34.
‡ Heb. *three-stringed instruments.*
b Ex. 15. 21.
c 1 Sa. 21. 11. & 29. 5.

[6] And it came to pass as they came, when David was returned from the slaughter of the †Philistine, that [a]the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with ‡instruments of music. [7] And the women [b]answered one another as they played, and said,—

"Saul [c]hath slain his thousands,
And David his ten thousands."

* Heb. *was evil in his eyes.* Ec. 4. 4.

[8] And Saul was very wroth, and the saying *displeased him; and he said, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom?" [9] And Saul eyed David from that day and forward.

1 SAM. xvi. 14, *to end.*

d Ju. 16. 20. Ps. 51. 11.
e Ju. 9. 23.
† Or, *terrified.*
f Ge. 41. 46. 1 Ki. 10. 8.
g 2 Ki. 3. 15.
‡ Or, *speech.*

[14] But [d]the Spirit of the LORD departed from Saul, and [e]an evil spirit from the LORD †troubled him. [15] And Saul's servants said unto him, "Behold now, an evil spirit from God troubleth thee. [16] Let (28)our lord now command thy servants, which are [f]before thee, to seek out a man, who is a cunning player on a harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall [g]play with his hand, and thou shalt be well." [17] And Saul said unto his servants, "Provide me now a man that can play well, and bring him to me." [18] Then answered one of the servants, and said, "Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in ‡matters, and a comely person, and the LORD is with him."

h See 1 Sa. 10. 27. & 17. 18. Ge. 43. 11. Pr. 18. 16.
i See Ge. 41. 46.

[19] Wherefore Saul sent messengers unto Jesse, and said, "Send me David thy son, which is with the sheep." [20] And Jesse [h]took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. [21] And David came to Saul, and [i]stood before him; and he loved him greatly; and he became his armorbearer. [22] And Saul sent to Jesse, saying, "Let David, I pray thee, stand before me; for he hath found favor in my sight." [23] And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

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(28) In confirmation of Bishop Horsley's arrangement (vide Note 26), it may be observed, that it is probable David might retire from court on discovering the jealousy excited in the mind of Saul after the songs and dances of the women, (1 Sam. xviii. 6); he might have gone home to his father, and returned only to the court when the malady of his sovereign required his presence. The apparent capriciousness of Saul's conduct probably arose from the sudden returns of his disorder; and at other times from the suspicions he might entertain towards the anointed successor of his crown.

1 Sam. xviii. 10, *to end.*

[10] And it came to pass on the morrow, that the evil spirit from God came upon Saul, [j]and he prophesied in the midst of the house: and David played with his hand, as at other times; and there was a javelin in Saul's hand. [11] And Saul cast the javelin; for he said, "I will smite David even to the wall with it." And David avoided out of his presence twice.

[j] 1 Sa. 19. 24. 1 Ki. 18. 29. Acts 16. 16.

[12] And Saul was afraid of David, because the Lord was with him, and was departed from Saul. [13] Therefore Saul removed him from him, and made him his captain over a thousand; and [k]he went out and came in before the people. [14] And David *behaved himself wisely in all his ways; and [l]the Lord was with him. [15] Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. [16] But all Israel and Judah loved David, because he went out and came in before them.

[k] Nu. 27. 17. 2 Sa. 5. 2.
* Or, *prospered.* ver. 5.
[l] Ge. 39. 2, 3, 23. Jos. 6. 27.

[17] And Saul said to David, "Behold my elder daughter Merab, [m]her will I give thee to wife; only be thou †valiant for me, and fight [n]the Lord's battles." For Saul said, "Let [o]not my hand be upon him, but let the hand of the Philistines be upon him." [18] And David said unto Saul, "Who [p]am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king?" [19] But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto [q]Adriel the [r]Meholathite to wife. [20] And Michal Saul's daughter loved David; and they told Saul, and the thing ‡pleased him. [21] And Saul said, "I will give him her, that she may be a [s]snare to him, and that the hand of the Philistines may be against him." Wherefore Saul said to David, "Thou shalt this day be my son-in-law in the one of the twain."

[m] 1 Sa. 17. 25.
† Heb. *a son of valor.*
[n] Nu. 32. 20, 27, 29.
[o] 2 Sa. 12. 9.
[p] 1 Sa. 9. 21. 2 Sa. 7. 18.
[q] 2 Sa. 21. 8.
[r] Ju. 7. 22.
‡ Heb. *was right in his eyes.*
[s] Ex. 10. 7.

[22] And Saul commanded his servants, saying, "Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law." [23] And Saul's servants spake those words in the ears of David. And David said, "Seemeth it to you a light thing to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed?" [24] And the servants of Saul told him, saying, "*On this manner spake David." [25] And Saul said, "Thus shall ye say to David, The king desireth not any [t]dowry, but an hundred foreskins of the Philistines, to be [u]avenged of the king's enemies." But Saul thought to make David fall by the hand of the Philistines. [26] And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not †expired. [27] Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and [v]David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

* Heb. *According to these words.*
[t] Ge. 34. 12. Ex. 22. 17.
[u] 1 Sa. 14. 24.
† Heb. *fulfilled.*
[v] 2 Sa. 3. 14.

[28] And Saul saw and knew that the Lord was with David, and that Michal Saul's daughter loved him. [29] And Saul was yet the more afraid of David; and Saul became David's enemy continually. [30] Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much ‡set by.

‡ Heb. *precious.* 1 Sa. 26. 21. 2 Ki. 1. 13. Ps. 116. 15.

1 Sam. xix. 1–3.

[1] And Saul spake to Jonathan his son, and to all his servants, that they should kill David. [2] But Jonathan Saul's son delighted much in David; and Jonathan told David, saying, "Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: [3] and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee."

PSALM XI.

PSALM XI.(29)

David encourageth himself in God against his enemies. 4 *The providence and justice of God.*

To the chief Musician, A Psalm of David.

[1] In [a]the LORD put I my trust:
How [b]say ye to my soul, "Flee as a bird to your mountain?"
[3] For, lo! [c]the wicked bend their bow,
They [d]make ready their arrow upon the string,
That they may *privily shoot at the upright in heart.
[3] If [e]the foundations be destroyed,
What can the righteous do?
[4] The [f]LORD is in his holy temple,
The LORD's [g]throne is in heaven:
His [h]eyes behold, his eyelids try, the children of men.
[5] The LORD [i]trieth the righteous:
But the wicked and him that loveth violence his soul hateth.
[6] Upon [j]the wicked he shall rain †snares,
Fire and brimstone, and ‡a horrible tempest:
This [k]shall be the portion of their cup.
[7] For the righteous LORD [l]loveth righteousness;
His [m]countenance doth behold the upright.

a Ps. 56. 11.
b See 1 Sa. 26. 19, 20.
c Ps. 64. 3, 4.
d Ps. 21. 12.
* Heb. *in darkness.*
e Ps. 82. 5.
f Ha. 2. 20.
g Ps. 2. 4. Is. 66. 1. Mat. 5. 34. Acts 7. 49. Rev. 4. 2.
h Ps. 33. 13.
i Ge. 22. 1. Ja. 1. 12.
j See Ge. 19. 24.
† Or, *quick burning coals.*
‡ Or, *a burning tempest.*
k See Ge. 43. 34. 1 Sa. 1. 4. Ps. 75. 8.
l Ps. 45. 7.
m Job 36. 7. Ps. 33. 18. 1 Pet. 3. 12.

1 SAM. xix. 4–17.

[4] And Jonathan [n]spake good of David unto Saul his father, and said unto him, "Let not the king [o]sin against his servant, against David, because he hath not sinned against thee, and because his works have been to thee-ward very good; [5] for he did put his [p]life in his hand, and [q]slew the Philistine, and [r]the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: [s]wherefore then wilt thou [t]sin against innocent blood, to slay David without a cause?" [6] And Saul hearkened unto the voice of Jonathan; and Saul sware, "As the LORD liveth, he shall not be slain!" [7] And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as *in times past.

[8] And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from †him. [9] And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. [10] And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. [11] Saul [u]also sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal David's wife(30) told him, saying, "If thou save not thy life to-night, to-morrow thou shalt be slain."

n Pr. 31. 8, 9.
o Ge. 42. 22. Ps. 35. 12. & 109. 5. Pr. 17. 13. Je. 18. 20.
p Ju. 9. 17. & 12. 3. 1 Sa. 28. 21. Ps. 119. 109.
q 1 Sa. 17. 49, 50.
r 1 Sa. 11. 13. 1 Ch. 11. 14.
s 1 Sa. 20. 32.
t Mat. 27. 4.
* Heb. *yesterday third day.*
† Heb. *his face.*
u Ps. 59, title.

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(29) This Psalm seems to have been composed by David, when, in order to avoid the evil designs of Saul, his friends advised him to flee to the mountainous parts of Judea. Edwards; Green; Calmet.

(30) The date of David's marriage with Michal is uncertain. Dr. Hales supposes that five years elapsed between his conquest of Goliath and his marriage; because that time appears to him requisite for the intervening events, and for the establishment of the popularity and character of David. The marriage and the victory over Goliath are supposed in the Bible Chronology to have occurred in the same year. It is probable, however, that it took place some time after the overthrow of the champion of Gath; as David, according to Bishop Horsley's supposition, returned home to his father, and was again invited to court, and made the armor-bearer of Saul. This was a post of confidence and affection; and while David continued in it, he greatly distinguished himself in war, and ingratiated himself with the people. The affections of Saul, however, soon changed; but the son of Jesse still continued firmly established in the hearts of the people. It was attempted therefore to remove him by stratagem. The king's daughter was offered him in marriage, on condition that he killed a certain number of the enemy. But this exposure to danger, instead of the desired effect, only served to increase his fame; and he became the son-in-law of Saul. It is not probable that all these events could have happened in one year; but still five are not required; for if so long a space was given to his residence at the court of Saul, we should too much abridge the time assigned to his wandering in the wilderness, in the hill country, &c. I have on these grounds therefore rejected the date given in the Bible Chronology, as well as that of Dr. Hales; and allowed three years from the victory over Goliath till the marriage, and flight, by means of

v So Jos. 2. 15. Ac. 9. 24, 25.
‡ Heb. *teraphim.* Ge. 31. 19.

[12] So Michal [v]let David down through a window; and he went, and fled, and escaped. [13] And Michal took an ‡image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. [14] And when Saul sent messengers to take David, she said, "He is sick." [15] And Saul sent the messengers again to see David, saying, "Bring him up to me in the bed, that I may slay him." [16] And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. [17] And Saul said unto Michal, "Why hast thou deceived me so, and sent away mine enemy, that he is escaped?" And Michal answered Saul, "He said unto me, 'Let me go; [w]why should I kill thee?'"

w 2 Sa. 2. 22.

PSALM LIX.

PSALM LIX.(31)

David prayeth to be delivered from his enemies. 6 *He complaineth of their cruelty.* 8 *He trusteth in God.* 11 *He prayeth against them.* 16 *He praiseth God.*

To the chief Musician, *Al-taschith, Michtam of David; †when Saul sent, and they watched the house to kill him.

* Or, *Destroy not, A golden Psalm of David.* Ps. 57, title.
† 1 Sa. 19. 11.
a Ps. 18. 48.
‡ Heb. *set me on high.*
b Ps. 56. 6.
c 1 Sa. 24. 11.
* Heb. *to meet me.* Ps. 35. 23. & 44. 23.

[1] Deliver [a]me from mine enemies, O my God!
‡Defend me from them that rise up against me.
[2] Deliver me from the workers of iniquity,
And save me from bloody men.
[3] For, lo! they lie in wait for my soul:
The [b]mighty are gathered against me;
Not [c]for my transgression, nor for my sin, O LORD!
[4] They run and prepare themselves without my fault:
Awake *to help me, and behold.
[5] Thou therefore, O LORD God of hosts! (the God of Israel)
Awake to visit all the heathen:
Be not merciful to any wicked transgressors. Selah!
[6] They return at evening:
They make a noise like a dog,
And go round about the city.
[7] Behold, they belch out with their mouth;
Swords [d]are in their lips:
For "Who," say [e]they, "doth hear?"
[8] But [f]thou, O LORD! shalt laugh at them;
Thou shalt have all the heathen in derision.
[9] Because of his strength will I wait upon thee:
For God is †my defence.
[10] The God of my mercy shall [g]prevent me:
God shall let [h]me see my desire upon ‡mine enemies.
[11] Slay [i]them not, lest my people forget:
Scatter them by thy power;
And bring them down, O LORD our shield!
[12] For [j]the sin of their mouth and the words of their lips
Let them even be taken in their pride;
And for cursing and lying which they speak.
[13] Consume [k]them in wrath,
Consume them, that they may not be:
And [l]let them know that God ruleth in Jacob
Unto the ends of the earth. Selah!
[14] And at evening let them return;
And let them make a noise like a dog,
And go round about the city.
[15] Let them [m]wander up and down *for meat,
†And grudge if they be not satisfied.

d Ps. 57. 4. Pr. 12. 18.
e Ps. 10. 11, 13. See Job 22. 13.
f 1 Sa. 19. 16. Ps. 2. 4.
† Heb. *my high place.* Ps. 62. 2.
g Ps. 21. 3. *Or,* go before me.—*Ed.*
h Ps. 54. 7. & 92. 11. & 112. 8.
‡ Heb. *mine observers,* Ps. 56. 2.
i So Ge. 4. 12, 15.
j Pr. 12. 13. & 18. 7.
k Ps. 7. 9.
l Ps. 83. 18.
m See Job 15. 23.
* Heb. *to eat.*
† Or, *If they be not satisfied, then they will stay all night.*

Michal, from the court of Saul. Vide Hales' *Analysis*, vol. ii. p. 351.

(31) Psalm lix. is inserted here on the authority of Bishop Horne and Dr. Gray, and the Hebrew title.

[16] But I will sing of thy power;
Yea, I will sing aloud of thy mercy in the morning:
For thou hast been my defence and refuge in the day of my trouble.
[17] Unto thee, [n]O my strength! will I sing;
For God is my defence, and the God of my mercy.

n Ex. 15. 2.

SECT. VIII.
A. M. 2943.
B. C. 1061.
HALES, 1074.
Ramah.

SECT. VIII.—*David flies to Ramah;—Covenant between him and Jonathan.*

1 SAMUEL xix. 18, *to the end, and chap* xx.

David cometh to Samuel in Naioth. 20 *Saul's messengers, sent to take David,* 22 *and Saul himself, prophesy.* — Chap. xx. 1 *David consulteth with Jonathan for his safety.* 11 *Jonathan and David renew their covenant by oath.* 18 *Jonathan's token to David.* 24 *Saul, missing David, seeketh to kill Jonathan.* 35 *Jonathan lovingly taketh his leave of David.*

[18] So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. [19] And it was told Saul, saying, "Behold, David is at Naioth in Ramah." [20] And [a]Saul sent messengers to take David: [b]and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also [c]prophesied. [21] And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. [22] Then went he also to Ramah, and came to a great well that is in Sechu; and he asked and said, "Where are Samuel and David?" And one said, "Behold, they be at Naioth in Ramah." [23] And he went thither to Naioth in Ramah; and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. [24] And [d]he stripped off his clothes also, and prophesied before Samuel in like manner, and *lay down naked all that day and all that night. Wherefore they say, "Is Saul also among the prophets?"

a See John 7. 32, 45, &c.
b 1 Co. 14. 3, 24, 25. 1 Sa. 10. 5, 6.
c Nu. 11. 25. Joel 2. 28.
d Is. 20. 2.
* Heb. *fell.* Nu. 24. 4. Mic. 1. 8. See 2 Sa. 6. 14, 20.

1 SAM. xx.

[1] And (32)David fled from Naioth in Ramah, and came and said before Jonathan, "What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?" [2] And he said unto him, "God forbid! thou shalt not die: behold, my father will do nothing either great or small, but that he will †show it me; and why should my father hide this thing from me? it is not so." [3] And David sware moreover, and said, "Thy father certainly knoweth that I have found grace in thine eyes; and he saith, 'Let not Jonathan know this, lest he be grieved:' but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death!" [4] Then said Jonathan unto David, "‡Whatsoever thy soul *desireth, I will even do it for thee." [5] And David said unto Jonathan, "Behold, to-morrow is the [e]new-moon, and I should not fail to sit with the king at meat; but let me go, that I may hide myself in the field unto the third day at even. [6] If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city; for there is a yearly †sacrifice there for all the family. [7] If [f]he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that [g]evil is determined by him. [8] Therefore thou shalt [h]deal kindly with thy servant; for [i]thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, [j]if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?" [9] And Jonathan said, "Far be it from thee; for if I

† Heb. *uncover mine ear.* ver. 12. 1 Sa. 9. 15.
‡ Or, *Say what is thy mind, and I will do, &c.*
* Heb. *speaketh,* or, *thinketh.*
e Nu. 10. 10. & 28. 11.
† Or, *feast.* 1 Sa. 9. 12.
f See De. 1. 23. 2 Sa. 17. 4.
g 1 Sa. 25. 17. Est. 7. 7.
h Jos. 2. 14.
i 1 Sa. 18. 3. & 23. 18.
j 2 Sa. 14. 32.

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(32) Bishop Horsley is of opinion that Samuel died about this time, and that, at his death, David fled from Ramah; for in all his ensuing difficulties, David consulted Ahimelech and not Samuel, as he had been accustomed to do (ch. xxi.), or Gad (xxii. 5.), or Abiathar (xxxiii. 9, 12.) I have not, however, altered the Bible arrangement upon these conjectural reasons. Samuel was now ninety years of age. He might have been rendered by infirmity incapable of directing David. In addition to which, it must be remembered that immediately on Samuel's death, we read that David fled to the wilderness, (1 Sam. xxv. 1.) The mere existence of Samuel, from the prophet's influence in the towns and cities of Israel, seems to have been a defence to David.—Horsley, *Bib. Crit.* in loc.

knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?" [10] Then said David to Jonathan, "Who shall tell me? or what if thy father answer thee roughly?"

[11] And Jonathan said unto David, "Come, and let us go out into the field." And they went out both of them into the field. [12] And Jonathan said unto David, "O Lord God of Israel! when I have ‡sounded my father about to-morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and *show it thee; [13] the Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace; and [k]the Lord be with thee, as he hath been with my father. [14] And thou shalt not only while yet I live show me the kindness of the Lord, that I die not; [15] but also [l]thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth." [16] So Jonathan †made a covenant with the house of David, saying, "Let [m]the Lord even require it at the hand of David's enemies." [17] And Jonathan caused David to swear again, ‡because he loved him; for he loved him as he loved his own soul. [18] Then Jonathan said to David, "To-morrow is the new moon: and thou shalt be missed, because thy seat will be *empty. [19] And when thou hast staid three days, then thou shalt go down †quickly, and come to the place where thou didst hide thyself ‡when the business was in hand, and shalt remain by the stone *Ezel. [20] And I will shoot three arrows on the side thereof, as though I shot at a mark. [21] And, behold, I will send a lad, saying, Go find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou; for there is peace to thee, and †no hurt; as the Lord liveth! [22] But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away. [23] And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever!"

[24] So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. [25] And the king sat upon his seat, as at other times, even upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. [26] Nevertheless Saul spake not any thing that day; for he thought, "Something hath befallen him, he is [n]not clean; surely he is not clean." [27] And it came to pass on the morrow, which was the second day of the month, that David's place was empty; and Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?" [28] And Jonathan answered Saul, "David earnestly asked leave of me to go to Beth-lehem; [29] and he said, 'Let me go, I pray thee; for our family hath a sacrifice in the city, and my brother, he hath commanded me to be there; and now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren.' Therefore he cometh not unto the king's table." [30] Then Saul's anger was kindled against Jonathan, and he said unto him, "‡Thou son of the perverse rebellious woman! do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? [31] For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he *shall surely die." [32] And Jonathan answered Saul his father, and said unto him, "Wherefore [o]shall he be slain? what hath he done?" [33] And Saul cast a javelin at him to smite him; whereby Jonathan knew that it was determined of his father to slay David. [34] So Jonathan arose from the table in

‡ Heb. *searched.*

* Heb. *uncover thine ear.* ver. 2.

k Jos. 1. 5. 1 Sa. 17. 37. 1 Ch. 22. 11, 16.

l 2 Sa. 9. 1, 3, 7. & 21. 7.

† Heb. *cut.*

m See 1 Sa. 31. 2. 2 Sa. 4. 7. & 21. 8.

‡ Or, *by his love toward him.*

* Heb. *missed.*

† Or, *diligently.* Heb. *greatly.*

‡ Heb. *in the day of the business.*

* Or, *that showeth the way.*

† Heb. *not* any *thing.*

n Le. 7. 21. & 15. 5, &c.

‡ Or, *Thou perverse rebel.* Heb. *Son of perverse rebellion.*

* Heb. is *the son of death.*

o Mat. 27. 23. Lu. 22. 22.

fierce anger, and did eat no meat the second day of the month; for he was grieved for David, because his father had done him shame.

[35] And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. [36] And he said unto his lad, "Run, find out now the arrows which I shoot." And as the lad ran, he shot an arrow †beyond him. [37] And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?" [38] And Jonathan cried after the lad, "Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came to his master. [39] But the lad knew not any thing; only Jonathan and David knew the matter. [40] And Jonathan gave his ‡artillery unto *his lad, and said unto him, "Go, carry them to the city."

† Heb. *to pass over him.*

‡ Heb. *instruments.*

* Heb. *that* was *his.*

[41] And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. [42] And Jonathan said to David, "Go in peace, †forasmuch as we have sworn both of us in the name of the LORD, saying, 'The LORD be between me and thee, and between my seed and thy seed for ever!'" And he arose and departed; and Jonathan went into the city.

† Or, *the LORD be witness of that which, &c.* See ver. 23.

SECT. IX.

A. M. 2944.
B. C. 1060.
HALES, 1074.

Nob, Gath, Cave of Adullam.

SECTION IX.—*David flies to Ahimelech at Nob, from whom he obtains the Hallowed Bread, thence to Achish king of Gath, where he feigns madness;—His Psalms;—He escapes to the Cave of Adullam;—His prayer;—He is joined by the Chief Men.*

1 SAM. xxi.—PSALMS lvi. *and* xxxiv.—1 SAM. xxii. *part of ver.* 1.—PSALM cxlii.—1 SAM. xxii. *remainder of ver.* 1, *and* 2.—1 CHRON. xii. 8–18.—2 SAM. xxiii. 13–17.—1 CHRON. xi. 15–19.

[1] THEN came David to Nob to [a]Ahimelech the priest; and Ahimelech was [b]afraid at the meeting of David, and said unto him, "Why art thou alone, and no man with thee?" [2] And David said unto Ahimelech the priest, "The king hath commanded me a business, and hath said unto me, 'Let no man know any thing of the business whereabout I send thee, and what I have commanded thee; and I have appointed my servants to such and such a place.' [3] Now therefore what is under thy hand? give me five loaves of bread in my hand, or what there is *present." [4] And the priest answered David, and said, "There is no common bread under my hand, but there is [c]hallowed bread; [d]if the young men have kept themselves at least from women." [5] And David answered the priest, and said unto him, "Of a truth women have been kept from us about these three days, since I came out, and the [e]vessels of the young men are holy, and the bread is in a manner common, †yea, though it were sanctified this day [f]in the vessel." [6] So the priest [g]gave him hallowed bread; for there was no bread there but the showbread, [h]that was taken from before the LORD, to put hot bread in the day when it was taken away. [7] (Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was [i]Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.)

a 1 Sa. 14. 3, called *Ahiah.* Called also *Abiathar*, Mark 2. 26.
b 1 Sa. 16. 4.
* Heb. *found.*
c Ex. 25. 30. Le. 24. 5. Mat. 12. 4.
d Ex. 19. 15. Ze. 7. 3.
e 1 Thes. 4. 4.
† Or, *especially when this day there is other sanctified in the vessel.*
f Le. 8. 26.
g Mat. 12. 3, 4.
h Le. 24. 8, 9.
i Ps. 52, title.

[8] And David said unto Ahimelech, "And is there not here under thy hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste." [9] And the priest said, "The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, [j]behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it; for there is no other save that here." And David said, "There is none like that: give it me."

j See 1 Sa. 31. 10.

[10] And David arose, and fled that day for fear of Saul, and went to ‡Achish the king of Gath. [11] And the servants of Achish said unto him,

‡ Or, *Abimelech*, Ps. 34, title.

k 1 Sa. 18. 7.

"Is not this David the king of the land? did they not sing one to another of him in dances, [k]saying,—

'Saul hath slain his thousands,
And David his ten thousands?'"

* Or, *made marks.*
† Or, *playeth the madman.*

[12] And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. [13] And he changed his behaviour before them, and feigned himself mad in their hands, and *scrabbled on the doors of the gate, and let his spittle fall down upon his beard. [14] Then said Achish unto his servants, "Lo, ye see the man †is mad: wherefore then have ye brought him to me? [15] Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?"

PSALM LVI.

PSALM LVI.(33)

David, praying to God in confidence of his word, complaineth of his enemies. 9 He professeth his confidence in God's word, and promiseth to praise him.

* Or, *a golden Psalm of David.* So Ps. 16.

To the chief Musician upon Jonath-elem-rechokim, *Michtam of David, when the Philistines took him in Gath.

a Ps. 57. 1.
[1] Be [a]merciful unto me, O God!
For man would swallow me up;
He fighting daily oppresseth me.
† Heb. *observers.* Ps. 54. 5.
[2] Mine †enemies would daily [b]swallow me up;
b Ps. 57. 3.
For they be many that fight against me, O thou Most High!
[3] What time I am afraid, I will trust in thee.
[4] In God I will praise his word,
In God I have put my trust;
c Ps. 118. 6. Is. 31. 3. He. 13. 6.
I [c]will not fear what flesh can do unto me.
[5] Every day they wrest my words:
All their thoughts are against me for evil.
d Ps. 59. 3. & 140. 2.
[6] They [d]gather themselves together,
They hide themselves, they mark my steps,
e Ps. 71. 10.
When [e]they wait for my soul.
[7] Shall they escape by iniquity?
In thine anger cast down the people, O God!
f See Job 14. 16.
[8] Thou [f]tellest my wanderings:
Put thou my tears into thy bottle:
g Mal. 3. 16.
Are [g]they not in thy book?
[9] When I cry unto thee, then shall mine enemies turn back:
h Ro. 8. 31.
This I know; [h]for God is for me.
[10] In God will I praise his word;
In the Lord will I praise his word.
[11] In God have I put my trust;
I will not be afraid what man can do unto me.
[12] Thy vows are upon me, O God!
I will render praises unto thee.

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(33) Calmet, Gray, and Wells, assign the date of these Psalms to the persecution of David by Saul. The titles prefixed to them in the Hebrew text, though they do not form a part of the Psalm, and may possibly be spurious, are undoubtedly very ancient, and may be considered a better authority for the insertion of the Psalms in their respective places, than the conjectures of later authors. Psalms lvi. and xxxiv. are therefore inserted in this Section on the authority of Lightfoot, and their titles. The title of the xxxivth Psalm informs us, that it was composed when David was sent away by Abimelech, on his feigning himself mad, (1 Sam. xxi. 13.) But we read that the king of Gath was called Achish; Dr. Kennicott therefore supposes, that Abimelech was the common title of the kings of Gath, in the same way as Pharaoh was of the kings of Egypt; and that Achish was only his individual name. That David was an inspired prophet, is evident from the prediction contained in the twentieth and twenty-first verses, that not a bone of Him (the Messiah) shall be broken. The pious Jews were continually looking forward to the Messiah; and they must have been as well aware of the meaning of these passages in the writings of those who were from time to time endued with the spirit of prophecy, as we ourselves are of the meaning of many of the predictions in the book of the Apocalypse; that is, their faith was kept in exercise by the glimpses given them of the future, though they could not entirely comprehend the precise signification of every figurative expression. Their faith, like ours, "was the substance of things not seen;" and "they walked by faith, and not by sight."

13 For [i]thou hast delivered my soul from death:
Wilt not thou deliver my feet from falling,
That I may walk before God in [j]the light of the living?

i Ps. 116. 8.
j Job 33. 30.

PS. XXXIV.

PSALM XXXIV.

David praiseth God, and exhorteth others thereto by his experience. 8 They are blessed that trust in God. 11 He exhorteth to the fear of God. 15 The privileges of the righteous.

A Psalm of David, when he changed his behaviour before *Abimelech; who drove him away, and he departed.

1 I will [a]bless the LORD at all times:
His praise shall continually be in my mouth.
2 My soul shall make her [b]boast in the LORD:
The [c]humble shall hear thereof, and be glad.
3 O [d]magnify the LORD with me!
And let us exalt his name together.
4 I [e]sought the LORD, and he heard me,
And delivered me from all my fears.
5 They †looked unto him, and were lightened:
And their faces were not ashamed.
6 This [f]poor man cried, and the LORD heard him,
And [g]saved him out of all his troubles.
7 The [h]Angel of the LORD [i]encampeth round about them that fear Him,
And delivereth them.
8 O [j]taste and see that the LORD is good!
Blessed [k]is the man that trusteth in him!
9 O [l]fear the LORD, ye his saints!
For there is no want to them that fear him.
10 The [m]young lions do lack, and suffer hunger;
But [n]they that seek the LORD shall not want any good thing.
11 Come, ye children, hearken unto me!
I [o]will teach you the fear of the LORD.
12 What [p]man is he that desireth life,
And loveth many days, that he may see good?
13 Keep thy tongue from evil,
And thy lips from [q]speaking guile.
14 Depart [r]from evil, and do good;
Seek [s]peace, and pursue it.
15 The [t]eyes of the LORD are upon the righteous,
And his ears are open unto their cry.
16 The [u]face of the LORD is against them that do evil,
To [v]cut off the remembrance of them from the earth.
17 The righteous cry, and [w]the LORD heareth,
And delivereth them out of all their troubles.
18 The [x]LORD is nigh ‡unto them [y]that are of a broken heart;
And saveth *such as be of a contrite spirit.
19 Many [z]are the afflictions of the righteous;
But the LORD delivereth him out of them all.
20 He keepeth all his bones:
Not [a]one of them is broken.
21 Evil [b]shall slay the wicked;
And they that hate the righteous shall be †desolate.
22 The LORD [c]redeemeth the soul of his servants;
And none of them that trust in him shall be desolate.

* Or, *Achish*, 1 Sa. 21. 13.
a Eph. 5. 20. 1 Thes. 5. 18. 2 Thes. 1. 3.
b Je. 9. 24. 1 Co. 1. 31.
c Ps. 119. 74.
d Ps. 69. 30. Lu. 1. 46.
e Mat. 7. 7.
† Or, *flowed*.
f Ps. 3. 4.
g 2 Sa. 22. 1.
h Da. 6. 22. He. 1. 14.
i See Ge. 32. 1, 2. 2 Ki. 6. 17. Ze. 9. 8.
j 1 Pe. 2. 3.
k Ps. 2. 12.
l Ps. 31. 23.
m Job 4. 10, 11.
n Ps. 84. 11.
o Ps. 32. 8.
p 1 Pe. 3. 10, 11.
q 1 Pe. 2. 22.
r Ps. 37. 27. Is. 1. 16, 17.
s Ro. 12. 18. He. 12. 14.
t Job 36. 7. Ps. 33. 18. 1 Pe. 3. 12.
u Le. 17. 10. Je. 44. 11. Am. 9. 4.
v See Job 18. 17.
w Ps. 145. 19, 20.
x Ps. 145. 18.
‡ Heb. *to the broken of heart.*
y Is. 57. 15.
* Heb. *contrite of spirit.*
z See Job 5. 19. 2 Ti. 3. 11, 12.
a John 19. 36.
b Ps. 94. 23.
† Or, *guilty*.
c Ge. 19. 16. 2 Sa. 4. 9. 1 Ki. 1. 29. Ps. 71. 23. La. 3. 58.

1 David therefore departed thence, and escaped to the cave Adullam.

1 SAM. xxii. *part of ver.* 1.

PSALM CXLII.(34)

David showeth that in his trouble all his comfort was in prayer unto God.

*Maschil of David; a Prayer when he was in the Cave.

[1] I cried unto the Lord with my voice;
With my voice unto the Lord did I make my supplication.
[2] I [a]poured out my complaint before him;
I showed before him my trouble.
[3] When [b]my spirit was overwhelmed within me,
Then thou knewest my path.
In [c]the way wherein I walked
Have they privily laid a snare for me.
[4] †I looked on my right hand, and beheld,
But [d]there was no man that would know me:
Refuge ‡failed me—no man *cared for my soul.
[5] I cried unto thee, O Lord!
I said, "Thou [e]art my refuge
And [f]my portion [g]in the land of the living."
[6] Attend unto my cry;
For I am [h]brought very low:
Deliver me from my persecutors;
For they are stronger than I.
[7] Bring my soul out of prison,
That I may praise thy name:
The [i]righteous shall compass me about;
For [j]thou shalt deal bountifully with me.

* Ps. 57, title. Or, *A Psalm of David, giving instruction.*
a Ps. 102, title. Is. 26. 16.
b Ps. 143. 4.
c Ps. 140. 5.
† Or, *Look on the right hand, and see.* Ps. 69. 20.
d See Job 19. 13.
‡ Heb. *perished from me.*
* Heb. *sought after my soul.*
e Ps. 46. 1.
f Ps. 16. 5. La. 3. 24.
g Ps. 27. 13.
h Ps. 116. 6.
i Ps. 34. 2.
j Ps. 13. 6.

1 Sam. xxii. pt. ver. 1 and 2.

[1] And when his brethren and all his father's house heard it, they went down thither to him. [2] And [a]every one that was in distress, and every one that *was in debt, and every one that was †discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

a Ju. 11. 3.
* Heb. *had a creditor.*
† Heb. *bitter of soul.*

1 Chron. xii. 8–18.

[8] And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of ‡war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were *as swift as the roes upon the mountains; [9] Ezer the first, Obadiah the second, Eliab the third, [10] Mishmannah the fourth, Jeremiah the fifth, [11] Attai the sixth, Eliel the seventh, [12] Johanan the eighth, Elzabad the ninth, [13] Jeremiah the tenth, Machbanai the eleventh. [14] These were of the sons of Gad, captains of the host: †one of the least was over an hundred, and the greatest over a thousand. [15] These are they that went over Jordan in the first month, when it had ‡overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

[16] And there came of the children of Benjamin and Judah to the hold unto David. [17] And David went out *to meet them, and answered and said unto them, "If ye be come peaceably unto me to help me, my heart shall †be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no ‡wrong in my hands, the God of our fathers look thereon, and rebuke it!" [18] Then *the Spirit came upon [b]Amasai, who was chief of the captains, and he said, "Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thy helpers! for thy God helpeth thee." Then David received them, and made them captains of the band.

‡ Heb. *the host.*
* Heb. *as the roes upon the mountains to make haste.* 2 Sa. 2. 18.
† Or, *one that was least could resist an hundred, and the greatest a thousand.*
‡ Heb. *filled over.* Jos. 3. 15.
* Heb. *before them.*
† Heb. *be one.*
‡ Or, *violence.*
* Heb. *the Spirit clothed Amasai:* So Ju. 6. 34.
b 2 Sa. 17. 25.

(35)2 Sam. xxiii. 13–17.

[13] And †three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and

† Or, *the three captains over the thirty.*

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(34) Psalm cxlii. is inserted here on the joint authority of the Hebrew title, Lightfoot, and Travell.

(35) Several passages of the First Book of Chronicles, and the Second Book of Samuel, relate the same events, and repeat the same catalogues of il-

the troop of the Philistines pitched in the valley of Rephaim. [14] And David was then in a hold, and the garrison of the Philistines was then in Beth-lehem. [15] And David longed, and said, "Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!" [16] And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD. [17] And he said, "Be it far from me, O LORD! that I should do this: is not this [c]the blood of the men that went in jeopardy of their lives?" Therefore he would not drink it. These things did these three mighty men.

c Le. 17. 10.

(36) 1 CHRON. xi. 15–19.—[15] Now ‡three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. [16] And David was then in the hold, and the Philistines' garrison was then at Beth-lehem. [17] And David longed, and said, "Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!" [18] And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD, [19] and said, "My God forbid it me, that I should do this thing! shall I drink the blood of these men *that have put their lives in jeopardy? for with the jeopardy of their lives they brought it!" Therefore he would not drink it. These things did these three mightiest.

‡ Or, *three captains over the thirty.*

* Heb. *with their lives.*

SECTION X.——*David retreats to Mizpeh, and thence to the Forest of Hareth;—The Slaughter of the Priests by Doeg at the command of Saul.*

SECT. X.

A. M. 2944.
B. C. 1060.
HALES, 1074.
Mizpeh, Hareth.

1 SAMUEL xxii. 3–19.—PSALMS lii., cix., xvii., cxl., xxxv. *and* lxiv.

[3] AND David went thence to Mizpeh of Moab: and he said unto the king of Moab, "Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me." [4] And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

[5] And the prophet [a]Gad said unto David, "Abide not in the hold; depart, and get thee into the land of Judah." Then David departed, and came into the forest of Hareth.

a 2 Sa. 24. 11. 1 Ch. 21. 9. 2 Ch. 29. 25.

[6] When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a *tree in Ramah, having his spear in his hand, and all his servants were standing about him;) [7] then Saul said unto his servants that stood about him, "Hear now, ye Benjamites! will the son of Jesse [b]give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; [8] that all of you have conspired against me, and there is none that †showeth me that [c]my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

* Or, *grove in a high place.*

b 1 Sa. 8. 14.

† Heb. *uncovereth mine ear.* 1 Sa. 20. 2.

c 1 Sa. 18. 3. & 20. 30.

[9] Then answered [d]Doeg the Edomite, which was set over the servants of Saul, and said, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. [10] And [e]he inquired of the LORD for him, and [f]gave him victuals, and gave him the sword of Goliath the Philistine." [11] Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king. [12] And Saul said, "Hear now, thou son of Ahitub!" And he answered, "‡Here I am, my lord." [13] And Saul said unto him, "Why have ye conspired against me, thou and the son

d 1 Sa. 21. 7. Ps. 52, title.

e Nu. 27. 21.

f 1 Sa. 21. 6. 9.

‡ Heb. *Behold me!*

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illustrious men, in nearly the same words throughout. The apparent discrepancies are beautifully reconciled by Kennicott, in his *Dissertation on the State of the Hebrew Text*, by comparing the Hebrew of both passages with the Septuagint. Compare the passage at the end of this Section, (1 Chron. xi. 15–19,) with the parallel passage, (2 Sam. xxiii. 13–17,) and refer to both in Kennicott's *Dissert.* vol. i. p. 252, 253.

(36) This is the first parallel passage which occurs, if we exclude the repetition of the Israelites' journeys, recorded in Numbers. Parallel passages will be placed at the end of the respective parts or sections to which they belong, in smaller type.

* Heb. *little or great.*

of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?" [14] Then Ahimelech answered the king, and said, "And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honorable in thy house? [15] Did I then begin to inquire of God for him? be it far from me! let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, *less or more." [16] And the king said, "Thou shalt surely die, Ahimelech, thou, and all thy father's house."

† Or, *guard.* Heb. *runners.*

[g] See Ex. 1. 17.

[h] See 1 Sa. 2. 31.

[17] And the king said unto the †footmen that stood about him, "Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not show it to me." But the servants of the king [g]would not put forth their hand to fall upon the priests of the Lord. [18] And the king said to Doeg, "Turn thou, and fall upon the priests." And Doeg the Edomite turned, and he fell upon the priests, and [h]slew on that day fourscore and five persons that did wear a linen ephod. [19] And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.(37)

PSALM LII.

PSALM LII.(38)

David, condemning the spitefulness of Doeg, prophesieth his destruction. 6 The righteous shall rejoice at it. 8 David, upon his confidence in God's mercy, giveth thanks.

[a] Ez. 22. 9.

To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and [a]told Saul, and said unto him, "David is come to the house of Ahimelech."

[b] 1 Sa. 21. 7.
[c] Ps. 50. 19.
[d] Je. 9. 4, 5.

[1] Why boastest thou thyself in mischief, O [b]mighty man?
The goodness of God endureth continually.
[2] Thy [c]tongue deviseth mischiefs;
Like a sharp razor, working deceitfully.
[3] Thou lovest evil more than good;
And [d]lying rather than to speak righteousness. Selah!

* Or, *And the deceitful tongue!*
† Heb. *beat thee down.*
[e] Pr. 2. 22.

[4] Thou lovest all-devouring words,
*O thou deceitful tongue!
[5] God shall likewise †destroy thee for ever,
He shall take thee away,
And pluck thee out of thy dwelling-place,
And [e]root thee out of the land of the living. Selah!

[f] Job 22. 19. Ps. 37. 34. Mal. 1. 5.
[g] Ps. 58. 10.
[h] See Job 36. 19.
‡ Or, *substance.*

[6] The [f]righteous also shall see,
And fear, [g]and shall laugh at him:
[7] Lo, this is the man that made not God his strength;
But [h]trusted in the abundance of his riches,
And strengthened himself in his ‡wickedness.

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(37) In the second and third chapters of the First of Samuel, we read the prediction of the total ruin of Eli's house. Saul, in the blindness of his fury, orders eighty-five priests of the house of Eli with their families, and Ahimelech the high priest with his family, to be slain. This is another specimen of the way in which men pursue their own schemes, whether of good or evil, and of the manner in which they are overruled to the accomplishment of the prophecies and purposes of God. The reflecting part of the Jewish nation must have observed this fulfilment of one part of the prophecies, and inferred from it the eventual accomplishment of the rest. The same observation will apply to many events in the subsequent history. Vide a large collection of the prophecies, with their fulfilment, in Allix's *Reflections on the Books of Scripture.*

(38) Psalm lii. is here inserted on the joint authorities of its title, Lightfoot, Calmet, and Travell.

Psalm cix. is inserted here on the authority of Archdeacon Randolph, who observes, that it was probable that Doeg the Edomite was particularly alluded to in this Psalm, as he had slain the priests and endeavoured to destroy him whom God had appointed to be king over Israel. It is prophetic; and is applied by St. Paul to Judas.

Psalm xvii. was composed, as Calmet remarks, during Saul's bitterest persecution of David; which was certainly when the inhuman murder of the priests was committed. Vide Horne's *Crit. Int.* vol. ii. p. 159.

Psalm cxl. is referred to this period by Dr. Hammond.

Psalm xxxv. This Psalm, from its contents, seems to have been composed by David when he was persecuted by Saul, and falsely accused by Doeg and others.—Edwards.

Psalm lxiv. This Psalm was most probably composed by David, when he was persecuted by Saul and his associates.—Edwards.

i Je. 11. 16. Ho. 14. 6.
[8] But I am [i]like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.
[9] I will praise thee for ever, because thou hast done it:
And I will wait on thy Name;
j Ps. 54. 6.
For [j]it is good before thy saints.

PSALM CIX.

PSALM CIX.

David, complaining of his slanderous enemies, under the person of Judas, devoteth them. 16 *He showeth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 30 *He promiseth thankfulness.*

To the chief Musician, A Psalm of David.

a Ps. 83. 1.
[1] Hold [a]not thy peace, O God of my praise!
[2] For the mouth of the wicked
* Heb. *deceit.*
And the *mouth of the deceitful †are opened against me:
† Heb. *have opened* themselves.
They have spoken against me with a lying tongue.
[3] They compassed me about also with words of hatred;
b Ps. 35. 7. John 15. 25.
And fought against me [b]without a cause.
[4] For my love they are my adversaries;
But I give myself unto prayer.
c Ps. 35. 7, 12.
[5] And [c]they have rewarded me evil for good,
And hatred for my love.
[6] Set thou a wicked man over him;
‡ Or, *an adversary.* Ze. 3. 1.
And let ‡Satan stand at his right hand.
* Heb. *go out guilty,* or, *wicked.*
[7] When he shall be judged, let him *be condemned;
And [d]let his prayer become sin.
d Pr. 28. 9.
[8] Let his days be few;
e Acts 1. 20.
And [e]let another take his †office.
† Or, *charge.*
[9] Let [f]his children be fatherless,
f Ex. 22. 24.
And his wife a widow.
g See Job 15. 23.
[10] Let [g]his children be continually vagabonds, and beg:
Let them seek their bread also out of their desolate places.
h Job 5. 5.
[11] Let [h]the extortioner catch all that he hath;
And let the stranger spoil his labor.
[12] Let there be none to extend mercy unto him;
Neither let there be any to favor his fatherless children.
i See Job 18. 19.
[13] Let [i]his posterity be cut off;
And in the generation following let their name be blotted out.
j Ex. 20. 5.
[14] Let [j]the iniquity of his fathers be remembered with the LORD;
k Ne. 4. 5. Je. 18. 23.
And let not the sin of his mother [k]be blotted out.
[15] Let them be before the LORD continually,
l Job 18. 17. Ps. 34. 16.
That he may [l]cut off the memory of them from the earth.
[16] Because that he remembered not to show mercy,
But persecuted the poor and needy man,
m Ps. 34. 18.
That he might even slay the [m]broken in heart.
n Pr. 14. 14. Ez. 35. 6.
[17] As [n]he loved cursing—so let it come unto him:
As he delighted not in blessing—so let it be far from him.
[18] As he clothed himself with cursing like as with his garment,
‡ Heb. *within him.* Nu. 5. 22.
So let it come ‡into his bowels like water,
And like oil into his bones.
[19] Let it be unto him as the garment which covereth him,
And for a girdle wherewith he is girded continually.
[20] Let this be the reward of mine adversaries from the LORD,
And of them that speak evil against my soul.
[21] But do thou for me, O GOD the Lord! for thy name's sake;
Because thy mercy is good, deliver thou me.
[22] For I am poor and needy,
And my heart is wounded within me.
o Ps. 102. 11.
[23] I am gone [o]like the shadow when it declineth:

I am tossed up and down as the locust.
[24] My [p]knees are weak through fasting;
And my flesh faileth of fatness.
[25] I became also [q]a reproach unto them:
When they looked upon me [r]they shaked their heads.
[26] Help me, O LORD my God!
O save me according to thy mercy!
[27] That [s]they may know that this is thy hand;
That thou, LORD, hast done it.
[28] Let [t]them curse—but bless thou:
When they arise—let them be ashamed;
But let [u]thy servant rejoice.
[29] Let [v]mine adversaries be clothed with shame,
And let them cover themselves with their own confusion, as with a mantle.
[30] I will greatly praise the LORD with my mouth;
Yea, [w]I will praise him among the multitude.
[31] For [x]he shall stand at the right hand of the poor,
To save him from *those that condemn his soul.

p Heb. 12. 12.
q Ps. 22. 6, 7.
r See Mat. 27. 39.
s Job 37. 7.
t 2 Sa. 16. 11, 12.
u Is. 65. 14.
v Ps. 35. 26.
w Ps. 35. 18.
x Ps. 16. 8.
* Heb. *the judges of his soul.*

PSALM XVII.

PSALM XVII.

David, in confidence of his integrity, craveth defence of God against his enemies. 10 *He showeth their pride, craft, and eagerness.* 13 *He prayeth against them in confidence of his hope.*

A Prayer of David.

[1] Hear *the right, O LORD!
Attend unto my cry,
Give ear unto my prayer, that goeth †not out of feigned lips.
[2] Let my sentence come forth from thy presence;
Let thine eyes behold the things that are equal.
[3] Thou hast proved my heart;
Thou [a]hast visited me in the night;
Thou [b]hast tried me, and shalt find nothing;
I am purposed that my mouth shall not transgress.
[4] Concerning the works of men,
By the word of thy lips I have kept me from the paths of the destroyer.
[5] Hold [c]up my goings in thy paths,
That my footsteps ‡slip not.
[6] I [d]have called upon thee, for thou wilt hear me, O God!
Incline thine ear unto me, and hear my speech.
[7] Show [e]thy marvellous loving kindness,
O Thou that savest *by thy right hand
Them which put their trust in thee
From those that rise up against them!
[8] Keep [f]me as the apple of the eye,
Hide [g]me under the shadow of thy wings,
[9] From the wicked that †oppress me,
From my ‡deadly enemies, who compass me about.
[10] They [h]are enclosed in their own fat:
With their mouth they [i]speak proudly.
[11] They have now compassed us in our steps:
They [j]have set their eyes bowing down to the earth;
[12] *Like as a lion that is greedy of his prey,
And as it were a young lion †lurking in secret places.
[13] Arise, O LORD! ‡disappoint him—cast him down:
Deliver my soul from the wicked, *which is thy sword:
[14] From men †which are thy hand, O LORD!
From men of the world, [k]which have their portion in this life,
And whose belly thou fillest with thy hid treasure:
‡They are full of children,

* Heb. *justice.*
† Heb. *without lips of deceit.*
a Ps. 16. 7.
b Job 23. 10. Ps. 26. 2. Ze. 13. 9. Mal. 3. 2, 3. 1 Pe. 1. 7.
c Ps. 119. 133.
‡ Heb. *be not moved.*
d Ps. 116. 2.
e Ps. 31. 21.
* Or, *them which trust in thee,—From those that rise up against thy right hand.*
f De. 32. 10. Ze. 2. 8.
g Ru. 2. 12. Ps. 36. 7. Mat. 23. 37.
† Heb. *waste me.*
‡ Heb. *enemies against the soul.*
h De. 32. 15. Job 15. 27. Ps. 73. 7.
i 1 Sa. 2. 3. Ps. 31. 18.
j Ps. 10. 8–10.
* Heb. *The likeness of him* (that is, *of every one of them*) is *as a lion* that *desireth to raven.*
† Heb. *sitting.*
‡ Heb. *prevent his face.*
* Or, *by thy sword.* Is. 10. 5.
† Or, *by thy hand.*
k Ps. 73. 12. Lu. 16. 25. Ja. 5. 5.
‡ Or, *Their children are full.*

And leave the rest of their substance to their babes.
15 As for me, [l]I will behold thy face in righteousness:
I [m]shall be satisfied, when I awake, with thy likeness.

[l] See Job 19. 26.
[m] Ps. 4. 6, 7.

PSALM CXL.

PSALM CXL.

David prayeth to be delivered from Saul and Doeg. 8 *He prayeth against them.* 12 *He comforteth himself by confidence in God.*

To the chief Musician, A Psalm of David.

1 Deliver me, O Lord! from the evil man,
Preserve me from the [*]violent man;
2 Which imagine mischiefs in their heart;
Continually [a]are they gathered together for war.
3 They have sharpened their tongues like a serpent;
Adders' [b]poison is under their lips. Selah!
4 Keep [c]me, O Lord! from the hands of the wicked;
Preserve me from the violent man;
Who have purposed to overthrow my goings.
5 The [d]proud have hid a snare for me, and cords;
They have spread a net by the way side;
They have set gins for me. Selah!
6 I said unto the Lord, "Thou art my God:
Hear the voice of my supplications, O Lord!"
7 O God the Lord! the strength of my salvation,
Thou hast covered my head in the day of battle.
8 Grant not, O Lord! the desires of the wicked:
Further not his wicked device; [†]lest they exalt themselves. Selah!
9 As for the head of those that compass me about,
Let [e]the mischief of their own lips cover them.
10 Let [f]burning coals fall upon them:
Let them be cast into the fire;
Into deep pits, that they rise not up again.
11 Let not [‡]an evil speaker be established in the earth:
Evil shall hunt the violent man to overthrow him.
12 I know that the Lord will [g]maintain the cause of the afflicted,
And the right of the poor.
13 Surely the righteous shall give thanks unto thy name:
The upright shall dwell in thy presence.

[*] Heb. *man of violences.*
[a] Ps. 56. 6.
[b] Ps. 58. 4. Ro. 3. 13.
[c] Ps. 71. 4.
[d] Ps. 35. 7. Je. 18. 22.
[†] Or, *let them not be exalted.* De. 32. 27.
[e] Ps. 7. 16. Pr. 12. 13. & 18. 7.
[f] Ps. 11. 6.
[‡] Heb. *a man of tongue.* Or, *an evil speaker, a wicked man of violence, be established in the earth:—Let him be hunted to his overthrow.*
[g] 1 Ki. 8. 45. Ps. 9. 4.

PSALM XXXV.

PSALM XXXV.

David prayeth for his own safety, and his enemies' confusion. 11 *He complaineth of their wrongful dealing.* 22 *Thereby he inciteth God against them.*

A Psalm of David.

1 Plead [a]my cause, O Lord! with them that strive with me:
Fight [b]against them that fight against me.
2 Take [c]hold of shield and buckler,
And stand up for my help.
3 Draw out also the spear,
And stop the way against them that persecute me:
Say unto my soul, "I am thy salvation."
4 Let [d]them be confounded and put to shame
That seek after my soul:
Let them be [e]turned back and brought to confusion
That devise my hurt.
5 Let [f]them be as chaff before the wind:
And let the Angel of the Lord chase them.
6 Let their way be [*]dark and slippery:
And let the Angel of the Lord persecute them.
7 For without cause have they [g]hid for me their net in a pit,
Which without cause they have digged for my soul.

[a] Ps. 43. 1. La. 3. 58.
[b] Ex. 14. 25.
[c] Is. 42. 13.
[d] Ps. 40. 14, 15.
[e] Ps. 129. 5.
[f] See Job 21. 18.
[*] Heb. *darkness and slipperiness.* Ps. 73. 18. Je. 23. 12.
[g] Ps. 9. 15.

8 Let [h]destruction come upon him †at unawares;
And [i]let his net that he hath hid catch himself:
Into that very destruction let him fall.
9 And my soul shall be joyful in the LORD;
It [j]shall rejoice in his salvation.
10 All [k]my bones shall say, "LORD, [l]who is like unto Thee,
Which deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him!"
11 ‡False witnesses did rise up;
They *laid to my charge things that I knew not.
12 They [m]rewarded me evil for good
To the †spoiling of my soul.
13 But as for me—when [n]they were sick, my clothing was sackcloth:
I ‡humbled my soul with fasting;
And [o]my prayer returned into mine own bosom.
14 I *behaved myself †as though he had been my friend or brother:
I bowed down heavily, as one that mourneth for his mother.
15 But in mine ‡adversity they rejoiced,
And gathered themselves together:
Yea, [p]the abjects gathered themselves together against me,
And I knew it not;
They did [q]tear me, and ceased not.
16 With hypocritical mockers in feasts,
They [r]gnashed upon me with their teeth.
17 LORD! how long wilt thou [s]look on?
Rescue my soul from their destructions—my *darling from the lions.
18 I [t]will give thee thanks in the great congregation:
I will praise thee among †much people.
19 Let [u]not them that are mine enemies ‡wrongfully rejoice over me;
Neither [v]let them wink with the eye [w]that hate me without a cause.
20 For they speak not peace;
But they devise deceitful matters
Against them that are quiet in the land.
21 Yea, they [x]opened their mouth wide against me,
And said, "[y]Aha! Aha! our eye hath seen it."
22 This thou hast [z]seen, O LORD! [a]keep not silence:
O Lord! be not [b]far from me.
23 Stir [c]up thyself, and awake to my judgment,
Even unto my cause, my God and my Lord!
24 Judge [d]me, O LORD my God! [e]according to thy righteousness;
And let them not rejoice over me.
25 Let [f]them not say in their hearts, *Ah! so would we have it:
Let them not say, [g]We have swallowed him up.
26 Let [h]them be ashamed and brought to confusion together
That rejoice at my hurt:
Let them be [i]clothed with shame and dishonor
That [j]magnify themselves against me.
27 Let [k]them shout for joy, and be glad,
That favor my †righteous cause:
Yea, let them [l]say continually, Let the LORD be magnified,
Which [m]hath pleasure in the prosperity of his servant.
28 And [n]my tongue shall speak of thy righteousness
And of thy praise all the day long.

h 1 Thes. 5. 3.
† Heb. *which he knoweth not of.*
i Ps. 7. 15, 16. Pr. 5. 22.
j Ps. 13. 5.
k See Ps. 51. 8.
l Ex. 15. 11. Ps. 71. 19.
‡ Heb. *Witnesses of wrong.* Ps. 27. 12.
* Heb. *asked me.*
m Ps. 38. 20. Je. 18. 20. John 10. 32.
† Heb. *depriving.*
n Job 30. 25. Ps. 69. 10, 11.
‡ Or, *afflicted.*
o Mat. 10. 13. Lu. 10. 6.
* Heb. *walked.*
† Heb. *as a friend, as a brother to me.*
‡ Heb. *halting,* Ps. 38. 17.
p See Job 30. 1, 8, 12.
q Job 16. 9.
r Ps. 37. 12. La. 2. 16.
s Ha. 1. 13.
* Heb. *only one.* Ps. 22. 20.
t Ps. 22. 25, 31.
† Heb. *strong.*
u Ps. 13. 4.
‡ Heb. *falsely.* Ps. 38. 19.
v Job 15. 12. Pr. 6. 13. & 10. 10.
w Ps. 69. 4. La. 3. 52. Jo. 15. 25.
x Ps. 22. 13.
y Ps. 40. 15.
z Ex. 3. 7. Ac. 7. 34.
a Ps. 28. 1.
b Ps. 10. 1.
c Ps. 44. 23.
d Ps. 26. 1.
e 2 Thes. 1. 6.
f Ps. 27. 12.
* Heb. *Ah, ah, our soul.*
g La. 2. 16.
h Ps. 40. 14.
i Ps 109. 29.
j See Job 19. 5.
k Ro. 12. 15. 1 Co. 12. 26.
† Heb. *righteousness,* Pr. 8. 18.
l Ps. 70. 4.
m Ps. 149. 4.
n Ps. 50. 15.

PSALM LXIV.

PSALM LXIV.

David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoice at it.

To the chief Musician, A Psalm of David.

1 Hear my voice, O God! in my prayer:

Preserve my life from fear of the enemy.
[2] Hide me from the secret counsel of the wicked,
From the insurrection of the workers of iniquity.
[3] Who [a]whet their tongue like a sword,
And [b]bend their bows to shoot their arrows, even bitter words;
[4] That they may shoot in secret at the perfect:
Suddenly do they shoot at him, and fear not.
[5] They [c]encourage themselves in an evil *matter:
They commune †of laying snares privily;
They [d]say, "Who shall see them?"
[6] They search out iniquities;
‡They accomplish *a diligent search:
Both the inward thought of every one of them, and the heart, is deep.
[7] But [e]God shall shoot at them with an arrow;
Suddenly †shall they be wounded.
[8] So they shall make [f]their own tongue to fall upon themselves:
All [g]that see them shall flee away.
[9] And [h]all men shall fear, and shall [i]declare the work of God;
For they shall wisely consider of his doing.
[10] The [j]righteous shall be glad in the LORD, and shall trust in him;
And all the upright in heart shall glory.

a Ps. 11. 2.
b Ps. 58. 7. Je. 9. 3.
c Ge. 27. 42. See Pr. 1. 11.
* Or, *speech.*
† Heb. *to hide snares.*
d See Job 22. 13.
‡ Or, *We are consumed by that which they have throughly searched.*
* Heb. *a search searched.*
e Ps. 7. 12, 13.
† Heb. *their wound shall be.*
f Pr. 12. 13. & 18. 7.
g Ps. 31. 11.
h Ps. 40. 3.
i Je. 50. 28.
j Ps. 32. 11.

SECT. XI.

A. M. 2944.
B. C. 1060.
Keilah, Ziph, and Maon.

SECTION XI.—*David defeats the Philistines at Keilah;—Saul pursues him, and he flies to Ziph and Maon.*

1 SAM. xxiii. 1. xxii. 20, *to the end.* xxiii. 6, 2–5, 7–12.—PSALM xxxi.—1 SAM. xxiii. 13–23.—PSALM liv.—1 SAM. xxiii. 24–28.

The Philistines invade Keilah. Escape of Ahimelech, who informs David of the murder of the priests by Doeg. David, inquiring of the Lord by Abiathar, rescueth Keilah. God showing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. David's prayer. David retreats to Ziph, where Jonathan cometh and comforteth him. The Ziphites discover him to Saul. David's Psalm. David flies to Maon, where he is rescued from Saul by an invasion of the Philistines.

[1] THEN they told David, saying, "Behold, the Philistines fight against [a]Keilah, and they rob the threshingfloors."

[20] And one of the sons of Ahimelech the son of Ahitub, named Abiathar, [b]escaped, and fled after David. [21] And Abiathar showed David that Saul had slain the LORD's priests. [22] And David said unto Abiathar, "I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul; I have occasioned the death of all the persons of thy father's house. [23] Abide thou with me, fear not: [c]for he that seeketh my life seeketh thy life; but with me thou shalt be in safeguard." [6] And (39) it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand. [2] Therefore David [d]inquired of the LORD, saying, "Shall I go and smite these Philistines?" And the LORD said unto David, "Go, and smite the Philistines, and save Keilah." [3] And David's men said unto him, "Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines!" [4] Then David inquired of the LORD yet again. And the LORD answered him and said, "Arise, go down to Keilah; for I will deliver the Philistines into thy hand." [5] So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote

1 SAM. xxiii. 6, 2–5, 7–12.

a Jos. 15. 44.
b 1 Sa. 2. 33.
c 1 Ki. 2. 26.
d 1 Sa. 30. 8. 2 Sa. 5. 19, 23.

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(39) While the Philistines were fighting against Keilah, Doeg was executing the inhuman command of Saul, and murdering the priests of Nob. Abiathar at this time escaped and fled to David, with the ephod and the breastplate, with the Urim and Thummim; thus transferring to David the means of consulting the oracle of God in the sanctuary, which had hitherto been appropriated to the service of Saul. To connect the history, the escape of Abiathar is inserted after the account which was brought to David, that the Philistines were plundering the country round Keilah. The second verse of 1 Samuel xxiii. tells us, that David consulted the oracle: on the authority of Bishop Horsley, therefore, as well as from the internal evidence, the sixth verse is placed before the second.—Vide Horsley's *Bib. Crit.* vol. i. p. 339; Bishop Patrick in loc.; and Lightfoot.

them with a great slaughter. So David saved the inhabitants of Keilah.

[7] And it was told Saul that David was come to Keilah. And Saul said, "God hath delivered him into my hand; for he is shut in, by entering into a town that hath gates and bars." [8] And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

c Nu. 27. 21. 1 Sa. 30. 7.

[9] And David knew that Saul secretly practised mischief against him; and [c]he said to Abiathar the priest, "Bring hither the ephod." [10] Then said David, "O Lord God of Israel! thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. [11] Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel! I beseech thee, tell thy servant." And the Lord said, "He will come down."

* Heb. *shut up*.

[12] Then said David, "Will the men of Keilah *deliver me and my men into the hand of Saul?" And the Lord said, "They will deliver thee up."

PSALM XXXI.

PSALM XXXI.(40)

David showing his confidence in God craveth his help. 7 He rejoiceth in his mercy. 9 He prayeth in his calamity. 19 He praiseth God for his goodness.

To the chief Musician, A Psalm of David.

a Ps. 22. 5. & 25. 2. & 71. 1. Is. 49. 23.
b Ps. 143. 1.
c Ps. 71. 2.
* Heb. *to me for a rock of strength.*
d Ps. 18. 1.
e Ps. 23. 3. & 25. 11.

[1] In [a]thee, O Lord! do I put my trust;
Let me never be ashamed:
Deliver [b]me in thy righteousness.
[2] Bow [c]down thine ear to me; deliver me speedily:
Be thou *my strong rock, for a house of defence to save me.
[3] For [d]thou art my rock and my fortress;
Therefore [e]for thy name's sake lead me, and guide me.
[4] Pull me out of the net that they have laid privily for me;
For thou art my strength.

f Lu. 23. 46. Ac. 7. 59.
g Jonah 2. 8.

[5] Into [f]thy hand I commit my spirit:
Thou hast redeemed me, O Lord God of truth!
[6] I have hated them [g]that regard lying vanities:
But I trust in the Lord.

h John 10. 27.
i De. 32. 30. 1 Sa. 17. 46. & 24. 18.
j Ps. 4. 1. & 18. 19.

[7] I will be glad and rejoice in thy mercy:
For thou hast considered my trouble;
Thou hast [h]known my soul in adversities;
[8] And hast not [i]shut me up into the hand of the enemy:
Thou [j]hast set my foot in a large room.

k Ps. 6. 7.
l Ps. 32. 3. & 102. 3.
m Ps. 41. 8. Is. 53. 4.
n See Job 19. 13.
o Ps. 64. 8.
p Ps. 88. 4, 5.
† Heb. *a vessel that perisheth.*
q Je. 20. 10.
r Je. 6. 25. & 20. 3. La. 2. 22.
s Mat. 27. 1.

[9] Have mercy upon me, O Lord! for I am in trouble:
Mine [k]eye is consumed with grief,
Yea, my soul and my belly.
[10] For my life is spent with grief, and my years with sighing:
My strength faileth because of mine iniquity,
And [l]my bones are consumed.
[11] I [m]was a reproach among all mine enemies,
But [n]especially among my neighbours,
And a fear to mine acquaintance:
They [o]that did see me without fled from me.
[12] I [p]am forgotten as a dead man out of mind:
I am like †a broken vessel.
[13] For [q]I have heard the slander of many:
Fear [r]was on every side:
While they [s]took counsel together against me,
They devised to take away my life.

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(40) David being pursued by his enemies, probably in his return from Keilah, entreats the Lord in this Psalm to deliver him. Dr. Green and Calmet place this Psalm among those composed during the persecution of Saul, but do not fix the exact period.

[14] But I trusted in thee, O LORD!
I said, "Thou art my God."
[15] My times are in thy hand:
Deliver me from the hand of mine enemies,
And from them that persecute me.
[16] Make [t]thy face to shine upon thy servant:
Save me for thy mercies' sake.
[17] Let [u]me not be ashamed, O LORD!
For I have called upon thee:
Let the wicked be ashamed,
And let them be ‡silent in the grave.
[18] Let [v]the lying lips be put to silence;
Which speak *grievous things proudly
And contemptuously against the righteous.
[19] Oh [w]how great is thy goodness,
Which thou hast laid up for them that fear thee;
Which thou hast wrought for them that trust in thee
Before the sons of men!
[20] Thou [x]shalt hide them in the secret of thy presence
From the pride of man:
Thou [y]shalt keep them secretly in a pavilion
From the strife of tongues.
[21] Blessed be the LORD!
For [z]he hath showed me his marvellous kindness in a †strong city.
[22] For [a]I said in my haste,
"I am cut off from before thine eyes;"
Nevertheless thou heardest the voice of my supplications
When I cried unto thee.
[23] O [b]love the LORD, all ye his saints!
For the LORD preserveth the faithful,
And plentifully rewardeth the proud doer.
[24] Be [c]of good courage, and he shall strengthen your heart,
All ye that hope in the LORD!

t Nu. 6. 25, 26. Ps. 4. 6. & 67. 1.
u Ps. 25. 2.
‡ Or, *cut off for the grave.* 1 Sa. 2. 9. Ps. 115. 17.
v Ps. 12. 3.
* Heb. *a hard thing.* 1 Sa. 2. 3. Ps. 94. 4. Jude 15.
w Is. 64. 4. 1 Co. 2. 9.
x Ps. 27. 5. & 32. 7.
y Job 5. 21.
z Ps. 17. 7.
† Or, *fenced city.* Ps. 116. 11.
a Is. 38. 11, 12. La. 3. 54. Jon. 2. 4.
b Ps. 34. 9.
c Ps. 27. 14.

1 SAM. xxiii. 13–28.

[13] Then David and his men, [a]which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth. [14] And David abode in the wilderness in strong holds, and remained in [b]a mountain in the wilderness of [c]Ziph. And Saul [d]sought him every day, but God delivered him not into his hand. [15] And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

[16] And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. [17] And he said unto him, "Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and [e]that also Saul my father knoweth." [18] And they two [f]made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

[19] Then [g]came up the Ziphites to Saul to Gibeah, saying, "Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on *the south of †Jeshimon? [20] Now therefore, O king! come down according to all the desire of thy soul to come down; and [h]our part shall be to deliver him into the king's hand." [21] And Saul said, "Blessed be ye of the LORD! for ye have compassion on me. [22] Go, I pray you, prepare yet, and know and see his place where his ‡haunt is, and who hath seen him there; for it is told me that he dealeth very subtilly. [23] See therefore, and take knowledge of all the lurking

a 1 Sa. 22. 2. & 25. 13.
b Ps. 11. 1.
c Jos. 15. 55.
d Ps. 54. 3, 4.
e 1 Sa. 24. 20.
f 1 Sa. 18. 3. & 20. 16, 42. 2 Sa. 21. 7.
g See 1 Sa. 26. 1. Ps. 54, title.
* Heb. *the right hand.*
† Or, *the wilderness.*
h Ps. 54. 3.
‡ Heb. *foot shall be.*

places where he hideth himself, and come ye again to me with the certainty, and I will go with you; and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah."

PSALM LIV.

PSALM LIV.(41)

David, complaining of the Ziphims, prayeth for salvation. 4 Upon his confidence in God's help he promiseth sacrifice.

* 1 Sa. 23. 19. & 26. 1.

To the chief Musician on Neginoth, Maschil, A Psalm of David, *when the Ziphims came and said to Saul, "Doth not David hide himself with us?"

a Ps. 86. 14.
b Ps. 118. 7.
† Heb. *those that observe me*, Ps. 5. 8.
c Ps. 89. 49.
d Ps. 52. 9.
e Ps. 59. 10. & 92. 11.

[1] Save me, O God! by thy name,
And judge me by thy strength.
[2] Hear my prayer, O God!
Give ear to the words of my mouth.
[3] For [a]strangers are risen up against me,
And oppressors seek after my soul:
They have not set God before them. Selah!.
[4] Behold, God is my helper:
The [b]Lord is with them that uphold my soul.
[5] He shall reward evil unto †mine enemies:
Cut them off [c]in thy truth.
[6] I will freely sacrifice unto thee:
I will praise thy name, O Lord! [d]for it is good.
[7] For he hath delivered me out of all trouble:
And [e]mine eye hath seen his desire upon mine enemies.

1 Sam. xxiii. 24–28.

a Jos. 15. 55. 1 Sa. 25. 2.
* Or, *from the rock.*
b Ps. 31. 22.
c Ps. 17. 9.
d See 2 Ki. 19. 9.
† Heb. *spread themselves upon, &c.*
‡ That is, *the rock of divisions.*

[24] And they arose, and went to Ziph before Saul: but David and his men were in the wilderness [a]of Maon, in the plain on the south of Jeshimon. [25] Saul also and his men went to seek him. And they told David: wherefore he came down *into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. [26] And Saul went on this side of the mountain, and David and his men on that side of the mountain: [b]and David made haste to get away for fear of Saul; for Saul and his men [c]compassed David and his men round about to take them.

[27] But [d]there came a messenger unto Saul, saying, "Haste thee, and come; for the Philistines have †invaded the land!" [28] Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place ‡Sela-hammahlekoth.

SECT. XII.

A. M. 2946.
B. C. 1058.
En-gedi.

Sect. XII.—*David in En-gedi;—Saul pursues him.*

1 Samuel xxiii. 29, *and chap.* xxiv.

David dwelleth in En-gedi. 2 He is pursued by Saul. 4 David, in a cave, having cut off Saul's skirt, spareth his life. 8 He showeth thereby his innocency. 16 Saul, acknowledging his fault, taketh an oath of David, and departeth. David's Psalms in consequence.

a *i. e.* from the Wilderness of Maon.—*Ed.*
a 2 Ch. 20. 2.
* Heb. *after.*
b Ps. 38. 12.
c Ps. 141. 6.
d Ju. 3. 24.
e Mat. 5. 39.
† Heb. *the robe which was Saul's.*
f 2 Sa. 24. 10.

[29] And David went up from [a]thence, and dwelt in strong holds at [a]En-gedi.

[1] And it came to pass, when Saul was returned from *following the Philistines, that it was told him, saying, "Behold, David is in the wilderness of En-gedi." [2] Then Saul took three thousand chosen men out of all Israel, and [b]went to seek David and his men upon the rocks of the wild goats. [3] And he came to the sheepcots by the way, where was a cave; and [c]Saul went in to [d]cover his feet: and David and his men remained in the sides of the cave. [4] And the men of David said unto him, "Behold the day of which the Lord said unto thee, 'Behold, I will deliver thine enemy into thy hand, that thou mayest do to him as it shall seem good unto thee.'" Then David arose, and [e]cut off the skirt of †Saul's robe privily. [5] And it came to pass afterward, that [f]David's heart smote him, because he had cut off Saul's skirt. [6] And he

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(41) Psalm liv. is inserted here on the authority of the ancient title, and Lightfoot.

said unto his men, "The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth my hand against him, seeing he is the anointed of the LORD." [7] So David ‡stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

[8] David also arose afterward, and went out of the cave, and cried after Saul, saying, "My lord the king!" And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. [9] And David said to Saul, "Wherefore [g]hearest thou men's words saying, 'Behold, David seeketh thy hurt?' [10] Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into my hand in the cave; and some bade me kill thee: but mine eye spared thee, and I said, I will not put forth my hand against my lord; for he is the LORD's anointed. [11] Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is [h]neither evil nor transgression in my hand, and I have not sinned against thee; yet thou huntest my soul to take it. [12] The [i]LORD judge between me and thee, and the LORD avenge me of thee; but my hand shall not be upon thee. [13] As saith the proverb of the ancients, 'Wickedness proceedeth from the wicked:' but my hand shall not be upon thee. [14] After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. [15] The LORD therefore be judge, and judge between me and thee, and see, and [j]plead my cause, and *deliver me out of thy hand."

[16] And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, "Is this thy voice, my son David?" And Saul lifted up his voice, and wept. [17] And he said to David, "Thou art [k]more righteous than I; for [l]thou hast rewarded me good, whereas I have rewarded thee evil. [18] And thou hast showed this day how that thou hast dealt well with me; forasmuch as when the LORD had †delivered me into thy hand, thou killedst me not. [19] For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day. [20] And now, behold! I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand. [21] Swear [m]now therefore unto me by the LORD, [n]that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house." [22] And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

‡ Heb. *cut off.* Ps. 7. 4. Mat. 5. 44. Ro. 12. 17, 19.
[g] Ps. 141. 6. Pr. 16. 28. & 17. 9.
[h] Ps. 7. 3. & 35. 7.
[i] See Ge. 16. 5. 1 Sa. 26. 10.
[j] Ps. 35. 1. & 43. 1. & 119. 154. Mi. 7. 9.
* Heb. *judge.*
[k] Ge. 38. 26.
[l] Mat. 5. 44.
† Heb. *shut up.* 1 Sa. 23. 12. & 26. 8.
[m] Ge. 21. 23.
[n] 2 Sa. 21. 6, 8.

PSALM LVII.

PSALM LVII.(42)

David in prayer fleeing unto God complaineth of his dangerous case. 7 He encourageth himself to praise God.

To the chief Musician, *Al-taschith, Michtam of David, †when he fled from Saul in the cave.

[1] Be [a]merciful unto me, O God! be merciful unto me:
For my soul trusteth in thee:
Yea, [b]in the shadow of thy wings will I make my refuge,
Until [c]these calamities be overpast.
[2] I will cry unto God most high;
Unto God [d]that performeth all things for me.
[3] He [e]shall send from heaven, and save me
‡From the reproach of him that would [f]swallow me up. Selah!
God [g]shall send forth his mercy and his truth.

* Or, *Destroy not, A golden Psalm.*
† 1 Sa. 22. 1. & 24. 3. Ps. 142, title.
[a] Ps. 56. 1.
[b] Ps. 17. 8. & 63. 7.
[c] Is. 26. 20.
[d] Ps. 138. 8.
[e] Ps. 144. 5, 7.
‡ Or, *He reproacheth him that would swallow me up.*
[f] Ps. 56. 1.
[g] Ps. 40. 11. & 43. 3.

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(42) Psalm lvii. David, in the cave of En-gedi, poureth out his prayer in this Psalm, and entitles it, Al-taschith, *destroy not*: for though he was invited by his soldiers to destroy Saul, yet he would not.—Lightfoot.

Psalm lviii. David, in the cave at En-gedi, implores the divine protection; in sure prospect of which he breaks out into grateful praise, in Psalm lvii. The 58th Psalm is a continuation of the same subject, with complaints against the counsellors of Saul.—Calmet.

Psalm lxiii. This Psalm was composed, according to the title, in the wilderness of Judah. Lightfoot places it in this part of the narrative, En-gedi being the most desert part of the wilderness.

[4] My soul is among lions ;
And I lie even among them that are set on fire,
Even the sons of men, [h]whose teeth are spears and arrows,
And [i]their tongue a sharp sword.
[5] Be [j]thou exalted, O God ! above the heavens ;
Let thy glory be above all the earth.
[6] They [k]have prepared a net for my steps ;
My soul is bowed down :
They have digged a pit before me,
Into the midst whereof they are fallen themselves. Selah !
[7] My [l]heart is *fixed, O God ! my heart is fixed :
I will sing and give praise.
[8] Awake up, [m]my glory ! awake, psaltery and harp !
I myself will awake early.
[9] I [n]will praise thee, O LORD ! among the people :
I will sing unto thee among the nations.
[10] For [o]thy mercy is great unto the heavens,
And thy truth unto the clouds.
[11] Be thou exalted, O God ! above the heavens :
Let thy glory be above all the earth.

h Pr. 30. 14.
i Ps. 55. 21. & 64. 3.
j Ps. 108. 5.
k Ps. 7. 15, 16. & 9. 15.
l Ps. 108. 1, &c.
* Or, *prepared.*
m Ps. 16. 9. & 30. 12. & 108. 1, 2.
n Ps. 108. 3.
o Ps. 36. 5. & 71. 19.

PSALM LVIII.

PSALM LVIII.

David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to God's judgments, 10 whereat the righteous shall rejoice.

To the chief Musician, *Al-taschith, Michtam of David.

[1] Do ye indeed speak righteousness, O congregation ?
Do ye judge uprightly, O ye sons of men ?
[2] Yea, in heart ye work wickedness ;
Ye [a]weigh the violence of your hands in the earth.
[3] The [b]wicked are estranged from the womb :
They go astray †as soon as they be born, speaking lies.
[4] Their [c]poison is ‡like the poison of a serpent :
They are like the deaf *adder that stoppeth her ear ;
[5] Which will not hearken to the voice of charmers,
†Charming never so wisely.
[6] Break [d]their teeth, O God ! in their mouth :
Break out the great teeth of the young lions, O LORD !
[7] Let [e]them melt away as waters which run continually :
When he bendeth his bow to shoot his arrows,
Let them be as cut in pieces.
[8] As a snail which melteth, let every one of them pass away :
Like [f]the untimely birth of a woman, that they may not see the sun.
[9] Before your pots can feel the thorns,
He shall take them away [g]as with a whirlwind,
‡Both living, and in his wrath.
[10] The [h]righteous shall rejoice when he seeth the vengeance :
He [i]shall wash his feet in the blood of the wicked.
[11] So [j]that a man shall say, Verily there is *a reward for the righteous :
Verily he is a God that [k]judgeth in the earth.

* Or, *Destroy not, A golden Psalm of David.* Ps. 57, title.
a Ps. 94. 20. Is. 10. 1.
b Ps. 51. 5. Is. 48. 8.
† Heb. *from the belly.*
c Ps. 140. 3. Ec. 10. 11.
‡ Heb. *according to the likeness.*
* Or, *asp.* Je. 8. 17.
† Or, *Be the charmer never so cunning.*
d Job 4. 10. Ps. 3. 7.
e Jos. 7. 5. Ps. 112. 10.
f Job 3. 16. Ec. 6. 3.
g Pr. 10. 25.
‡ Heb. *As living as wrath.*
h Ps. 52. 6.
i Ps. 68. 23.
j Ps. 92. 15.
* Heb. *fruit of the, &c.* Is. 3. 10.
k See Ge. 18. 26.

PSALM LXIII.

PSALM LXIII.

David's thirst for God. 4 His manner of blessing God. 9 His confidence of his enemies' destruction, and his own safety.

A Psalm of David, *when he was in the wilderness of Judah.

[1] O God ! thou art my God ; early will I seek thee :
My [a]soul thirsteth for thee, my flesh longeth for thee
In a dry and †thirsty land, ‡where no water is ;
[2] To see [b]thy power and thy glory,
So as I have seen thee in the sanctuary.

* 1 Sa. 22. 5. & 23. 14–16.
a Ps. 42. 2.
† Heb. *weary.*
‡ Heb. *without water.*
b See 1 Sa. 4. 21. 1 Ch. 16. 11. Ps. 27. 4.

[3] Because [c]thy lovingkindness is better than life,
My lips shall praise thee.
[4] Thus will I bless thee [d]while I live:
I will lift up my hands in thy name.
[5] My soul shall be [e]satisfied as with *marrow and fatness;
And my mouth shall praise thee with joyful lips,
[6] When [f]I remember thee upon my bed,
And meditate on thee in the night-watches.
[7] Because thou hast been my help,
Therefore [g]in the shadow of thy wings will I rejoice.
[8] My soul followeth hard after thee:
Thy right hand upholdeth me.
[9] But those that seek my soul, to destroy it,
Shall go into the lower parts of the earth.
[10] †They shall fall by the sword:
They shall be a portion for foxes.
[11] But the king shall rejoice in God:
Every [h]one that sweareth by him shall glory;
But the mouth of them that speak lies shall be stopped.

c Ps. 30. 5.
d Ps. 104. 33.
e Ps. 36. 8.
* Heb. *fatness.*
f Ps. 42. 8.
g Ps. 61. 4.
† Heb. *They shall make him run out* like water *by the hands of the sword.* Ez. 35. 5.
h De. 6. 13. Is. 45. 23. Zep. 1. 5.

SECT. XIII.

A. M. 2947.
B. C. 1057.
Ramah, Paran.

Sect. XIII.—*Death of Samuel;—David in the Wilderness of Paran;—Death of Nabal;—David marries Abigail and Ahinoam.*

1 Samuel xxv.

Samuel dieth. 2 David in Paran sendeth to Nabal. 10 Provoked by Nabal's churlishness, he mindeth to destroy him. 14 Abigail, understanding thereof, 18 taketh a present, 23 and by her wisdom 32 pacifieth David. 36 Nabal hearing thereof dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 Michal is given to Phalti.

[1] And [a]Samuel died; and all the Israelites were gathered together, and [b]lamented him, and buried him in his house at Ramah.

And David arose, and went down to the wilderness of Paran. [2] And there was a man in Maon, whose *possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. [3] Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance; but the man was churlish and evil in his doings, and he was of the house of Caleb.

[4] And David heard in the wilderness that Nabal did shear his sheep. [5] And David sent out ten young men, and David said unto the young men, "Get you up to Carmel, and go to Nabal, and †greet him in my name. [6] And thus shall ye say to him that liveth in prosperity, [c]Peace be both to thee, and peace be to thy house, and peace be unto all that thou hast! [7] And now I have heard that thou hast shearers; now thy shepherds which were with us, we ‡hurt them not, neither was there aught missing unto them, all the while they were in Carmel. [8] Ask thy young men, and they will show thee. Wherefore let the young men find favor in thine eyes: for we come in [d]a good day: give, I pray thee, whatsoever cometh to thy hand unto thy servants, and to thy son David." [9] And when David's young men came, they spake to Nabal according to all those words in the name of David, and *ceased. [10] And Nabal answered David's servants, and said, "Who [e]is David? and who is the son of Jesse? there be many servants now-a-days that break away every man from his master. [11] Shall [f]I then take my bread, and my water, and my †flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" [12] So David's young men turned their way, and went again, and came and told him all those sayings. [13] And David said unto his men, "Gird ye on every

a 1 Sa. 28. 3.
b Nu. 20. 29. De. 34. 8.
* Or, *business.*
† Heb. *ask him in my name of peace.* 1 Sa. 17. 22.
c 1 Ch. 12. 18. Ps. 122. 7. Lu. 10. 5.
‡ Heb. *shamed.* ver. 15.
d Ne. 8. 10. Est. 9. 19.
* Heb. *rested.*
e Ju. 9. 28. Ps. 73. 7, 8.
f Ju. 8. 6.
† Heb. *slaughter.*

man his sword." And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

[14] But one of the young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers out of the wilderness to salute our master, and he ‡railed on them. [15] But the men were very good unto us, and we were not *hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields. [16] They were [g]a wall unto us both by night and day, all the while we were with them keeping the sheep. [17] Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of [h]Belial, that a man cannot speak to him."

‡ Heb. *flew upon them.*
* Heb. *shamed.* ver. 7.
[g] Ex. 14. 22. Job 1. 10.
[h] De. 13. 13. Ju. 19. 22.

[18] Then Abigail made haste, and [i]took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred †clusters of raisins, and two hundred cakes of figs, and laid them on asses. [19] And she said unto her servants, "Go [j]on before me; behold, I come after you." But she told not her husband Nabal. [20] And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. [21] (Now David had said, "Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath [k]requited me evil for good. [22] So [l]and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light [m]any that pisseth against the wall.")

[i] Ge. 32. 13. Pr. 18. 16. & 21. 14.
† Or, *lumps.*
[j] Ge. 32. 16, 20.
[k] Ps. 109. 5. Pr. 17. 13.
[l] Ru. 1. 17.
[m] 1 Ki. 14. 10. 2 Ki. 9. 8.

[23] And when Abigail saw David, she hasted, [n]and lighted off the ass, and fell before David on her face, and bowed herself to the ground, [24] and fell at his feet, and said, "Upon [o]me, my lord, upon me let this iniquity be; and let thy handmaid, I pray thee, speak in thine ‡audience, and hear the words of thy handmaid. [25] Let not my lord, I pray thee, *regard this man of Belial, even Nabal: for as his name is, so is he; †Nabal is his name, and folly is with him: but I thy handmaid saw not the young men of my lord, whom thou didst send. [26] Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath [p]withholden thee from coming to shed blood, and from ‡avenging thyself with thine own hand, now [q]let thine enemies, and they that seek evil to my lord, be as Nabal. [27] And now [r]this *blessing which thy handmaid hath brought unto my lord, let it even be given unto the young men that †follow my lord. [28] I pray thee, forgive the trespass of thy handmaid; for [s]the Lord will certainly make my lord a sure house, because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. [29] Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, ‡as out of the middle of a sling. [30] And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; [31] that this shall be no *grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thy handmaid."

[n] Jos. 15. 18. Ju. 1. 14.
[o] See Ge. 27. 13.
‡ Heb. *ears.*
* Heb. *lay* it *to his heart.*
† That is, *Fool.*
[p] See Ge. 20. 6.
‡ Heb. *saving thyself.* Ro. 12. 19.
[q] 2 Sa. 18. 32.
[r] See Ge. 33. 11.
* Or, *present.*
† Heb. *walk at the feet of, &c.* ver. 42. Ju. 4. 10.
[s] 2 Sa. 7. 11, 27. 1 Ki. 9. 5. 1 Ch. 17. 10, 25.
‡ Heb. *in the midst of the bow of a sling.* Je. 10. 18.
* Heb. *staggering,* or, *stumbling.*

[32] And David said to Abigail, "Blessed [t]be the Lord God of Israel, which sent thee this day to meet me! [33] And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand! [34] For in very

[t] See Ge. 24. 27. Ps. 41. 13.

deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall." [35] So David received of her hand that which she had brought him, and said unto her, "Go [u]up in peace to thy house; see! I have hearkened to thy voice, and have [v]accepted thy person."

[36] And Abigail came to Nabal; and, behold, [w]he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. [37] But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. [38] And it came to pass about ten days after, that the LORD smote Nabal, that he died.

[u] 2 Sa. 15. 9. 2 Ki. 5. 19. Lu. 7. 50. & 8. 48.
[v] Ge. 19. 21.
[w] 2 Sa. 13. 23.

[39] And when David heard that Nabal was dead, he said, "Blessed [x]be the LORD, that hath [y]pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil! for the LORD hath [z]returned the wickedness of Nabal upon his own head." And David sent and communed with Abigail, to take her to him to wife. [40] And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, "David sent us unto thee, to take thee to him to wife." [41] And she arose, and bowed herself on her face to the earth, and said, "Behold, let [a]thy handmaid be a servant to wash the feet of the servants of my lord." [42] And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went †after her; and she went after the messengers of David, and became his wife. [43] David also took Ahinoam [b]of Jezreel; [c]and they were also both of them his wives.

[44] But Saul had given [d]Michal his daughter, David's wife, to ‡Phalti the son of Laish, which was of [e]Gallim.

[x] See Ge. 24. 27.
[y] Pr. 22. 23.
[z] 1 Ki. 2. 44. Ps. 7. 16.
[a] Ru. 2. 10, 13. Pr. 15. 33.
† Heb. *at her feet.* ver. 27.
[b] Jos. 15. 56.
[c] 1 Sa. 27. 3. & 30. 5.
[d] 2 Sa. 3. 14.
‡ *Phaltiel*, 2 Sa. 3. 15.
[e] Is. 10. 30.

SECTION XIV.—*David in the Wilderness of Ziph.*

1 SAMUEL XXVI.

SECT. XIV.

A. M. 2947.
B. C. 1057.

Wilderness of Ziph.

Saul, by the discovery of the Ziphites, cometh to Hachilah against David. 5 David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse. 13 David reproveth Abner, 18 and exhorteth Saul. 21 Saul acknowledgeth his sin.

[1] AND the Ziphites came unto Saul to Gibeah, saying, "Doth [a]not David hide himself in the hill of Hachilah, which is before Jeshimon?" [2] Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. [3] And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. [4] David therefore sent out spies, and understood that Saul was come in very deed.

[a] 1 Sa. 23. 19. Ps. 54, title.

[5] And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, and [b]Abner the son of Ner, the captain of his host; and Saul lay in the *trench, and the people pitched round about him. [6] Then answered David and said to Ahimelech the Hittite, and to Abishai [c]the son of Zeruiah, brother to Joab, saying, "Who will [d]go down with me to Saul to the camp?" And Abishai said, "I will go down with thee." [7] So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster; but Abner and the people lay round about him. [8] Then said Abishai to David, "God hath †delivered thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." [9] And David said to Abishai, "Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?" [10] David said furthermore, "As the LORD liveth,

[b] 1 Sa. 14. 50.
* Or, *midst of his carriages.* 1 Sa. 17. 20.
[c] 1 Ch. 2. 16.
[d] Ju. 7. 10, 11.
† Heb. *shut up.* 1 Sa. 24. 18.

e Ps. 94. 1, 2, 23. Lu. 18. 7. Ro. 12. 19.
f See Ge. 47. 29. De. 31. 14. Job 7. 1. Ps. 37. 13.
g 1 Sa. 31. 6.
h Ge. 2. 21. & 15. 12.

[e]the Lord shall smite him; or [f]his day shall come to die; or he shall [g]descend into battle, and perish. [11] The Lord forbid that I should stretch forth my hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go." [12] So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep, because [h]a deep sleep from the Lord was fallen upon them.

‡ Heb. *the sons of death.* 2 Sa. 12. 5.
i 2 Sa. 16. 11. & 24. 1.
* Heb. *smell.* Ge. 8. 21. Le. 26. 31.
j De. 4. 28. Ps. 120. 5.
† Heb. *cleaving.* 2 Sa. 14. 16. & 20. 19.

[13] Then David went over to the other side, and stood on the top of a hill afar off; a great space being between them. [14] And David cried to the people, and to Abner the son of Ner, saying, "Answerest thou not, Abner?" Then Abner answered and said, "Who art thou that criest to the king?" [15] And David said to Abner, "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. [16] This thing is not good that thou hast done. As the Lord liveth, ye are ‡worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster." [17] And Saul knew David's voice, and said, "Is this thy voice, my son David?" And David said, "It is my voice, my lord, O king!" [18] And he said, "Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in my hand? [19] Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have [i]stirred thee up against me, let him *accept an offering: but if they be the children of men, cursed be they before the Lord! [j]for they have driven me out this day from †abiding in the inheritance of the Lord, saying, 'Go, serve other gods.' [20] Now therefore, let not my blood fall to the earth before the face of the Lord; for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."

k Ps. 7. 8. & 18. 20.
l Ge. 32. 28.

[21] Then said Saul, "I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day. Behold, I have played the fool, and have erred exceedingly." [22] And David answered and said, "Behold the king's spear! and let one of the young men come over and fetch it. [23] The [k]Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to-day, but I would not stretch forth my hand against the Lord's anointed. [24] And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation." [25] Then Saul said to David, "Blessed be thou, my son David! thou shalt both do great things, and also shalt still [l]prevail." So David went on his way, and Saul returned to his place.

SECT. XV.

A. M. 2948.
B. C. 1056.
Hales, 1071.
Ziklag.

Section XV.—*David goes to Achish king of Gath, who assigns him Ziklag for a residence.*(43)

1 Sam. xxvii. 1.—Ps. cxli.—1 Sam. xxvii. 2–7.—1 Ch. xii. 1–7.—1 Sam. xxvii. 8, *to end.*

Saul hearing David to be in Gath seeketh no more for him. 5 David beggeth Ziklag of Achish. The companies that came to David at Ziklag. 8 He, invading other countries, persuadeth Achish he fought against Judah.

* Heb. *be consumed.*

[1] And David said in his heart, "I shall now *perish one day by the hand of Saul: there is nothing better for me than that I should speedily

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(43) We have now arrived at the close of the persecutions of David. It is necessary to observe the order of the events related in this section. Finding Saul to be still implacable, David resolved upon joining the Philistines, which appears to have been an unjustifiable mode of escape, when we remember the many difficulties from which he had been so mercifully delivered. He fled to the king of Gath, with whom he continued sixteen months. During this time he was joined by many of his own people, and made war upon the surrounding nations. In the mean while, the Philistines, to whom David had become an auxiliary, had declared war against Saul; and Achish, the protector of David, required him to fight against his own countrymen. From this dreadful necessity of deciding between grati-

escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand."

PSALM CXLI.

PSALM CXLI.(44)

David prayeth that his suit may be acceptable, 3 his conscience sincere, 7 and his life safe from snares.

A Psalm of David.

1 LORD! I cry unto thee: [a]make haste unto me;
Give ear unto my voice, when I cry unto thee.
2 Let [b]my prayer be *set forth before thee [c]as incense;
And [d]the lifting up of my hands as [e]the evening sacrifice.
3 Set a watch, O LORD! before my mouth;
Keep the door of my lips.
4 Incline not my heart to any evil thing,
To practise wicked works with men that work iniquity;
And [f]let me not eat of their dainties.
5 †Let the righteous smite me—it shall be a kindness:
And let him reprove me—it shall be an excellent oil,
Which shall not break my head:
For yet my prayer also shall be in their calamities.
6 When their judges are overthrown in stony places,
They shall hear my words; for they are sweet.
7 Our bones are scattered [g]at the grave's mouth,
As when one cutteth and cleaveth wood upon the earth.
8 But [h]mine eyes are unto thee, O God the LORD!
In thee is my trust; ‡leave not my soul destitute.
9 Keep me from [i]the snare which they have laid for me,
And the gins of the workers of iniquity.
10 Let [j]the wicked fall into their own nets,
Whilst that I withal *escape.

a Ps. 70. 5.
b Re. 5. 8.
* Heb. *directed.*
c Re. 8. 3.
d Ps. 134. 2. 1 Ti. 2. 8.
e Ex. 29. 39.
f Pr. 23. 6.
† Or, *Let the righteous smite me kindly, and reprove me;—Let not their precious oil break my head, &c.* Pr. 9. 8. & 19. 25. & 25. 12. Gal. 6. 1.
g 2 Co. 1. 9.
h 2 Ch. 20. 12. Ps. 25. 15. & 123. 1, 2.
‡ Heb. *make not my soul bare.*
i Ps. 119. 110. & 140. 5. & 142. 3.
j Ps. 35. 8.
* Heb. *pass over.*

1 SAM. xxvii. 2–7.

2 And David arose, [a]and he passed over with the six hundred men that were with him [b]unto Achish, the son of Maoch, king of Gath. 3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David [c]with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. 4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 And David said unto Achish, "If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?" 6 Then Achish gave him Ziklag that day: wherefore [d]Ziklag pertaineth unto the kings of Judah unto this day. 7 And *the time that David dwelt in the country of the Philistines was †a full year and four months.

a 1 Sa. 25. 13.
b 1 Sa. 21. 10.
c 1 Sa. 25. 43.
d See Jos. 15. 31. & 19. 5.
* Heb. *the number of days.*
† Heb. a year *of days.*

1 CHRON. xii. 1–7.

1 Now these are they that came to David to Ziklag, ‡while he yet kept himself close because of Saul the son of Kish: and they

‡ Heb. being *yet shut up.*

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tude to Achish, and the love of his country, he was relieved by the distrust of the Philistines. The two armies approach: Saul consults the witch of En-dor; and according to the prediction of Samuel, who appears to him from the invisible world, he loses his throne and his life. This, of course, takes place at the conclusion of the sixteen months of David's residence at Ziklag. Not having been permitted to join in the battle, David had returned to this city; but finds it burnt and plundered by the Amalekites. He pursues and defeats the invaders with great slaughter. After the battle, he generously divides the spoil between his soldiers, including those who were not able to attend him in the field. He distributes presents to the tribe of Judah, and secures the attachment of his friends; and on the death of Saul and Jonathan, being left without a rival, and alike distinguished for courage, conduct, generosity, magnanimity, and every virtue which can dignify and adorn a prince, every human means seemed to combine to accomplish the promises of God. The tribe of Judah assemble, and elect him king; and their example is followed, after an interval of seven years, by the rest of Israel.

(44) David, being driven out of Juda by Saul, begs of God grace, that he may not sin against him with his tongue, nor be drawn into any sinful compliances with idolatry, by living among the Philistines. He confides in God's help, and prays to be delivered from those who sought his ruin. He probably composed this Psalm just before his flight to Achish, king of Gath; when he had a second time spared Saul's life, but could trust him no longer.—Green; Bp. Horne.

were among the mighty men, helpers of the war. [2] They were armed with bows, and could use both the right hand and [e] the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin. [3] The chief was Ahiezer, then Joash, the sons of *Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, [4] and Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, [5] Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, [6] Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, [7] and Joelah, and Zebadiah, the sons of Jeroham of Gedor.

e Ju. 20. 16.
* Or, *Hasmaah.*

1 Sam. xxvii. 8, *to end.*

[8] And David and his men went up, and invaded [f] the Geshurites, [g] and the †Gezrites, and the [h] Amalekites: for those nations were of old the inhabitants of the land, [i] as thou goest to Shur, even unto the land of Egypt. [9] And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. [10] And Achish said, "‡Whither have ye made a road to-day?" And David said, "Against the south of Judah, and against the south of [j] the Jerahmeelites, and against the south of [k] the Kenites." [11] And David saved neither man nor woman alive, to bring tidings to Gath, saying, "Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines." [12] And Achish believed David, saying, "He hath made his people Israel *utterly to abhor him; therefore he shall be my servant for ever."

f Jos. 13. 2.
g Jos. 16. 10. Ju. 1. 29.
† Or, *Gerzites.*
h Ex. 17. 16. See 1 Sa. 15. 7, 8.
i Ge. 25. 18.
‡ Or, "*Did you not make a road,*" &c.
j See 1 Ch. 2. 9, 25.
k Ju. 1. 16
* Heb. *to stink.* Ge. 34. 30.

SECT. XVI.

A. M. 2949.
B. C. 1055.
Hales, 1070.
Gilboa, Endor.

Section XVI.—*The Philistines prepare to war with Israel;—Saul consults the Witch of En-dor.*

1 Samuel xxviii. *and* xxix.—1 Chron. xii. 19–22.

Achish putteth confidence in David. 3 *Saul, having destroyed the witches,* 4 *and now in his fear forsaken of God,* 7 *seeketh to a witch.* 9 *The witch, encouraged by Saul, raiseth up Samuel.* 15 *Saul, hearing his ruin, fainteth.* 21 *The woman with his servants refresh him with meat.*—Chap. xxix. 1 *David, marching with the Philistines,* 3 *is disallowed by their princes.* 6 *Achish dismisseth him, with commendations of his fidelity.*—1 Chron. xii. 19 *He returns to Ziklag, where he is joined by the captains of Manasseh.*

[1] And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, "Know thou assuredly, that thou shalt go out with me to battle, thou and thy men." [2] And David said to Achish, "Surely thou shalt know what thy servant can do." And Achish said to David, "Therefore will I make thee keeper of my head for ever."

[3] Now [a] Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away [b] those that had familiar spirits, and the wizards, out of the land. [4] And the Philistines gathered themselves together, and came and pitched in [c] Shunem: and Saul gathered all Israel together, and they pitched in [d] Gilboa. [5] And when Saul saw the host of the Philistines, he was [e] afraid, and his heart greatly trembled. [6] And when Saul inquired of the Lord, [f] the Lord answered him not, neither [g] by dreams, nor [h] by Urim, nor by prophets.

a 1 Sa. 25. 1.
b Ex. 22. 18. Le. 19. 31. & 20. 27. De. 18. 10, 11.
c Jos. 19. 18. 2 Ki. 4. 8.
d 1 Sa. 31. 1.
e Job 18. 11.
f 1 Sa. 14. 37. Pr. 1. 28. La. 2. 9.
g Nu. 12. 6.
h Ex. 28. 30. Nu. 27. 21. De. 33. 8.

[7] Then said Saul unto his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." And his servants said to him, "Behold, there is a woman that hath a familiar spirit at (45) En-dor." [8] And Saul disguised himself, and put on other raiment,

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(45) This history of the witch of En-dor has been made the subject of as much discussion as any history in the Old Testament: and the general concurrent opinion of both the Jewish and Christian Churches, that the spirit of Samuel really appeared to Saul, has been treated with much ridicule by objectors; and it has been explained away, or otherwise interpreted by some, who think that a Christian may conciliate the skeptic, by yielding those points which appear mysterious in his religion. But if we at all believe in the existence of spirit, as something which is distinct from matter, there is

and he went, and two men with him, and they came to the woman by night: [i]and he said, "I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." [9] And the woman said unto him, "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?" [10] And Saul sware to her by the LORD, saying, "As the LORD liveth, there shall no punishment happen to thee for this thing." [11] Then said the woman, "Whom shall I bring up unto thee?" And he said, "Bring me up Samuel." [12] And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, "Why hast thou deceived me? for thou art Saul!" [13] And the king said unto her, "Be not afraid: for what sawest thou?" And the woman said unto Saul, "I saw [j]gods ascending out of the earth." [14] And he said unto her, "What *form is he of?" And she said, "An old man cometh up; and he is covered with [k]a mantle." And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

[i] De. 18. 11. 1 Ch. 10. 13. Is. 8. 19.
[j] Ex. 22. 28.
* Heb. *is his form?*
[k] 1 Sa. 15. 27. 2 Ki. 2. 8, 13.

[15] And Samuel said to Saul, "Why hast thou disquieted me, to bring me up?" And Saul answered, "I [l]am sore distressed; for the Philistines make war against me, and [m]God is departed from me, and answereth me no more, neither †by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do." [16] Then said Samuel, "Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? [17] And the LORD hath done ‡to him, [n]as he spake by *me; for the LORD hath rent the kingdom out of thy hand, and given it to thy neighbour, even to David. [18] Because [o]thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. [19] Moreover the LORD will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines." [20] Then Saul †fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

[l] Pr. 5. 11–13. & 14. 14.
[m] 1 Sa. 18. 12.
† Heb. *by the hand of prophets.*
‡ Or, *for himself.* Pr. 16. 4.
[n] 1 Sa. 15. 28.
* Heb. *my hand.*
[o] 1 Sa. 15. 9. 1 Ki. 20. 42. 1 Ch. 10. 13. Je. 48. 10.
† Heb. *made haste, and fell with the fulness of his stature.*

[21] And the woman came unto Saul, and saw that he was sore troubled, and said unto him, "Behold, thy handmaid hath obeyed thy voice, and I have [p]put my life in my hand, and have hearkened unto thy words which thou spakest unto me. [22] Now therefore, I pray thee, hearken thou also unto the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way." [23] But he refused and said, "I will not eat." But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. [24] And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof. [25] And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

[p] Ju. 12. 3. 1 Sa. 19. 5. Job 13. 14.

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no difficulty or absurdity whatever in this history. We know but little of the invisible world, or of the manner in which the disembodied spirit continues to exist, our understanding and our apprehension are so limited in this stage of our existence, that we cannot comprehend one half of those truths, which both our senses, our reason, and revelation compel us to approve. Why then should it appear impossible that God should raise the dead? If Moses and Elias appeared from the invisible world, what greater difficulty can exist in supposing that Samuel did so? For the proofs that the spirit of the prophet was really made visible by the power of God in some mysterious manner to the woman, and for an inquiry into the nature of the objects which were to be answered by this manifestation of Samuel, see the various commentators, Bp. Patrick, Bp. Horne, Stackhouse, particularly Dr. Hales's *Analysis*, vol. ii. pages 355 to 360.

q 1 Sa. 4. 1. [1] Now the Philistines gathered together all their armies [q]to 1 SAM. xxix.
Aphek: and the Israelites pitched by a fountain which is in
Jezreel. [2] And the lords of the Philistines passed on by hundreds, and
by thousands: but David and his men passed on in the rereward
with Achish. [3] Then said the princes of the Philistines, "What do
these Hebrews here?" And Achish said unto the princes of the Philistines,
"Is not this David, the servant of Saul the king of Israel, which
r See 1 Sa. 27. 7. s Da. 6. 5. hath been with me [r]these days, or these years, and I have [s]found no
fault in him since he fell unto me unto this day?" [4] And the princes
of the Philistines were wroth with him; and the princes of the Philistines
said unto him, "Make this fellow return, that he may go again
to his place which thou hast appointed him, and let him not go down
t As 1 Sa. 14. 21. with us to battle, lest [t]in the battle he be an adversary to us: for wherewith
should he reconcile himself unto his master? should it not be
with the heads of these men? [5] Is not this David, of whom they sang
one to another in dances, saying,

u 1 Sa. 18. 7. & 21. 11. 'Saul [u]slew his thousands,
And David his ten thousands?'"

[6] Then Achish called David, and said unto him, "Surely as the
v 2 Sa. 3. 25. 2 Ki. 19. 27. LORD liveth, thou hast been upright, and [v]thy going out and thy coming
in with me in the host is good in my sight; for I have not found
evil in thee since the day of thy coming unto me unto this day: never-
‡ Heb. *thou art not good in the eyes of the lords.* theless ‡the lords favor thee not. [7] Wherefore now return, and go in
peace, that thou *displease not the lords of the Philistines."
* Heb. *do not evil in the eyes of the lords.* [8] And David said unto Achish, "But what have I done? and what
† Heb. *before thee.* hast thou found in thy servant so long as I have been †with thee unto
this day, that I may not go fight against the enemies of my lord the
king?" [9] And Achish answered and said to David, "I know that thou
w 2 Sa. 14. 17, 20. & 19. 27. art good in my sight, [w]as an angel of God: notwithstanding the princes
of the Philistines have said, 'He shall not go up with us to the battle.'
[10] Wherefore now rise up early in the morning with thy master's servants
that are come with thee; and as soon as ye be up early in the morning,
and have light, depart." [11] So David and his men rose up early to
x 2 Sa. 4. 4. depart in the morning, to return into the land of the Philistines. [x]And
the Philistines went up to Jezreel.

[19] And there fell some of Manasseh to David, when he 1 CHRON. xii. 19–22.
came with the Philistines against Saul to battle; but they
helped them not, for the lords of the Philistines upon advisement sent
‡ Heb. *on our heads.* him away, saying, "He will fall to his master Saul ‡to the jeopardy of
our heads." [20] As he went to Ziklag, there fell to him of Manasseh,
Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and
Elihu, and Zilthai, captains of the thousands that were of Manasseh.
* Or, *with a band.* 1 Sa. 30. 1, 9, 10. [21] And they helped David *against the band of the rovers; for they
were all mighty men of valor, and were captains in the host. [22] For
at that time day by day there came to David to help him, until it was
a great host, like the host of God.

SECT. XVII.

A. M. 2949.
B. C. 1055.
HALES, 1070.
Ziklag.

SECT. XVII.—*Ziglag is burned;—David defeats the Amalekites.*

1 SAMUEL XXX.

The Amalekites spoil Ziklag. 4 David asking counsel is encouraged by God to pursue them. 11 By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight and them that keep the stuff. 26 He sendeth presents to his friends.

[1] AND it came to pass, when David and his men were come to Ziklag
a See 1 Sa. 15. 7. on the third day, that the [a]Amalekites had invaded the south, and Ziklag,
and smitten Ziklag, and burned it with fire; [2] and had taken the
women captives, that were therein: they slew not any, either great or
small, but carried them away, and went on their way.

[3] So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. [4] Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. [5] And David's [b]two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. [6] And David was greatly distressed; [c]for the people spake of stoning him, because the soul of all the people was *grieved, every man for his sons and for his daughters: [d]but David encouraged himself in the LORD his God. [7] And [e]David said to Abiathar the priest, Ahimelech's son, "I pray thee, bring me hither the ephod." And Abiathar brought thither the ephod to David. [8] And David inquired at the LORD, saying, "Shall I pursue after this troop? shall I overtaken them?" And he answered him, "Pursue: for thou shalt surely overtake them, and without fail recover all." [9] So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind staid. [10] But David pursued, he and four hundred men; for two hundred abode behind, which were so faint that they could not go over the brook Besor

b 1 Sa. 25. 42, 43. 2 Sa. 2. 2.
c Ex. 17. 4.
* Heb. *bitter*. Ju. 18. 25. 1 Sa. 1. 10. 2 Sa. 17. 8. 2 Ki. 4. 27.
d Ps. 42. 5. & 56. 3, 4, 11. Ha. 3. 17, 18.
e 1 Sa. 23. 2, 4, 6, 9.

[11] And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water [12] And they gave him a piece of a cake of figs, and two clusters of raisins: and [f]when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights. [13] And David said unto him, "To whom belongest thou? and whence art thou?" And he said, "I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. [14] We made an invasion upon the south of [g]the Cherethites, and upon the coast which belongeth to Judah, and upon the south of [h]Caleb; and we burned Ziklag with fire." [15] And David said to him, "Canst thou bring me down to this company?" And he said, "Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company."

f So Ju. 15. 19. 1 Sa. 14. 27.
g 2 Sa. 8. 18. 1 Ki. 1. 38, 44. Ez. 25. 16. Zep. 2. 5.
h Jos. 14. 13.

[16] And when he had brought him down, behold, they were spread abroad upon all the earth, [i]eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. [17] And David smote them from the twilight even unto the evening of †the next day; and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. [18] And David recovered all that the Amalekites had carried away; and David rescued his two wives. [19] And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all. [20] And David took all the flocks and the herds, which they drave before those other cattle, and said, "This is David's spoil."

i 1 Thes. 5. 3.
† Heb. *their morrow*.

[21] And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that were with him, and when David came near to the people, he ‡saluted them. [22] Then answered all the wicked men and men [j]of Belial, of *those that went with David, and said, "Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart." [23] Then said David, "Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into

‡ Or, *asked them how they did*. Ju. 18. 15.
j De. 13. 13. Ju. 19. 22.
* Heb. *men*.

k See Nu. 31. 27. Jos. 22. 8.
† Heb. *and forward.*

our hand. [24] For who will hearken unto you in this matter? but [k]as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." [25] And it was so from that day †forward, that he made it a statute and an ordinance for Israel unto this day.

‡ Heb. *blessing.* Ge. 33. 11.
l Jos. 19. 8.
m Jos. 15. 48.
n Jos. 13. 16.
o Jos. 15. 50.
p 1 Sa. 27. 10.
q Ju. 1. 16, 17.
r Jos. 14. 13. 2 Sa. 2. 1.

[26] And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, "Behold a ‡present for you of the spoil of the enemies of the Lord;" [27] to them which were in Beth-el, and to them which were in [l]South Ramoth, and to them which were in [m]Jattir, [28] and to them which were in [n]Aroer, and to them which were in Siphmoth, and to them which were in [o]Eshtemoa, [29] and to them which were in Rachal, and to them which were in the cities of [p]the Jerahmeelites, and to them which were in the cities of the [q]Kenites, [30] and to them which were in Hormah, and to them which were in Chor-ashan, and to them which were in Athach, [31] and to them which were in [r]Hebron, and to all the places where David himself and his men were wont to haunt.

SECT. XVIII.
A. M. 2949.
B. C. 1055.
Hales, 1070.
Mount Gilboa.

Sect. XVIII.—*Battle of Mount Gilboa;—Death of Saul and his Sons;—David's Lamentation over them.*

1 Sam. xxxi.—1 Chron. x. 13, 14.—2 Sam. i.—1 Chron. x. 1–12.

Saul having lost his army, and his sons slain, he and his armorbearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They triumph over the dead carcasses. 11 They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones. — 1 Chron. x. 13 *The cause of Saul's death.* — 2 Sam. i. 2 *The Amalekite, who brought tidings of the overthrow, and accused himself of Saul's death, is slain.* 17 *David lamenteth Saul and Jonathan with a song.*

* Or, *wounded.*
a 1 Sa. 14. 49. 1 Ch. 8. 33.
† Heb. *shooters, men with bows.*
‡ Heb. *found him.*
b So Ju. 9. 54.
c 1 Sa. 14. 6. & 17. 26.
* Or, *mock me.*

[1] Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down *slain in Mount Gilboa. [2] And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew [a]Jonathan, and Abinadab, and Melchi-shua, Saul's sons. [3] And the battle went sore against Saul, and the †archers ‡hit him; and he was sore wounded of the archers. [4] Then [b]said Saul unto his armorbearer, "Draw thy sword, and thrust me through therewith; lest [c]these uncircumcised come and thrust me through, and *abuse me." But his armorbearer would not, for he was sore afraid. Therefore Saul took a sword, and fell upon it. [5] And when his armorbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. [6] So Saul died, and his three sons, and his armorbearer, and all his men, that same day together.

[7] (And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.)

d 1 Sa. 21. 9.
e Ju. 2. 13.
f 2 Sa. 21. 12.
g Jos. 17. 11. Ju. 1. 27.

[8] And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa. [9] And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. [10] And [d]they put his armor in the house of [e]Ashtaroth, and [f]they fastened his body to the wall of [g]Beth-shan.

† Or, *concerning him.*
h See 1 Sa. 11. 1–11.
i 2 Ch. 16. 14. Je. 34. 5. Am. 6. 10.
j 2 Sa. 21. 12–14.
k Ge. 50. 10.

[11] And when the inhabitants of Jabesh-gilead heard †of that which the Philistines had done to Saul, [12] all [h]the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and [i]burnt them there. [13] And they took their bones, and [j]buried them under a tree at Jabesh, and [k]fasted seven days.

‡ Heb. *transgressed.*

1 Chron. x. 13 *and* 14.

[13] So Saul died for his transgression which he ‡committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar

spirit, to inquire of it; [14] and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of ‡Jesse.

‡ Heb. *Isai.*

2 Sam. i.

[1] Now it came to pass after the death of Saul, when David was returned from [l]the slaughter of the Amalekites, and David had abode two days in Ziklag; [2] it came even to pass on the third day, that, behold, [m]a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. [3] And David said unto him, "From whence comest thou?" And he said unto him, "Out of the camp of Israel am I escaped." [4] And David said unto him, "*How went the matter? I pray thee, tell me." And he answered, "That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also." [5] And David said unto the young man that told him, "How knowest thou that Saul and Jonathan his son be dead?" [6] And the young man that told him said, "As I happened by chance upon Mount Gilboa, behold, [n]Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. [7] And when he looked behind him, he saw me, and called unto me. And I answered, '†Here am I.' [8] And he said unto me, 'Who art thou?' And I answered him, 'I am an Amalekite.' [9] He said unto me again, 'Stand, I pray thee, upon me, and slay me: for ‡anguish is come upon me, because my life is yet whole in me.' [10] So I stood upon him, and [o]slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord." [11] Then David took hold on his clothes, and rent them; and likewise all the men that were with him: [12] and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

l 1 Sa. 30. 17, 26.
m 2 Sa. 4. 10.
* Heb. *What was, &c.* 1 Sa. 4. 16.
n See 1 Sa. 31. 2–4.
† Heb. *Behold me.*
‡ Or, *my coat of mail,* or, *my embroidered coat hindereth me, that my, &c.*
o Ju. 9. 54.

[13] And David said unto the young man that told him, "Whence art thou?" And he answered, "I am the son of a stranger, an Amalekite." [14] And David said unto him, "How [p]wast thou not [q]afraid to [r]stretch forth thy hand to destroy the Lord's anointed?" [15] And David called one of the young men, and said, "Go near, and fall upon him." And he smote him that he died. [16] And David said unto him, "Thy [s]blood be upon thy head; [t]for thy mouth hath testified against thee, saying, 'I have slain the Lord's anointed.'"

p Nu. 12. 8.
q 1 Sa. 31. 4.
r 1 Sa. 24. 6. & 26. 9. Ps. 105. 15.
s 1 Sa. 26. 9. 1 Ki. 2. 32, 33, 37.
t Lu. 19. 22.

[17] And David lamented with this lamentation over Saul and over Jonathan his son: [18] (Also he bade them teach the children of Judah [a]the use of the bow: behold, it is written in the Book of *Jasher):—

[19] "The beauty of Israel is slain upon thy high places:
How are the mighty fallen!
[20] Tell [w]it not in Gath,
Publish it not in the streets of Askelon;
Lest [x]the daughters of [y]the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
[21] Ye mountains of Gilboa! [z]let there be no dew,
Neither let there be rain, upon you, nor fields of offerings:
For there the shield of the mighty is vilely cast away,
The shield of Saul, as though he had not been [a]anointed with oil.
[22] From the blood of the slain,
From the fat of the mighty,
The [b]bow of Jonathan turned not back,
And the sword of Saul returned not empty.
[23] Saul and Jonathan were lovely and †pleasant in their lives,
And in their death they were not divided:

a Or, the song of the bow, this being the title of a song.—*Ed.*
* Or, *The Upright.* Jos. 10. 13.
w 1 Sa. 31. 9. Mic. 1. 10. See Ju. 16. 23.
x See Ex. 15. 20. Ju. 11. 34. 1 Sa. 18. 6.
y 1 Sa. 31. 4.
z So Ju. 5. 23. Job 3. 3, 4. Je. 20. 14.
a 1 Sa. 10. 1.
b 1 Sa. 18. 4.
† Or, *sweet.*

c Ju. 14. 18.

They were swifter than eagles,
They were [c]stronger than lions.
[24] Ye daughters of Israel! weep over Saul,
Who clothed you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.
[25] How are the mighty fallen in the midst of the battle!
O Jonathan! thou wast slain in thy high places.
[26] I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me;
Thy [d]love to me was wonderful,
Passing the love of women.
[27] How are the mighty fallen,
And the weapons of war perished!

d 1 Sa. 18. 1, 3. & 19. 2. & 20. 17, 41. & 23. 16.

‡ Or, *wounded.*

* Or, *Ishui.* 1 Sa. 14. 49.

† Heb. *shooters with bows.*

‡ Heb. *found him.*

* Or, *mock me.*

1 Chron. x. 1–12.—[1] Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down ‡slain in Mount Gilboa. [2] And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and *Abinadab, and Malchi-shua, the sons of Saul. [3] And the battle went sore against Saul, and the †archers ‡hit him, and he was wounded of the archers. [4] Then said Saul to his armorbearer, "Draw thy sword, and thrust me through therewith; lest these uncircumcised come and *abuse me." But his armorbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. [5] And when his armorbearer saw that Saul was dead, he fell likewise on the sword, and died. [6] So Saul died, and his three sons, and all his house died together. [7] And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.

[8] And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in Mount Gilboa. [9] And when they had stripped him, they took his head, and his armor, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people. [10] And they put his armor in the house of their gods, and fastened his head in the temple of Dagon.

[11] And when all Jabesh-gilead heard all that the Philistines had done to Saul, [12] they arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

PART VII.

THE REIGN OF DAVID.

SECT. I.

A. M. 2951.
B. C. 1053.
Hales, 1070.
Hebron.

Section I.—*David made King at Hebron;—Civil War in Israel;—The Deaths of Abner and Ish-bosheth.*

2 Samuel ii., iii. *and* iv. 1–3, 5, *to end.*

David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah. 5 He commendeth them of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ish-bosheth king of Israel. 12 A mortal skirmish between twelve of Abner's and twelve of Joab's men. 18 Asahel is slain. 25 At Abner's motion Joab soundeth a retreat. 32 Asahel's burial. — Chap. iii. 1 *During the war David still waxeth stronger. 2 Six sons were born to him in Hebron. 6 Abner, displeased with Ish-bosheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner, having communed with the Israelites, is feasted by David, and dismissed. 22 Joab, returning from battle, is displeased with the king, and killeth Abner. 28 David curseth Joab, 31 and mourneth for Abner.* — Chap. iv. 1 *The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ish-bosheth's head to be buried.*

a Ju. 1. 1. 1 Sa. 23. 2, 4, 9. & 30. 7, 8.

b 1 Sa. 30. 31. 1 Ki. 2. 11.

c 1 Sa. 27. 2, 3. 1 Ch. 12. 1.

d 1 Mac. 2. 57.

[1] AND it came to pass after this, that David [a]inquired of the Lord, saying, "Shall I go up into any of the cities of Judah?" And the Lord said unto him, "Go up." And David said, "Whither shall I go up?" And he said, "Unto [b]Hebron." [2] So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. [3] And [c]his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron. [4] And [d]the men of Judah came, and there they anointed David king over the house of Judah.

e 1 Sa. 31. 11, 13.

And they told David, saying, that "The [e]men of Jabesh-gilead were they that buried Saul." [5] And David sent messengers unto the men of

Jabesh-gilead, and said unto them, “Blessed be ye of the LORD, that ye have showed this kindness unto your lord, even unto Saul, and have buried him. [6] And now [f]the LORD show kindness and truth unto you; and I also will requite you this kindness, because ye have done this thing. [7] Therefore now let your hands be strengthened, and be ye *valiant; for your master Saul is dead, and also the house of Judah have anointed me king over them.”

f 2 Ti. 1. 16, 18.
* Heb. *the sons of valor.*

[8] But Abner the son of Ner, captain of †Saul's host, took ‡Ish-bosheth the son of Saul, and brought him over to Mahanaim, [9] and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. [10] Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. [11] And the *time that David was king in Hebron over the house of Judah was seven years and six months.

† Heb. *the host which was Saul's.*
‡ Or, *Esh-baal,* 1 Ch. 8. 33. & 9. 39.
* Heb. *number of days.* 1 Ki. 2. 11.

[12] And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon. [13] And Joab the son of Zeruiah, and the servants of David, went out, and met †together by the pool of Gibeon; and they sat down, the one on the one side of the pool, and the other on the other side of the pool. [14] And Abner said to Joab, “Let the young men now arise, and play before us.” And Joab said, “Let them arise.” [15] Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David. [16] And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together; wherefore that place was called ‡Helkath-hazzurim, which is in Gibeon. [17] And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David. [18] And there were [g]three sons of Zeruiah there, Joab, and Abishai, and Asahel; and Asahel was as light *of foot †as a wild roe. [19] And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left ‡from following Abner. [20] Then Abner looked behind him, and said, “Art thou Asahel?” And he answered, “I am.” [21] And Abner said to him, “Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his *armor.” But Asahel would not turn aside from following him. [22] And Abner said again to Asahel, “Turn thee aside from following me; wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?” [23] Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still. [24] Joab also and Abishai pursued after Abner; and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

† Heb. *them together.* Je. 41. 12.
‡ That is, *The field of strong men.*
g 1 Ch. 2. 16.
* Heb. *of his feet.* 1 Ch. 12. 8.
† Heb. *as one of the roes that is in the field.* Ps. 18. 33. Cant. 2. 17. & 8. 14.
‡ Heb. *from after Abner.*
* Or, *spoil.* Ju. 14. 19.

[25] And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill. [26] Then Abner called to Joab, and said, “Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?” [27] And Joab said, “As God liveth, unless thou hadst spoken, surely then †in the morning the people had ‡gone up every one from following his brother.” [28] So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

† Heb. *from the morning.* Pr. 17. 14.
‡ Or, *gone away.*

[29] And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to

Mahanaim. [30] And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. [31] But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died. [32] And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

2 Sam. iii.

[1] Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

[2] And [h]unto David were sons born in Hebron: and his firstborn was Amnon, [i]of Ahinoam the Jezreelitess; [3]and his second, *Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; [4] and the fourth, [j]Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; [5]and the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

h 1 Ch. 3. 1-4.
i 1 Sa. 25. 43.
* Or, *Daniel*, 1 Ch. 3. 1.
j 1 Ki. 1. 5.

[6] And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. [7] And Saul had a concubine, whose name was [k]Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, "Wherefore hast thou [l]gone in unto my father's concubine?" [8] Then was Abner very wroth for the words of Ish-bosheth, and said, "Am I [m]a dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman? [9] So [n]do God to Abner, and more also, except, [o]as the Lord hath sworn to David, even so I do to him; [10] to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, [p]from Dan even to Beer-sheba." [11] And he could not answer Abner a word again, because he feared him.

k 2 Sa. 21. 8, 10.
l 2 Sa. 16. 21.
m De. 23. 18. 1 Sa. 24. 15.
n Ru. 1. 17.
o 1 Sa. 15. 28.
p Ju. 20. 1. 1 Ki. 4. 25.

[12] And Abner sent messengers to David on his behalf, saying, "Whose is the land?" saying also, "Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee." [13] And he said, "Well; I will make a league with thee; but one thing I require of thee, †that is, Thou shalt not see my face except thou first bring [q]Michal Saul's daughter, when thou comest to see my face." [14] And David sent messengers to Ish-bosheth Saul's son, saying, "Deliver me my wife Michal, which I espoused to me [r]for an hundred foreskins of the Philistines." [15] And Ish-bosheth sent, and took her from her husband, even from [s]Phaltiel the son of Laish. [16] And her husband went with her ‡along weeping behind her to Bahurim. Then said Abner unto him, "Go, return." And he returned.

† Heb. *saying*. So Ge. 43. 3.
q 1 Sa. 18. 20.
r 1 Sa. 18. 25, 27.
s 1 Sa. 25. 44, *Phalti.*
‡ Heb. *going and weeping.*

[17] And Abner had communication with the elders of Israel, saying, "Ye sought for David *in times past to be king over you. [18] Now then do it; for the Lord hath spoken of David, saying, 'By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.'" [19] And Abner also spake in the ears of [t]Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. [20] So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast. [21] And Abner said unto David, "I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest [u]reign over all that thy heart desireth." And David sent Abner away; and he went in peace

* Heb. *both yesterday and the third day.*
t 1 Ch. 12. 29.
u 1 Ki. 11. 37.

[22] And, behold! the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them; but Abner was not with David in Hebron, for he had sent him away, and he was gone in peace. [23] When Joab and all the host that was with him were come, they told Joab, saying, "Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace." [24] Then Joab came to the king, and said, "What hast thou done? behold! Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? [25] Thou knowest Abner the son of Ner, that he came to deceive thee, and to know [v]thy going out and thy coming in, and to know all that thou doest." [26] And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah; but David knew it not. [27] And when Abner was returned to Hebron, Joab [w]took him aside in the gate to speak with him †quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

v 1 Sa. 29. 6. Is. 37. 28.
w 1 Ki. 2. 5. So 2 Sa. 20. 9, 10.
† Or, *peaceably*.

[28] And afterward when David heard it, he said, "I and my kingdom are guiltless before the Lord for ever from the ‡blood of Abner the son of Ner. [29] Let [x]it rest on the head of Joab, and on all his father's house; and let there not *fail from the house of Joab one [y]that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread." [30] So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

‡ Heb. *bloods*.
x 1 Ki. 2. 32, 33.
* Heb. *be cut off*.
y Le. 15. 2.

[31] And David said to Joab, and to all the people that were with him, "Rend [z]your clothes, and [a]gird you with sackcloth, and mourn before Abner." And king David himself followed the †bier. [32] And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. [33] And the king lamented over Abner, and said,—

"Died Abner as a fool dieth?
[34] Thy hands were not bound,
Nor thy feet put into fetters:
As a man falleth before ‡wicked men, so fellest thou."

And all the people wept again over him. [35] And when all the people came [b]to cause David to eat meat while it was yet day, David sware, saying, "So do God to me, and more also, if I taste bread, or aught else, till the sun be down." [36] And all the people took notice of it, and it *pleased them; as whatsoever the king did pleased all the people. [37] For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. [38] And the king said unto his servants, "Know ye not that there is a prince and a great man fallen this day in Israel? [39] And I am this day †weak, though anointed king; and these men the sons of Zeruiah be too hard for me: [c]the Lord shall reward the doer of evil according to his wickedness."

z Jos. 7. 6.
a Ge. 37. 34.
† Heb. *bed*.
‡ Heb. *children of iniquity*.
b 2 Sa. 12. 17. Je. 16. 7.
* Heb. *was good in their eyes*.
† Heb. *tender*.
c See 2 Sa. 19. 13. 1 Ki. 2. 5, 6, 33, 34. Ps. 28. 4. & 62. 12. 2 Ti. 4. 14.

[1] And when Saul's son heard that Abner was dead in Hebron, [d]his hands were feeble, and all the Israelites were [e]troubled. [2] And Saul's son had two men that were captains of bands; the name of the one was Baanah, and the name of the ‡other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for [f]Beeroth also was reckoned to Benjamin; [3] and the Beerothites fled to Gittaim, and were sojourners there until this day.) [5] And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. [6] And they came thither into the midst of the house, as though they would have fetched wheat, and they smote him under the fifth rib; and Rechab and Baanah his brother escaped. [7] For when they

2 Sam. iv. *except ver.* 4.

d Ezra 4. 4. Is. 13. 7.
e Mat. 2. 3.
‡ Heb. *second*.
f Jos. 18. 25.

came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. [8] And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, "Behold the head of Ish-bosheth the son of Saul thine enemy, [g]which sought thy life! and the LORD hath avenged my lord the king this day of Saul, and of his seed."

[9] And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, "As the LORD liveth, [h]who hath redeemed my soul out of all adversity, [10] when one told me saying, 'Behold, Saul is dead,' *thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, †who thought that I would have given him a reward for his tidings. [11] How much more, when wicked men have slain a righteous person in his own house upon his bed! shall I not therefore now [i]require his blood of your hand, and take you away from the earth?" [12] And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

g 1 Sa. 19. 2, 10, 11.
h Ge. 48. 16. 1 Ki. 1. 29. Ps. 31. 7.
* Heb. *he was in his own eyes as a bringer, &c.*
† Or, *which was the reward I gave him for his tidings.*
i Ge. 9. 5, 6.

SECTION II.—*David made King over all Israel;—List of David's chief Men;—Zion taken.*(46)

SECT. II.
A. M. 2956.
B. C. 1048.
HALES, 1063.
Hebron.

2 SAM. v. 1-3.—1 CHRON. xiii. 1-4.—PSALM cxxxix.—1 CHRON. xii. 23, *to the end.*—2 SAM. xxiii. 8-12.—1 CHRON. xi. 20, *to the end.*—2 SAM. v. 4-10.—1 CHRON. xi. 1-14.—2 SAM. xxiii. 18, *to the end.*

The tribes come to Hebron to anoint David king over Israel. He proposeth to bring the ark from Kirjath-jearim. The armies that came to him at Hebron. A catalogue of his mighty men. His age. He taketh Zion from the Jebusites, and dwelleth there.

[1] THEN came all the tribes of Israel to David unto Hebron, and spake, saying, "Behold, [a]we are thy bone and thy flesh. [2] Also in time past, when Saul was king over us, [b]thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, 'Thou [c]shalt feed my people Israel, and thou shalt be a captain over Israel.'" [3] So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron [d]before the LORD: and they anointed David king over Israel.

a Ge. 29. 14.
b 1 Sa. 18. 13.
c 1 Sa. 16. 1, 12. Ps. 78. 71. See 2 Sa. 7. 7.
d Ju. 11. 11. 1 Sa. 23. 18.

1 CHRON. xiii. 1-4.

[1] And David consulted with the captains of thousands and hundreds, and with every leader. [2] And David said unto all the congregation of Israel, "If it seem good unto you, and that it be of the LORD our God, *let us send abroad unto our brethren every where, that are [e]left in all the land of Israel, and with them also to the priests and Levites which are †in their cities and suburbs, that they may gather themselves unto us. [3] And let us ‡bring again the ark of our God to us; [f]for we inquired not at it in the days of Saul." [4] And all the congregation said that they would do so; for the thing was right in the eyes of all the people.

* Heb. *let us break forth* and *send.*
e 1 Sa. 31. 1. Is. 37. 4.
† Heb. *in the cities of their suburbs.*
‡ Heb. *bring about.*
f 1 Sa. 7. 1, 2.

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(46) This arrangement of section ii. is made on the authority of the author of the Book of Chronicles; who places the list of David's warriors after the account of his being made king by all the tribes of Israel at Hebron. They are mentioned before the numbering of the people in the Second Book of Samuel; but for what reason is not apparent. The most appropriate place for them seems to be that which follows the history of David's elevation; who was in a great measure indebted to their allegiance, among other human means, for the possession of the throne. There is some partial difference between the catalogue of these warriors in 1 Samuel xxii. and that in 1 Chron. xi. Dr. Kennicott, in a valuable and learned dissertation, has reconciled the apparent discrepancies in the two lists by comparing both with the Septuagint, and pointing out the manner in which it is probable the various minor changes of letters and words might have occurred. The passages (2 Sam. xxiii. ver. 13-17.) and (1 Chron. xi. 15-19.) have been inserted above, Part vi. sect. vii. Vide Kennicott's *Dissertation on the State of the Hebrew Text*, vol. i. particularly p. 248-260.

PSALM CXXXIX.(47)

David praiseth God for his all-seeing providence, 17 *and for his infinite mercies.* 19 *He defieth the wicked.* 23 *He prayeth for sincerity.*

To the chief Musician, A Psalm of David.

1 O Lord! [a]thou hast searched me, and known me.
2 Thou [b]knowest my downsitting and mine uprising,
Thou [c]understandest my thought afar off.
3 Thou *compassest my path and my lying down,
And art acquainted with all my ways.
4 For there is not a word in my tongue,
But, lo, O Lord! [d]thou knowest it altogether.
5 Thou hast beset me behind and before,
And laid thy hand upon me.
6 Such [e]knowledge is too wonderful for me;
It is high—I cannot attain unto it.
7 Whither [f]shall I go from thy Spirit?
Or whither shall I flee from thy presence?
8 If [g]I ascend up into heaven—thou art there:
If [h]I make my bed in hell—behold, thou art there.
9 If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
10 Even there shall thy hand lead me,
And thy right hand shall hold me.
11 If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
12 Yea, [i]the darkness †hideth not from thee;
But the night shineth as the day:
‡The darkness and the light are both alike to thee.
13 For thou hast possessed my reins:
Thou hast covered me in my mother's womb.
14 I will praise thee; for I am fearfully and wonderfully made:
Marvellous are thy works;
And that my soul knoweth *right well.
15 My †substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
16 Thine eyes did see my substance, yet being imperfect;
And in thy book ‡all my members were written,
*Which in continuance were fashioned, when as yet there was none of them.
17 How [j]precious also are thy thoughts unto me, O God!
How great is the sum of them!
18 If I should count them—they are more in number than the sand:
When I awake, I am still with thee.
19 Surely thou wilt [k]slay the wicked, O God!
Depart [l]from me therefore, ye bloody men.
20 For they [m]speak against thee wickedly,
And thine enemies take thy name in vain.
21 Do [n]not I hate them, O Lord! that hate thee?
And am not I grieved with those that rise up against thee?
22 I hate them with perfect hatred:
I count them mine enemies.

a Ps. 17. 3. Je. 12. 3.
b 2 Ki. 19. 27.
c Mat. 9. 4. Jo. 2. 24, 25. See Job 14. 16.
* Or, *winnowest*.
d Heb. 4. 13.
e Job 42. 3.
f Je. 23. 24. Jonah 1. 3.
g Am. 9. 2–4.
h Job 26. 6. Pr. 15. 11.
i Da. 2. 22. He. 4. 13.
† Heb. *darkeneth not*.
‡ Heb. *As is the darkness, so is the light*.
* Heb. *greatly*.
† Or, *strength*, or, *body*. Job 10. 8, 9. Ec. 11. 5.
‡ Heb. *all of them*.
* Or, *What days they should be fashioned*.
j Ps. 40. 5.
k Is. 11. 4.
l Ps. 119. 115.
m Jude 15.
n 2 Ch. 19. 2. Ps. 119. 158.

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(47) Immediately on David's accession to the throne of Israel, we read in Chronicles that he proposed the fetching up of the ark from Kirjath-jearim. His first thought was gratitude and adoration to that God who had fulfilled his promises, and made him ruler over his people. On this supposition I have inserted the 139th Psalm in this place, although the date and occasion of the Psalm are uncertain. On surveying the whole of his eventful life, David acknowledges the wisdom of Providence alike in his adversity and prosperity; he resolves to restore the ark to its place, proclaims the omniscience of God, and concludes this song of praise with a prayer to be preserved from the evils and dangers of prosperity, and to be led in the way everlasting.

[23] Search [o]me, O God! and know my heart:
Try me, and know my thoughts:
[24] And see if there be any †wicked way in me,
And [p]lead me in the way everlasting.

[o] Job 31. 6. Ps. 26. 2.
† Heb. *way of pain*, or, *grief.*
[p] Ps. 5. 8. & 143. 10.

1 Chron. xii. 23, *to the end.*

[23] And these are the numbers of the *bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, [a]according to the word of the Lord. [24] The children of Judah that bare shield and spear were six thousand and eight hundred, ready †armed to the war. [25] Of the children of Simeon, mighty men of valor for the war, seven thousand and one hundred. [26] Of the children of Levi four thousand and six hundred. [27] And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred. [28] And Zadok, a young man mighty of valor, and of his father's house twenty and two captains. [29] And of the children of Benjamin, the ‡kindred of Saul, three thousand; for hitherto *the greatest part of them had kept the ward of the house of Saul. [30] And of the children of Ephraim twenty thousand and eight hundred, mighty men of valor, †famous throughout the house of their fathers. [31] And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king. [32] And of the children of Issachar, [b]which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. [33] Of Zebulun, such as went forth to battle, ‡expert in war, with all instruments of war, fifty thousand, which could *keep rank; they were †not of double heart. [34] And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand. [35] And of the Danites expert in war twenty and eight thousand and six hundred. [36] And of Asher, such as went forth to battle, ‡expert in war, forty thousand. [37] And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand. [38] All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king. [39] And there they were with David three days, eating and drinking; for their brethren had prepared for them. [40] Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and *meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for there was joy in Israel.

* Or, *captains*, or, *men.* Heb. *heads.*
[a] 1 Sa. 16. 1, 3.
† Or, *prepared.*
‡ Heb. *brethren*, Ge. 31. 23.
* Heb. *a multitude of them.*
† Heb. *men of names.*
[b] Est. 1. 13.
‡ Or, *rangers of battle*, or, *ranged in battle.*
* Or, *set the battle in array.*
† Heb. *without a heart and a heart*, Ps. 12. 2.
‡ Or, *keeping their rank.*
* Or, *victual of meal.*

2 Sam. xxiii. 8–12.

[8] These be the names of the mighty men whom David had. †The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: *he lifted up his spear* against eight hundred, ‡whom he slew at one time. [9] And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away. [10] He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil. [11] And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together *into a troop, where was a piece of ground full of lentils; and the people fled from the Philistines. [12] But he stood in the midst of the ground, and defended it, and slew the Philistines; and the Lord wrought a great victory.

† Or, *Josheb-bassebet the Tachmonite, head of the three.*
‡ Heb. *slain.*
* Or, *for foraging.*

1 CHRON. xi. 20, *to end.*

[20] And Abishai the brother of Joab, he was chief of the three; for lifting up his spear against three hundred, he slew them, and had a name among the three. [21] Of the three, he was more honorable than the two; for he was their captain: howbeit he attained not to the first three. [22] Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, †who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day. [23] And he slew an Egyptian, ‡a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. [24] These things did Benaiah the son of Jehoiada, and had the name among the three mighties. [25] Behold! he was honorable among the thirty, but attained not to the first three: and David set him over his guard.

† Heb. *great of deeds.*
‡ Heb. *a man of measure.*

[26] Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem, [27] *Shammoth the †Harorite, Helez the ‡Pelonite, [28] Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite, [29] *Sibbecai the Hushathite, †Ilai the Ahohite, [30] Maharai the Netophathite, ‡Heled the son of Baanah the Netophathite, [31] Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite, [32] *Hurai of the brooks of Gaash, †Abiel the Arbathite, [33] Azmaveth the Baharumite, Eliahba the Shaalbonite, [34] the sons of ‡Hashem the Gizonite, Jonathan the son of Shage the Hararite, [35] Ahiam the son of *Sacar the Hararite, †Eliphal the son of ‡Ur, [36] Hepher the Mecherathite, Ahijah the Pelonite, [37] *Hezro the Carmelite, †Naarai the son of Ezbai, [38] Joel the brother of Nathan, Mibhar ‡the son of Haggeri, [39] Zelek the Ammonite, Naharai, the Berothite, the armorbearer of Joab the son of Zeruiah, [40] Ira the Ithrite, Gareb the Ithrite, [41] Uriah the Hittite, Zabad the son of Ahlai, [42] Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, [43] Hanan the son of Maachah, and Joshaphat the Mithnite, [44] Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, [45] Jediael the *son of Shimri, and Joha his brother, the Tizite, [46] Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, [47] Eliel, and Obed, and Jasiel the Mesobaite.

* Or, *Shammah.*
† Or, *Harodite.*
‡ Or, *Paltite.*
* Or, *Mebunnai.*
† Or, *Zalmon.*
‡ Or, *Heleb.*
* Or, *Hiddai.*
† Or, *Abi-albon.*
‡ Or, *Jashen.*
* Or, *Sharar.*
† Or, *Eliphelet.*
‡ Or, *Ahasbai.*
* Or, *Hezrai.*
† Or, *Paarai the Arbite.*
‡ Or, *the Haggerite.*
* Or, *Shimrite.*

2 SAM. v. 4–10.

[4] David was thirty years old when he began to reign, [c]and he reigned forty years: [5] in Hebron he reigned over Judah, [d]seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

[6] And the king and his men went to Jerusalem unto [e]the Jebusites, the inhabitants of the land: which spake unto David, saying, "Except thou take away the blind and the lame, thou shalt not come in hither:" †thinking, David cannot come in hither. [7] Nevertheless David took the stronghold of Zion: [f]the same is the city of David. [8] And David said on that day, "Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, [a]*he shall be chief and captain.*" ‡Wherefore they said, "The blind and the lame shall not come into the house." [9] So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. [10] And David *went on, and grew great, and the LORD God of hosts was with him.

c 1 Ch. 26. 31. & 29. 27.
d 2 Sa. 2. 11. 1 Ch. 3. 4.
e Jos. 15. 63. Ju. 1. 8. & 19. 11, 12.
† Or, *saying, "David shall not," &c.*
f 1 Ki. 2. 10. & 8. 1.
a See the parallel passage 1 Ch. xi. 6, where this is in the Hebrew.—*Ed.*
‡ Or, *Because they had said, even the blind and the lame, "He shall not come into the house."*
* Heb. *went going and growing.*

1 CHRON. xi. 1–14.—[1] Then all Israel gathered themselves to David unto Hebron, saying, "Behold! we are thy bone and thy flesh. [2] And moreover †in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, 'Thou shalt ‡feed my people Israel, and thou shalt be ruler over my people Israel.'" [3] Therefore came all the elders of Israel to the king to Hebron; and David

† Heb. *both yesterday and the third day.*
‡ Or, *rule.* Ps. 78. 71.

* Heb. *by the hand of.* 1 Sa. 16. 1, 12, 13.
† Heb. *head.*
‡ That is, *Zion,* 2 Sa. 5. 7.
* Heb. *revived.*
† Heb. *went in going and increasing.*
‡ Or, *held strongly with him.*
* Or, *son of Hachmoni.*
† Or, *Ephes-dammim.* 1 Sa. 17. 1.
‡ Or, *stood.*
* Or, *salvation.*

made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord *by Samuel.

[4] And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land. [5] And the inhabitants of Jebus said to David, "Thou shalt not come hither." Nevertheless David took the castle of Zion, which is the city of David. [6] And David said, "Whosoever smiteth the Jebusites first shall be †chief and captain." So Joab the son of Zeruiah went first up, and was chief. [7] And David dwelt in the castle; therefore they called ‡it the city of David. [8] And he built the city round about, even from Millo round about; and Joab *repaired the rest of the city. [9] So David †waxed greater and greater; for the Lord of hosts was with him.

[10] These also are the chief of the mighty men whom David had, who ‡strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel. [11] And this is the number of the mighty men whom David had; Jashobeam, *a Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time. [12] And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties. [13] He was with David at †Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. [14] And they ‡set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the Lord saved them by a great *deliverance.

† Heb. *slain.*
‡ Heb. *great of acts.*
* Heb. *lions of God.*
† Heb. *a man of countenance,* or, *sight;* called, 1 Ch. 11. 23. *a man of great stature.*
‡ Or, *honorable among the thirty.*
* Or, *council.* Heb. *at his command.* 1 Sa. 22. 14.
† Or, *valleys.* De. 1. 24.

2 Samuel xxiii. 18, *to the end.*—[18] And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, †and slew them, and had the name among three. [19] Was he not most honorable of three? therefore he was their captain: howbeit he attained not unto the first three. [20] And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, ‡who had done many acts, he slew two *lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow. [21] And he slew an Egyptian, †a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. [22] These things did Benaiah the son of Jehoiada, and had the name among three mighty men. [23] He was ‡more honorable than the thirty, but he attained not to the first three. And David set him over his *guard. [24] Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Bethlehem, [25] Shammah the Harodite, Elika the Harodite, [26] Helez the Paltite, Ira the son of Ikkesh the Tekoite, [27] Abiezer the Anethothite, Mebunnai the Hushathite, [28] Zalmon the Ahohite, Maharai the Netophathite, [29] Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, [30] Benaiah the Pirathonite, Hiddai of the †brooks of Gaash, [31] Abi-albon the Arbathite, Azmaveth the Barhumite, [32] Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, [33] Shammah the Hararite, Ahiam the son of Sharar the Hararite, [34] Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, [35] Hezrai the Carmelite, Paarai the Arbite, [36] Igal the son of Nathan of Zobah, Bani the Gadite, [37] Zelek the Ammonite, Naharai the Beerothite, armorbearer to Joab the son of Zeruiah, [38] Ira an Ithrite, Gareb an Ithrite, [39] Uriah the Hittite: thirty and seven in all.

SECT. III.

A. M. 2957.
B. C. 1047.
Hales, 1061.
Valley of Rephaim.

Section III.—*Hiram congratulates David;—Invasion of the Philistines;—They are defeated.*

2 Samuel v. 11, *to the end.*—1 Chron. xiv. 17, *and* 1-16.

Hiram sendeth to David. Eleven sons are born to him in Jerusalem. David, directed by God, smiteth the Philistines at Baal-perazim, and again at the mulberry trees.

a 1 Ki. 5. 2.
* Heb. *hewers of the stone of the wall.*
b De. 17. 17. 1 Ch. 3. 9.
c 1 Ch. 3. 5.
† Or, *Shimea,* 1 Ch. 3. 5.
‡ Or, *Elishama,* 1 Ch. 3. 6.
* Or, *Beliada,* 1 Ch. 14. 7.
d 1 Ch. 11. 16.

[11] And [a]Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and *masons: and they built David a house. [12] And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

[13] And [b]David took him more concubines and wives out of Jerusalem, after he was come from Hebron; and there were yet sons and daughters born to David.(48) [14] And [c]these be the names of those that were born unto him in Jerusalem; †Shammuah, and Shobab, and Nathan, and Solomon. [15] Ibhar also, and ‡Elishua, and Nepheg, and Japhia, [16] and Elishama, and *Eliada, and Eliphalet.

[17] But [d]when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David

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(48) The increase of David's family is here mentioned by anticipation. The narrative, however, must be preserved in its present order, as it is not possible to ascertain the birth of the various sons enumerated. The invasion of the Philistines took place immediately on the dispersion of the several tribes to their own homes, after their meeting at Hebron.

heard of it, and went down to the hold. [18] The Philistines also came and spread themselves in [e]the valley of Rephaim. [19] And David [f]inquired of the LORD, saying, "Shall I go up to the Philistines? wilt thou deliver them into my hand?" And the LORD said unto David, "Go up: for I will doubtless deliver the Philistines into thy hand." [20] And David came to Baal-perazim, and David smote them there, and said, "The LORD hath broken forth upon mine enemies before me, as the breach of waters." Therefore he called the name of that place †Baal-perazim. [21] And there they left their images, and David and his men ‡burned them.

[22] And the Philistines came up yet again, and spread themselves in the valley of Rephaim. [23] And when David inquired of the LORD, he said, "Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. [24] And let it be, when thou [g]hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself; for then [h]shall the LORD go out before thee, to smite the host of the Philistines." [25] And David did so, as the LORD had commanded him; and smote the Philistines from [i]Geba until thou come to Gazer.

[e] Is. 17. 5.
[f] 1 Sa. 23. 2, 4. & 30. 8.
† That is, *The plain of breaches.*
‡ Or, *took them away.* De. 7. 5, 25.
[g] So 2 Ki. 7. 6.
[h] Ju. 4. 14.
[i] 1 Ch. 14. 16, *Gibeon.*

[17] And [j]the fame of David went out into all lands; 1 CHRON. xiv. 17. and the LORD [k]brought the fear of him upon all nations.

[j] Jos. 6. 27. 2 Ch. 26. 8.
[k] De. 2. 25. & 11. 25.

1 CHRON. xiv. 1–16.—[1] Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house. [2] And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

[3] And David took *more wives at Jerusalem: and David begat more sons and daughters. [4] Now [l]these are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, [5] and Ibhar, and Elishua, and Elpalet, [6] and Nogah, and Nepheg, and Japhia, [7] and Elishama, and †Beeliada, and Eliphalet.

[8] And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them. [9] And the Philistines came and spread themselves in the valley of Rephaim. [10] And David inquired of God, saying, "Shall I go up against the Philistines? and wilt thou deliver them into my hand?" And the LORD said unto him, "Go up; for I will deliver them into thy hand." [11] So they came up to Baal-perazim; and David smote them there. Then David said, "God hath broken in upon mine enemies by my hand like the breaking forth of waters:" therefore they called the name of that place ‡Baal-perazim. [12] And when they had left their gods there, David gave a commandment, and they were burned with fire.

[13] And the Philistines yet again spread themselves abroad in the valley. [14] Therefore David inquired again of God; and God said unto him, "Go not up after them; turn away from them, and come upon them over against the mulberry trees. [15] And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines." [16] David therefore did as God commanded him; and they smote the host of the Philistines from [m]Gibeon even to Gazer.

* Heb. *yet.*
[l] 1 Ch. 3. 5.
† Or, *Eliada.*
‡ That is, *A place of breaches.*
[m] 2 Sa. 5. 25, *Geba.*

SECT. IV.

A. M. 2959.
B. C. 1045.
HALES, 1060.
Kirjath-jearim.

SECTION IV.—*The Ark brought from Kirjath-jearim to the House of Obed-edom;—Uzzah is smitten.*

2 SAMUEL vi. 1–11.—PSALM lxviii.—1 CHRON. xiii. 5, *to the end.*

[1] AGAIN, David gathered together all the chosen men of Israel, thirty thousand. [2] And David arose, and went with all the people that were with him from *Baale of Judah, to bring up from thence the ark of God, †whose name is called by the name of the LORD of hosts [a]that dwelleth between the cherubim. [3] And they ‡set the ark of God [b]upon a new cart, and brought it out of the house of Abinadab that was in *Gibeah; and Uzzah and Ahio, the sons of Abinadab, drave the new cart. [4] And they brought it out of [c]the house of Abinadab which was at Gibeah, †accompanying the ark of God; and Ahio went before the ark. [5] And David and all the house of Israel played before the

* Or, *Baalah,* that is, *Kirjath-jearim,* Jos. 15. 9, 60.
† Or, *at which the name, even the name of the LORD of hosts, was called upon.*
[a] Ex. 25. 22.
‡ Heb. *made to ride.*
[b] See Nu. 7. 9. 1 Sa. 6. 7.
* Or, *the hill.*
[c] 1 Sa. 7. 1.
† Heb. *with.*

Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. 6 And when they came to [d]Nachon's threshingfloor, Uzzah [e]put forth his hand to the ark of God, and took hold of it; for the oxen ‡shook it. 7 And the anger of the Lord was kindled against Uzzah; and [f]God smote him there for his *error; and there he died by the ark of God. 8 And David was displeased, because the Lord had †made a breach upon Uzzah: and he called the name of the place ‡Perez-uzzah to this day. 9 And [g]David was afraid of the Lord that day, and said, "How shall the ark of the Lord come to me!" 10 So David would not remove the ark of the Lord unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. 11 And the ark of the Lord continued in the house of Obed-edom the Gittite three months; and the Lord [h]blessed Obed-edom, and all his household.

[d] 1 Ch. 13. 9, he is called, *Chidon.*
[e] See Nu. 4. 15.
‡ Or, *stumbled.*
[f] 1 Sa. 6. 19.
* Or, *rashness.*
† Heb. *broken.*
‡ That is, *The breach of Uzzah.*
[g] Ps. 119. 120. See Lu. 5. 8, 9.
[h] Ge. 30. 27. & 39. 5.

PS. LXVIII.

PSALM LXVIII.

Written on the first Removal of the Ark.(49)

A prayer at the removing of the ark. 4 *An exhortation to praise God for his mercies,* 7 *for his care of the Church,* 19 *for his great works.*

To the chief Musician, A Psalm or Song of David.

1 Let [a]God arise, let his enemies be scattered:
Let them also that hate him flee *before him.
2 As [b]smoke is driven away, so drive them away:
As [c]wax melteth before the fire,
So let the wicked perish at the presence of God.
3 But [d]let the righteous be glad;
Let them rejoice before God:
Yea, let them †exceedingly rejoice.
4 Sing [e]unto God, sing praises to his name:
Extol [f]him that rideth upon the heavens [g]by his name Jah,
And rejoice before him.
5 A [h]father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
6 God [i]setteth the solitary ‡in families;
He [j]bringeth out those which are bound with chains:
But [k]the rebellious dwell in a dry land.
7 O God! [l]when thou wentest forth before thy people,
When thou didst march through the wilderness; Selah!
8 The [m]earth shook,
The heavens also dropped at the presence of God:
Even Sinai itself was moved at the presence of God,
The God of Israel.
9 Thou, [n]O God! didst *send a plentiful rain,
Whereby thou didst †confirm thine inheritance when it was weary.
10 Thy congregation hath dwelt therein:
Thou, [o]O God! hast prepared of thy goodness for the poor.
11 The Lord gave the word:
Great was the ‡company of those that published it.
12 Kings [p]of armies *did flee apace;
And she that tarried at home divided the spoil.
13 Though [q]ye have lien among the pots,
Yet [r]shall ye be as the wings of a dove covered with silver,
And her feathers with yellow gold.
14 When [s]the Almighty scattered kings †in it,

[a] Nu. 10. 35. Is. 33. 3.
* Heb. *from his face.*
[b] Is. 9. 18. Ho. 13. 3.
[c] Ps. 97. 5. Mic. 1. 4.
[d] Ps. 32. 11.
† Heb. *rejoice with gladness.*
[e] Ps. 66. 4.
[f] De. 33. 26.
[g] Ex. 6. 3.
[h] Ps. 10. 14, 18.
[i] 1 Sa. 2. 5. Ps. 113. 9.
‡ Heb. *in a house.*
[j] Ps. 107. 10, 14. Ac. 12. 6, &c.
[k] Ps. 107. 34, 40.
[l] Ex. 13. 21. Ju. 4. 14. Hab. 3. 13.
[m] Ex. 19. 16, 18. Ju. 5. 4. Is. 64. 1, 3.
[n] De. 11. 11, 12. Ez. 34. 26.
* Heb. *shake out.*
† Heb. *confirm it.*
[o] De. 26. 5, 9. Ps. 74. 19.
‡ Heb. *army.*
[p] Nu. 31. 8, 9, 54. Jos. 10. 16.
* Heb. *did flee, did flee.*
[q] Ps. 81. 6.
[r] Ps. 105. 37.
[s] Nu. 21. 3. Jos. 10. 10.
† Or, *for her, she was.*

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(49) This Psalm was composed on the occasion of the removal of the ark. It commenced with the words which were constantly used when the ark was removed in the wilderness, (Numb. x. 35.) It is quoted as prophetic by St. Paul, Eph. iv. 8. As the ark ascended into Jerusalem, the city of the great king, so was Christ to ascend into the heavenly Jerusalem. Lowth; Lightfoot.

It was white as snow in Salmon.
15 The hill of God is as the hill of Bashan;
A high hill, as the hill of Bashan.
16 Why [t]leap ye, ye high hills?
This [u]is the hill which God desireth to dwell in;
Yea, the LORD will dwell in it for ever.
17 The [v]chariots of God are twenty thousand, (‡even thousands of angels:)
The LORD is among them, as in Sinai, in the holy place.
18 Thou [w]hast ascended on high,
Thou [x]hast led captivity captive:
Thou [y]hast received gifts *for men;
Yea, for [z]the rebellious also,
That [a]the LORD God might dwell among them.
19 Blessed be the LORD, who daily loadeth us with benefits,
Even the God of our salvation. Selah!
20 He that is our God is the God of salvation;
And [b]unto God the LORD belong the issues from death.
21 But [c]God shall wound the head of his enemies,
And [d]the hairy scalp of such a one as goeth on still in his trespasses.
22 The LORD said, "I will bring again from Bashan,
I will bring my people again [e]from the depths of the sea;
23 That [f]thy foot may be †dipped in the blood of thine enemies,
And [g]the tongue of thy dogs in the same."
24 They have seen thy goings, O God!
Even the goings of my God, my King, in the sanctuary.
25 The [h]singers went before,
The players on instruments followed after;
Among them were the damsels playing with timbrels.
26 Bless ye God in the congregations,
Even the Lord, ‡from the fountain of Israel!
27 There is [i]little Benjamin with their ruler,
The princes of Judah *and their council,
The princes of Zebulun, and the princes of Naphtali.
28 Thy God hath [j]commanded thy strength:
Strengthen, O God! that which thou hast wrought for us.
29 Because of thy temple at Jerusalem
Shall [k]kings bring presents unto thee.
30 Rebuke †the company of spearmen,
The [l]multitude of the bulls, with the calves of the people,
Till every one [m]submit himself with pieces of silver:
‡Scatter thou the people that delight in war.
31 Princes [n]shall come out of Egypt;
Ethiopia [o]shall soon [p]stretch out her hands unto God.
32 Sing unto God, ye kingdoms of the earth!
O sing praises unto the LORD; Selah!
33 To him [q]that rideth upon the heavens of heavens, which were of old;
Lo! he doth *send out his voice, and that a mighty voice.
34 Ascribe [r]ye strength unto God!
His excellency is over Israel,
And his strength is in the †clouds.
35 O God! [s]thou art terrible out of thy holy places:
The God of Israel is he that giveth strength and power unto his people.
Blessed be God!

[t] Ps. 114. 4, 6.
[u] De. 12. 5, 11. 1 Ki. 9. 3. Ps. 87. 1, 2.
[v] De. 33. 2. 2 Ki. 6. 16, 17. Da. 7. 10. He. 12. 22. Re. 9. 16.
‡ Or, *even many thousands.*
[w] Ac. 1. 9. Eph. 4. 8.
[x] Ju. 5. 12.
[y] Ac. 2. 4, 33.
* Heb. *in the man.*
[z] 1 Ti. 1. 13.
[a] Ps. 78. 60.
[b] De. 32. 39. Pr. 4. 23. Ro. 1. 18.
[c] Ps. 110. 6. Hab. 3. 13.
[d] Ps. 55. 23.
[e] Ex. 14. 22.
[f] Ps. 58. 10.
† Or, *red.*
[g] 1 Ki. 21. 19.
[h] 1 Ch. 13. 8. Ps. 47. 5.
‡ Or, *ye that are of the fountain of Israel.* De. 33. 28. Is. 48. 1.
[i] 1 Sa. 9. 21.
* Or, *with their company.*
[j] So Ps. 42. 8.
[k] 1 Ki. 10. 10, 24, 25. 2 Ch. 32. 23. Ps. 72. 10. Is. 60. 16, 17.
† Or, *the beasts of the reeds,* Je. 51. 32, 33.
[l] Ps. 22. 12.
[m] 2 Sa. 8. 2, 6.
‡ Or, *He scattereth.*
[n] Is. 19. 19, 21.
[o] Ps. 72. 9. Is. 45. 14. Zep. 3. 10. Acts 8. 27.
[p] Ps. 44. 20.
[q] Ps. 18. 10.
* Heb. *give.* Ps. 29. 3, &c.
[r] Ps. 29. 1.
† Or, *heavens.*
[s] Ps. 45. 4.

1 CHRON. xiii. 5, *to the end.*—So [a]David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God [b]from Kirjath-jearim. 6 And David went up, and all Israel, to [c]Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, [d]that dwelleth between the cherubim,

[a] 1 Sa. 7. 1.
[b] 1 Sa. 6. 21. & 7. 1.
[c] Jos. 15. 9, 60.
[d] 1 Sa. 4. 4.

* Heb. *made the ark to ride.*
e See Nu. 4. 15.
† Heb. *songs.*

whose name is called on it. [7] And they [*]carried the ark of God [e]in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart. [8] And David and all Israel played before God with all their might, and with [†]singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

‡ Called *Nachon*, 2 Sa. 6. 6.
* Heb. *shook it.*
f Nu. 4. 15.
g Le. 10. 2.
† That is, *The breach of Uzza.*
‡ Heb. *removed.*
h As Ge. 30. 27.

[9] And when they came unto the threshingfloor of [‡]Chidon, Uzza put forth his hand to hold the ark; for the oxen [*]stumbled. [10] And the anger of the Lord was kindled against Uzza, and he smote him, [f]because he put his hand to the ark: and there he [g]died before God. [11] And David was displeased, because the Lord had made a breach upon Uzza: wherefore that place is called [†]Perez-uzza to this day. [12] And David was afraid of God that day, saying, "How shall I bring the ark of God home to me?" [13] So David [‡]brought not the ark home to himself to the city of David, but carried it aside into [h]the house of Obed-edom the Gittite. [14] And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had.

SECT. V.

A. M. 2960.
B. C. 1044.
Hales, 1060.

From the house of Obed-edom to Mount Zion.

Section V.—*Second Removal of the Ark from the House of Obed-edom to Mount Zion;—David's Psalms on the occasion.*

1 Chron. xv. 1–14.—Psalm cxxxii.—1 Chron. xv. 15, *to the end, and chap.* xvi.—Psalm cv., xcvi., *and* cvi.—2 Sam. vi. 20, *to the end, and* 12–19.

David, having prepared a place for the ark, ordereth the priests and Levites to bring it from the house of Obed-edom. David, bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him. 17 *He placeth it in a tabernacle with great joy and feasting.* — 1 Chron. xvi. 1 *David's festival sacrifice.* 4 *He ordereth a choir to sing thanksgiving.* 7 *The psalm of thanksgiving.* 37 *He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.* — 2 Sam. vi. 20 *Michal, reproving David for his religious joy, is childless to her death.*

* Heb. It is *not to carry the ark of God, but for the Levites.*
a Nu. 4. 2, 15. De. 10. 8. & 31. 9.
b 1 Ki. 8. 1.
† Or, *kinsmen.*
c Ex. 6. 22.
d Ex. 6. 18.

[1] And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. [2] Then David said, "[*]None ought to carry the [a]ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever." [3] And David [b]gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it. [4] And David assembled the children of Aaron, and the Levites. [5] Of the sons of Kohath; Uriel the chief, and his [†]brethren an hundred and twenty. [6] Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty. [7] Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty. [8] Of the sons of [c]Elizaphan; Shemaiah the chief, and his brethren two hundred. [9] Of the sons of [d]Hebron; Eliel the chief, and his brethren fourscore. [10] Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve. [11] And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, [12] and said unto them, "Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. [13] For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order." [14] So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

PS. CXXXII.

PSALM CXXXII.(50)

Written on the preparation to remove the Ark the second time.

David in his prayer commendeth unto God the religious care he had for the ark. 8 *His prayer at the removing of the ark,* 11 *with a repetition of God's promises.*

A Song of Degrees.

[1] Lord, remember David,
And all his afflictions:

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(50) This Psalm is supposed by Calmet to have been written as a prayer during the Babylonish captivity. Others are of opinion that it was composed by Solomon at the dedication of the temple. I have inserted it here on the authority of Lightfoot (its date being uncertain), as an appropriate prayer of David only. He had once attempted to remove the ark, and had left it at the house of Obed-edom. He now makes preparations to remove it a second time; and offering up a prayer for himself in the third person, he repeats his vow that he would bring the ark to Jerusalem, and the prayer that he had made on the first attempt to remove it (ver. 8.); and he concludes by pleading the promises of God, that his posterity shall sit for ever on his throne, and that from him the Messiah should descend: he considers the removal of the ark as the sign and pledge of the certain accomplishment of these promises.

2 How he sware unto the LORD,
And [a]vowed unto [b]the mighty God of Jacob;
3 Surely I will not come into the tabernacle of my house,
Nor go up into my bed;
4 I will [c]not give sleep to mine eyes,
Or slumber to mine eyelids,
5 Until [d]I find out a place for the LORD,
*A habitation for the mighty God of Jacob.
6 Lo! we heard of it [e]at Ephratah:
We [f]found it [g]in the fields of the wood.
7 We will go into his tabernacles:
We [h]will worship at his footstool.
8 Arise, [i]O LORD, into thy rest;
Thou, and [j]the ark of thy strength!
9 Let thy priests [k]be clothed with righteousness;
And let thy saints shout for joy.
10 For thy servant David's sake
Turn not away the face of thine anointed.
11 The [l]LORD hath sworn in truth unto David;
He will not turn from it;
"Of [m]the fruit of thy †body will I set upon thy throne.
12 If thy children will keep my covenant
And my testimony that I shall teach them,
Their children shall also sit upon thy throne for evermore.
13 For [n]the LORD hath chosen Zion;
He hath desired it for his habitation.
14 This [o]is my rest for ever:
Here will I dwell; for I have desired it.
15 I will ‡abundantly bless her provision:
I will satisfy her poor with bread.
16 I [p]will also clothe her priests with salvation;
And [q]her saints shall shout aloud for joy.
17 There [r]will I make the horn of David to bud:
I [s]have ordained a *lamp for mine anointed.
18 His enemies will [t]I clothe with shame:
But upon himself shall his crown flourish."

a Ps. 65. 1.
b Ge. 49. 24.
c Pr. 6. 4.
d Acts 7. 46.
*Heb. *Habitations.*
e 1 Sa. 17. 12.
f 1 Sa. 7. 1.
g 1 Ch. 13. 5.
h Ps. 5. 7.
i Nu. 10. 35. 2 Ch. 6. 41, 42.
j Ps. 78. 61.
k Job 29. 14. Is. 61. 10.
l Ps. 89. 3, 4, 33, &c.
m 2 Sa. 7. 12. 1 Ki. 8. 25. 2 Ch. 6. 16. Lu. 1. 69. Ac. 2. 30.
† Heb. *belly.*
n Ps. 48. 1, 2.
o Ps. 68. 16.
‡ Or, *surely.* Ps. 147. 14.
p 2 Ch. 6. 41. Ps. 149. 4.
q Ho. 11. 12.
r Ez. 29. 21. Lu. 1. 69.
s See 1 Ki. 11. 36. & 15. 4. 2 Ch. 21. 7.
* Or, *candle.*
t Ps. 35. 26.

1 CHRON. XV. 15, *to the end.*

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, [g]as Moses commanded according to the word of the LORD. 16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. 17 So the Levites appointed [h]Heman the son of Joel; and of his brethren, [i]Asaph the son of Berechiah; and of the sons of Merari their brethren, [j]Ethan the son of Kushaiah; 18 and with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters. 19 So the singers, [k]Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; 20 and Zechariah, and †Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries [l]on Alamoth; 21 and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps ‡on the Sheminith to excel. 22 And Chenaniah, chief of the Levites, *was for †song: he instructed about the song, because he was skilful. 23 And Berechiah and Elkanah were doorkeepers for the ark. 24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and

g Ex. 25. 14. Nu. 4. 15. & 7. 9.
h 1 Ch. 6. 33.
i 1 Ch. 6. 39.
j 1 Ch. 6. 44.
k See Ps. 88, title.
† ver. 18, *Jaaziel.*
l Ps. 46, title.
‡ Or, *on the eighth to oversee,* Ps. 6, title.
* Or, *was for the carriage: he instructed about the carriage.*
† Heb. *lifting up.*

[m] Nu. 10. 8. Ps. 81. 3.

Zechariah, and Benaiah, and Eliezer, the priest, [m]did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark.

[n] 1 Ki. 8. 1.

‡ Or, *carriage*.

[25] So [n]David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy. [26] And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams. [27] And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the ‡song with the singers: David also had upon him an ephod of linen. [28] Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

[29] And it came to pass, as the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

1 Chron. xvi.

[1] So they brought the ark of God, and set it in the midst of the tent that David had pitched for it; and they offered burnt sacrifices and peace offerings before God. [2] And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord. [3] And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

[o] Ps. 38, & 70, title.

* Heb. *with instruments of psalteries and harps.*

[4] And he appointed certain of the Levites to minister before the ark of the Lord, and [o]to record, and to thank and praise the Lord God of Israel: [5] Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel *with psalteries and with harps; but Asaph made a sound with cymbals; [6] Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

[p] See 2 Sa. 23. 1.

[7] Then on that day David delivered [p]first this psalm to thank the Lord into the hand of Asaph and his brethren:—

[8] "Give thanks unto the Lord, call upon his name,
Make known his deeds among the people.
[9] Sing unto him, sing psalms unto him,
Talk ye of all his wondrous works.
[10] Glory ye in his holy name:
Let the heart of them rejoice that seek the Lord.
[11] Seek the Lord and his strength,
Seek his face continually.
[12] Remember his marvellous works that he hath done,
His wonders, and the judgments of his mouth;
[13] O ye seed of Israel his servant,
Ye children of Jacob, his chosen ones!
[14] He is the Lord our God;
His judgments are in all the earth.
[15] Be ye mindful always of his covenant;
The word which he commanded to a thousand generations;
[q] Ge. 17. 2. & 26. 3. & 28. 13. & 35. 11.
[16] Even of [q]the covenant which he made with Abraham,
And of his oath unto Isaac;
[17] And hath confirmed the same to Jacob for a law,
And to Israel for an everlasting covenant,
[18] Saying, 'Unto thee will I give the land of Canaan,
† Heb. *cord*.
The †lot of your inheritance;'

‡ Heb. *men of number.* Ge. 34. 30.

19 When ye were but ‡few,
Even a few, and strangers in it.
20 And when they went from nation to nation,
And from one kingdom to another people;
21 He suffered no man to do them wrong:

[r] Ge. 12. 17. & 20. 3. Ex. 7. 15–18.

Yea, he [r]reproved kings for their sakes,
22 Saying, 'Touch not mine anointed,
And do my prophets no harm.'

[s] Ps. 96. 1, &c.

23 "Sing [s]unto the Lord, all the earth;
Show forth from day to day his salvation.
24 Declare his glory among the heathen;
His marvellous works among all nations.
25 For great is the Lord, and greatly to be praised:
He also is to be feared above all gods.

[t] Le. 19. 4.
[u] See Ge. 1. 1.

26 For all [t]the gods of the people are idols:
But [u]the Lord made the heavens.
27 Glory and honor are in his presence;
Strength and gladness are in his place.
28 Give unto the Lord, ye kindreds of the people,
Give unto the Lord glory and strength.
29 Give unto the Lord the glory due unto his name:
Bring an offering, and come before him:
Worship the Lord in the beauty of holiness.
30 Fear before him, all the earth:
The world also shall be stable, that it be not moved.
31 Let the heavens be glad, and let the earth rejoice:
And let men say among the nations, The Lord reigneth!
32 Let the sea roar, and the fulness thereof:
Let the fields rejoice, and all that is therein.
33 Then shall the trees of the wood sing out at the presence of the Lord,
Because he cometh to judge the earth.

[v] Ps. 107. 1. & 118. 1. & 136. 1.

34 O [v]give thanks unto the Lord; for he is good;
For his mercy endureth for ever.
35 And say ye, Save us, O God of our salvation,
And gather us together,
And deliver us from the heathen,
That we may give thanks to thy holy name, and glory in thy praise.

[w] 1 Ki. 8. 15.

36 Blessed [w]be the Lord God of Israel for ever and ever!"

[x] De. 27. 15.

And [x]all the people said, Amen, and praised the Lord.

37 So he left there before the ark of the covenant of the Lord, Asaph
and his brethren, to minister before the ark continually, as every day's
work required. 38 And Obed-edom with their brethren, threescore and
eight; Obed-edom also the son of Jeduthun and Hosah to be porters.
39 And Zadok the priest, and his brethren the priests, [y]before the tabernacle
of the Lord [z]in the high place that was at Gibeon, 40 to offer
burnt offerings unto the Lord upon the altar of the burnt offering
continually *morning and evening, and to do according to all that is
written in the Law of the Lord, which he commanded Israel; 41 and
with them Heman and Jeduthun, and the rest that were chosen, who
were expressed by name, to give thanks to the Lord, [a]because his
mercy endureth for ever; 42 and with them Heman and Jeduthun, with
trumpets and cymbals for those that should make a sound, and with
musical instruments of God. And the sons of Jeduthun were †porters.
43 And all the people departed every man to his house; and David returned
to bless his house.

[y] 1 Ch. 21. 29. 2 Ch. 1. 3.
[z] 1 Ki. 3. 4.
* Heb. *in the morning, and in the evening.* Ex. 29. 38. Nu. 28. 3.
[a] 2 Ch. 5. 13. Ezra 3. 11. Je. 33. 11.
† Heb. *for the gate.*

PSALM CV.

PSALM CV.(51)

Removal of the Ark.

An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

1 O [a]give thanks unto the Lord; call upon his name;
Make [b]known his deeds among the people.
2 Sing unto him, sing psalms unto him:
Talk [c]ye of all his wondrous works.
3 Glory ye in his holy name:
Let the heart of them rejoice that seek the Lord.
4 Seek the Lord, and his strength:
Seek [d]his face evermore.
5 Remember [e]his marvellous works that he hath done;
His wonders, and the judgments of his mouth;
6 O ye seed of Abraham his servant,
Ye children of Jacob his chosen!
7 He is the Lord our God;
His [f]judgments are in all the earth.
8 He hath [g]remembered his covenant for ever,
The word which he commanded to a thousand generations.
9 Which [h]covenant he made with Abraham,
And his oath unto Isaac;
10 And confirmed the same unto Jacob for a law,
And to Israel for an everlasting covenant;
11 Saying, "Unto [i]thee will I give the land of Canaan,
The *lot of your inheritance:"
12 When [j]there were but a few men in number;
Yea, very few, [k]and strangers in it.
13 When they went from one nation to another,
From one kingdom to another people;
14 He [l]suffered no man to do them wrong:
Yea, [m]he reproved kings for their sakes;
15 Saying, "Touch not mine anointed,
And do my prophets no harm."
16 Moreover [n]he called for a famine upon the land:
He brake the whole [o]staff of bread.
17 He [p]sent a man before them, even Joseph,
Who [q]was sold for a servant:
18 Whose [r]feet they hurt with fetters;
†He was laid in iron;
19 Until the time that his word came:
The [s]word of the Lord tried him.
20 The [t]king sent and loosed him;
Even the ruler of the people, and let him go free.
21 He [u]made him lord of his house,
And ruler of all his ‡substance:
22 To bind his princes at his pleasure;
And teach his senators wisdom.
23 Israel [v]also came into Egypt;
And Jacob sojourned [w]in the land of Ham.

a Is. 12. 4.
b Ps. 145. 4, 5, 11.
c Ps. 77. 12.
d Ps. 27. 8.
e Ps. 77. 11.
f Is. 26. 9.
g Luke 1. 72.
h See Ge. 12. 2, 7. Luke 1. 73. He. 6. 17.
i See Ge. 12. 7.
* Heb. *cord.*
j Ge. 34. 30. De. 7. 7. & 26. 5.
k He. 11. 9.
l Ge. 35. 5.
m Ge. 12. 17. & 20. 3, 7.
n Ge. 41. 54.
o Le. 26. 26. Is. 3. 1. Ez. 4. 16.
p Ge. 45. 5.
q Ge. 37. 28, 36.
r Ge. 39. 20. & 40. 15.
† Heb. *His soul came into iron.*
s Ge. 41. 25.
t Ge. 41. 14.
u Ge. 41. 40.
‡ Heb. *possession.*
v Ge. 46. 6.
w Ps. 78. 51.

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(51) In 1 Chron. xvi. 7, we read, "On that day David delivered forth this Psalm, to thank the Lord, into the hands of Asaph, and his brethren." The passage which follows is nearly the same as the 105th Psalm. The variations between them are supposed to have originated from this cause: in 1 Chron. xvi. we read the Psalm as it was composed for the occasion of the removal of the ark. The 105th Psalm is the same song of praise, corrected for temple worship.

Psalm xcvi. vide 1 Chron. xvi. This Psalm was composed on the same occasion, and varies only from the original, as corrected for the temple service.—Vide Lightfoot.

Psalm cvi. On the insertion of this, and the two preceding Psalms, Lightfoot observes, "These are the Psalms David then appointed; ordinarily and well known, and read in the book of Psalms, when Ezra penned the book of Chronicles; and therefore he giveth them so very short in that book."

24 And [x]he increased his people greatly;
And made them stronger than their enemies.
25 He turned their heart to hate his people,
To deal subtilly with his servants.
26 He [y]sent Moses his servant;
And Aaron [z]whom he had chosen.
27 They [a]showed [*]his signs among them,
And wonders in the land of Ham.
28 He [b]sent darkness, and made it dark;
And [c]they rebelled not against his word.
29 He [d]turned their waters into blood,
And slew their fish.
30 Their [e]land brought forth frogs in abundance,
In the chambers of their kings.
31 He [f]spake, and there came divers sorts of flies,
And lice in all their coasts.
32 He gave [†]them hail for rain,
And flaming fire in their land.
33 He [g]smote their vines also and their fig trees;
And brake the trees of their coasts.
34 He [h]spake, and the locusts came,
And caterpillars, and that without number,
35 And did eat up all the herbs in their land,
And devoured the fruit of their ground.
36 He [i]smote also all the firstborn in their land,
The [j]chief of all their strength.
37 He [k]brought them forth also with silver and gold:
And there was not one feeble person among their tribes.
38 Egypt [l]was glad when they departed;
For the fear of them fell upon them.
39 He [m]spread a cloud for a covering;
And fire to give light in the night.
40 The [n]people asked, and he brought quails,
And [o]satisfied them with the bread of heaven.
41 He [p]opened the rock, and the waters gushed out;
They ran in the dry places like a river.
42 For he remembered [q]his holy promise,
And Abraham his servant.
43 And he brought forth his people with joy,
And his chosen with [‡]gladness;
44 And [r]gave them the lands of the heathen:
And they inherited the labor of the people;
45 That [s]they might observe his statutes,
And keep his laws.
[*]Praise ye the LORD!

[x] Ex. 1. 7, &c.
[y] Ex. 3. 10. & 4. 12, 14.
[z] Nu. 16. 5. & 17. 5.
[a] Ex. vii. to xii. Ps. 78. 43, &c.
[*] Heb. *words of his signs.*
[b] Ex. 10. 22.
[c] Ps. 99. 7.
[d] Ex. 7. 20.
[e] Ex. 8. 6.
[f] See Ex. 8. 17, 24.
[†] Heb. *their rain hail.*
[g] Ex. 9. 25.
[h] See Ex. 10. 4, 13, 14.
[i] Ex. 12. 29.
[j] Ge. 49. 3.
[k] Ex. 12. 35.
[l] Ex. 12. 33.
[m] See Ex. 13. 21.
[n] Ex. 16. 12, &c.
[o] Ps. 78. 24, 25.
[p] Ex. 17. 6. Nu. 20. 11. Ps. 78. 15, 16. 1 Cor. 10. 4.
[q] Ge. 15. 14.
[‡] Heb. *singing.*
[r] De. 6. 10, 11. Jos. 13. 7, &c.
[s] De. 4. 1, 40. & 6. 21–25.
[*] Heb. *Hallelujah.*

PSALM XCVI.

PSALM XCVI.

An exhortation to praise God, 4 *for his greatness,* 8 *for his kingdom,* 13 *for his general judgment.*

1 O [a]sing unto the LORD a new song:
Sing unto the LORD, all the earth.
2 Sing unto the LORD, bless his name;
Show forth his salvation from day to day.
3 Declare his glory among the heathen,
His wonders among all people.
4 For [b]the LORD is great, and [c]greatly to be praised:
He [d]is to be feared above all gods.
5 For [e]all the gods of the nations are idols;
But [f]the LORD made the heavens.

[a] Ps. 33. 3.
[b] Ps. 145. 3.
[c] Ps. 18. 3.
[d] Ps. 95. 3.
[e] See Je. 10. 11, 12.
[f] See Ge. 1. 1.

[6] Honor and majesty are before him:
Strength [g]and beauty are in his sanctuary.
[7] Give [h]unto the LORD, O ye kindreds of the people!
Give unto the LORD glory and strength.
[8] Give unto the LORD the glory *due unto his name:
Bring an offering, and come into his courts.
[9] O worship the LORD in the †beauty of holiness:
Fear before him, all the earth.
[10] Say among the heathen [i]that the LORD reigneth:
The world also shall be established that it shall not be moved:
He [j]shall judge the people righteously.
[11] Let [k]the heavens rejoice, and let the earth be glad;
Let [l]the sea roar, and the fulness thereof.
[12] Let the field be joyful, and all that is therein:
Then shall all the trees of the wood rejoice [13] before the LORD,
For he cometh—for he cometh to judge the earth:
He shall judge the world with righteousness,
And the people with his truth.

PSALM CVI.

The psalmist exhorteth to praise God. 4 He prayeth for pardon of sin, as God did with the fathers. 7 The story of the people's rebellion, and God's mercy. 47 He concludeth with prayer and praise.

[1] *Praise ye the LORD.
O [a]give thanks unto the LORD;
For he is good:
For his mercy endureth for ever.
[2] Who [b]can utter the mighty acts of the LORD?
Who can show forth all his praise?
[3] Blessed are they that keep judgment,
And he that [c]doeth righteousness at all times.
[4] Remember [d]me, O LORD,
With the favor that thou bearest unto thy people:
O visit me with thy salvation;
[5] That I may see the good of thy chosen,
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.
[6] We [e]have sinned with our fathers,
We have committed iniquity, we have done wickedly.
[7] Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy mercies;
But [f]provoked him at the sea, even at the Red Sea.
[8] Nevertheless he saved them [g]for his name's sake,
That he might make his mighty power to be known.
[9] He [h]rebuked the Red Sea also, and it was dried up:
So [i]he led them through the depths, as through the wilderness.
[10] And [j]he saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.
[11] And [k]the waters covered their enemies:
There was not one of them left.
[12] Then [l]believed they his words;
They sang his praise.
[13] †They soon forgat his works;
They waited not for his counsel;
[14] But ‡lusted exceedingly in the wilderness,
And tempted God in the desert.
[15] And [m]he gave them their request;
But [n]sent leanness into their soul.
[16] They [o]envied Moses also in the camp,
And Aaron the saint of the LORD.

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g Ps. 29. 1.
h Ps. 29. 1, 2.
* Heb. *of his name.*
† Or, *glorious sanctuary.* Ps. 110. 3.
i Ps. 93. 1. Rev. 11. 15.
j See Ge. 18. 25.
k Ps. 69. 34.
l Ps. 98. 7, &c.
PSALM CVI.
* Heb. *Hallelujah.*
a Ps. 107. 1.
b Ps. 40. 5.
c Ps. 15. 2. Acts 24. 16. Gal. 6. 9.
d Ps. 119. 132.
e Le. 26. 40. 1 Ki. 8. 47. Da. 9. 5.
f Ex. 14. 11, 12.
g Ex. 9. 16. Ez. 20. 14.
h Ex. 14. 21. Ps. 18. 15. Na. 1. 4.
i Is. 63. 11–14.
j Ex. 14. 30.
k Ex. 14. 27, 28.
l Ex. 14. 31. & 15. 1.
† Heb. *They made haste, they forgat.* Ex. 15. 24. & 16. 2. Ps. 78. 11.
‡ Heb. *lusted a lust.* Nu. 11. 4, 33. Ps. 78. 18. 1 Co. 10. 6.
m Nu. 11. 31. Ps. 78. 29.
n Is. 10. 16.
o Nu. 16. 1, &c.

17 The [p]earth opened, and swallowed up Dathan,
And covered the company of Abiram.
18 And [q]a fire was kindled in their company;
The flame burned up the wicked.
19 They [r]made a calf in Horeb,
And worshipped the molten image.
20 Thus [s]they changed their glory
Into the similitude of an ox that eateth grass.
21 They [t]forgat God their Saviour,
Which had done great things in Egypt;
22 Wondrous works in [u]the land of Ham,
And terrible things by the Red Sea.
23 Therefore [v]he said that he would destroy them,
Had not Moses his chosen stood before him in the breach,
To turn away his wrath, lest he should destroy them.
24 Yea, they despised *the pleasant land,
They [w]believed not his word;
25 But [x]murmured in their tents,
And hearkened not unto the voice of the LORD.
26 Therefore [y]he lifted up his hand against them,
To overthrow them in the wilderness:
27 To †overthrow their seed also among the nations,
And to scatter them in the lands.
28 They [z]joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
29 Thus they provoked him to anger with their inventions:
And the plague brake in upon them.
30 Then [a]stood up Phinehas, and executed judgment:
And so the plague was stayed.
31 And that was counted unto him for righteousness
Unto all generations for evermore.
32 They [b]angered him also at the waters of strife,
So that it went ill with Moses for their sakes;
33 Because [c]they provoked his spirit,
So that he spake unadvisedly with his lips.
34 They [d]did not destroy the nations,
Concerning [e]whom the LORD commanded them;
35 But [f]were mingled among the heathen,
And learned their works.
36 And [g]they served their idols;
Which [h]were a snare unto them.
37 Yea, [i]they sacrificed their sons
And their daughters unto [j]devils,
38 And shed innocent blood,
Even the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan;
And [k]the land was polluted with blood.
39 Thus were [l]they defiled with their own works,
And [m]went a whoring with their own inventions.
40 Therefore [n]was the wrath of the LORD kindled against his people,
Insomuch that he abhorred [o]his own inheritance.
41 And [p]he gave them into the hand of the heathen;
And they that hated them ruled over them.
42 Their enemies also oppressed them,
And they were brought into subjection under their hand.
43 Many times did he deliver them;
But they provoked him with their counsel,

p Nu. 16. 31, 32.
q Nu. 16. 35, 46.
r Ex. 32. 4.
s Je. 2. 11. Rom. 1. 23.
t Ps. 78. 11, 12.
u Ps. 78. 51.
v Ex. 32. 10.
* Heb. *a land of desire.* De. 8. 7. Je. 3. 19. Ez. 20. 6.
w He. 3. 18.
x Nu. 14. 2, 27.
y Ex. 6. 8. Nu. 14. 28, &c. Ps. 95. 11. Ez. 20. 15. He. 3. 11, 18.
† Heb. *make them fall.* Le. 26. 33. Ps. 44. 11. Ez. 20. 23.
z Nu. 25. 2, 3. Ho. 9. 10. Rev. 2. 14.
a Nu. 25. 7, &c.
b Nu. 20. 3, 13. Ps. 81. 7.
c Nu. 20. 10.
d Ju. 1. 21, 27, &c.
e De. 7. 2, 16.
f Ju. 2. 2. Is. 2. 6. 1 Co. 5. 6.
g Ju. 2. 12, 13, 17, 19.
h Ex. 23. 33.
i 2 Ki. 16. 3. Is. 57. 5. Ez. 16. 20.
j Le. 17. 7. 2 Ch. 11. 15. 1 Co. 10. 20.
k Nu. 35. 33.
l Ez. 20. 18, 30, 31.
m Le. 17. 7. Nu. 15. 39. Ez. 20. 30.
n Ju. 2. 14, &c. Ps. 78. 59, 62.
o De. 9. 29.
p Ju. 2. 14, &c.

‡ Or, *impoverished*, or, *weakened*.
q Ju. 3. 9.
r Le. 26. 41, 42.
s Ju. 2. 18. Ps. 51. 1. Is. 63. 7. La. 3. 32.
t Ezra 9. 9. Je. 42. 12.

And were ‡brought low for their iniquity.
44 Nevertheless he regarded their affliction,
When [q]he heard their cry:
45 And [r]he remembered for them his covenant,
And [s]repented according to the multitude of his mercies.
46 He [t]made them also to be pitied
Of all those that carried them captives.
47 Save us, O Lord our God,
And gather us from among the heathen,
To give thanks unto thy holy name,
And to triumph in thy praise.

u Ps. 41. 13.
* Heb. *Hallelujah*.

48 Blessed [u]be the Lord God of Israel
From everlasting to everlasting!
And let all the people say, Amen.
*Praise ye the Lord!

a Ps. 30, title.
b 1 Sa. 19. 24.
c Ju. 9. 4.
* Or, *openly*.
d 1 Sa. 13. 14. & 15. 28.
† Or, *of the handmaids of my servants*.
e See 1 Sa. 15. 35. Is. 22. 14. Mat. 1. 25.

2 Sam. vi. 20, *to end.*

20 Then [a]David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, "How glorious was the king of Israel to-day, who [b]uncovered himself to-day in the eyes of the handmaids of his servants, as one of the [c]vain fellows *shamelessly uncovereth himself!" 21 And David said unto Michal, "It was before the Lord, [d]which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord. 22 And I will yet be more vile than thus, and will be base in mine own sight: and †of the maidservants which thou hast spoken of, of them shall I be had in honor." 23 Therefore Michal the daughter of Saul had no child [e]unto the day of her death.

a Nu. 4. 15. Jos. 3. 3.
b See 1 Ki. 8. 5.
c See Ex. 15. 20. Ps. 30. 11.
d 1 Sa. 2. 18.

2 Samuel vi. 12-19.—12 And it was told king David, saying, "The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. 13 And it was so, that when [a]they that bare the ark of the Lord had gone six paces, he sacrificed [b]oxen and fatlings. 14 And David [c]danced before the Lord with all his might; and David was girded [d]with a linen ephod. 15 So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. 16 And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

* Heb. *stretched*.
e 1 Ki. 8. 5, 62, 63.
f 1 Ki. 8. 55.

17 And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had *pitched for it; and David [e]offered burnt offerings and peace offerings before the Lord. 18 And as soon as David had made an end of offering burnt offerings and peace offerings, [f]he blessed the people in the name of the Lord of hosts. 19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

SECT. VI.

A. M. 2960.
B. C. 1044.
Hales, 1055.
Jerusalem.

Section VI.—*David commanded not to build the Temple;—Nathan's Prophecy of the Messiah.*

(52) 2 Samuel vii.—Psalm ii.—I Chron. xvii.

Nathan, first approving the purpose of David to build God a house, 4 *after, by the word of God, forbiddeth him.* 12 *He promiseth him benefits and blessings in his seed.* 18 *David's prayer and thanksgiving.*

1 And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies; 2 that the king

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(52) By comparing the parallel passage of 1 Ch. xvii. (inserted at the end of the section), with this of 2 Sam. vii., the reader will observe the very forcible language in which they are both worded, as well as the light which the different modes expressing the same idea throws upon this remarkable prediction of the prophet Nathan. The sun of prophecy seems to be climbing higher in its celestial progress, when we read this passage. The first part announces the glory of Solomon; the second looks into futurity, to the final destination of the people of Israel, promising them a rest of such a nature as they have never yet enjoyed, though they have so long possessed the promised land; the third part predicts the future Son of David, who is alluded to, and described in terms applicable only to a greater than Solomon; and the passage, "I will be to him a father, and he shall be to me a son," is expressly applied by St. Paul, to the Saviour who should come into the world.

Upon hearing this prophecy, David, though commanded not to build the temple, proceeds to the said unto Nathan the prophet, "See now, I dwell in [a]a house of cedar, [b]but the ark of God dwelleth within [c]curtains." [3] And Nathan said to the king, "Go, do all that is in thy heart; for the Lord is with thee."

[4] And it came to pass that night, that the word of the Lord came unto Nathan saying, [5] "Go and tell *my servant David, Thus saith the Lord, [d]Shalt thou build me a house for me to dwell in? [6] Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in [e]a tent and in a tabernacle. [7] In all the places wherein I have [f]walked with all the children of Israel spake I a word with any of the †tribes of Israel, whom I commanded [g]to feed my people Israel, saying, 'Why build ye not me a house of cedar?' [8] Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, [h]I took thee from the sheepcot, from ‡following the sheep, to be ruler over my people, over Israel; [9] and [i]I was with thee whithersoever thou wentest, [j]and have cut off all thine enemies *out of thy sight, and have made thee [k]a great name, like unto the name of the great men that are in the earth. [10] Moreover I will appoint a place for my people Israel, and will [l]plant them, that they may dwell in a place of their own, and move no more; [m]neither shall the children of wickedness afflict them any more, as beforetime. [11] And as [n]since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee [o]that he will make thee a house.

[12] And when thy days be fulfilled, and thou shalt sleep with thy fathers, [p]I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. [13] He [q]shall build a house for my name, and I will [r]stablish the throne of his kingdom for ever. [14] I [s]will be his father, and he shall be my son. [t]If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; [15] but my mercy shall not depart away from him, [u]as I took it from Saul, whom I put away before thee. [16] And [v]thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." [17] According to all these words, and according to all this vision, so did Nathan speak unto David.

[18] Then went king David in, and sat before the Lord, and he said, "Who [w]am I, O Lord God? and what is my house, that thou hast brought me hitherto? [19] And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the †manner of man, O Lord God? [20] And what can David say more unto thee? for thou, Lord God, [x]knowest thy servant. [21] For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know

a 2 Sa. 5. 11.
b See Ac. 7. 46.
c Ex. 26. 1.
* Heb. *to my servant, to David.*
d See 1 Ki. 5. 3.
e Ex. 40. 18, 19, 34.
f Le. 26. 11, 12.
† 1 Ch. 17. 6, *judges.*
g Ps. 78. 71, 72. Mat. 2. 6. Ac. 20. 28.
h 1 Sa. 16. 11, 12. Ps. 78. 70.
‡ Heb. *after.*
i 1 Sa. 18. 14.
j 1 Sa. 31. 6. Ps. 89. 23.
* Heb. *from thy face.*
k See Ge. 12. 2.
l Ps. 44. 2. Je. 24. 6. Am. 9. 15.
m Ps. 89. 22.
n Ju. 2. 14–16.
o See Ex. 1. 21.
p 1 Ki. 8. 20. Ps. 132. 11.
q 1 Ki. 5. 5.
r Ps. 89. 4, 29, 36, 37.
s Ps. 89. 26, 27. Heb. 1. 5.
t Ps. 89. 30–33.
u 1 Sa. 15. 23, 28.
v John 12. 34.
w Ge. 32. 10.
† Heb. *law.* Is. 55. 8.
x Ge. 18. 19. Ps. 139. 1.

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sanctuary, and there acknowledges that he did not consider this prediction as referring to his immediate son, or to the building a temple made with hands. The two parallel passages, 2 Sam. vii. 19. and 1 Chron. xvii. 17. are thus interpreted by Bishop Horsley. 2 Sam. vii. 19. "And this (namely, what was said about his house in distant times) is the arrangement about the Man, Oh Lord Jehovah!"

1 Chron. xvii. 17. "And thou hast regarded me in the arrangement about The Man that is to be from above, O God Jehovah!"—that is, in forming the scheme of the incarnation, regard was had to the honor of David, and his house, as a secondary object, by making it a part of the plan, that the Messiah should be born in his family.

This circumstance, of David's entering into the sanctuary, and acknowledging that he understood the meaning of the figurative language of the prophet, is a proof that other Israelites, who expected the future Messiah, comprehended the various predictions which announced, in still clearer terms, the nature, the person, the life, and the incarnation of the promised Saviour. It shows us too, that the prophecies were of various degrees of clearness; and when the appointed number of inspired predictions contained in the Old Testament was completed, so satisfactory, and so perfect was the description of our blessed Lord, and so conclusive was the evidence that he was the Messiah, that wilful blindness alone prevented the Jews from acknowledging him. They had determined to receive only a temporal Messiah, and the predictions of their prophets were every day in vain fulfilled before their eyes, by the spiritual and long-promised Deliverer. Hales's *Anal.* vol. ii. p. 368; Horsley's *Bib. Crit.* vol. i. p. 351; authors quoted in D'Oyly and Mant's Bible; and the Commentators.

y 1 Ch. 16. 25. 2 Ch. 2. 5. Ps. 48. 1. & 86. 10. & 96. 4. & 135. 5. & 145. 3. Je. 10. 6.
z See Ex. 15. 11. De. 3. 24. & 4. 35. & 32. 39. 1 Sa. 2. 2. Ps. 89. 6, 8. Is. 45. 5, 18, 22.
a See Ge. 17. 8.
b De. 9. 26. Ne. 1. 10.
c De. 26. 18.
d Ps. 48. 14.
‡ Heb. *opened the ear.* Ru. 4. 4. 1 Sa. 9. 15.
e John 17. 17.
* Heb. *be thou pleased and bless.*
f 2 Sa. 22. 51.

them. [22] Wherefore [y]thou art great, O LORD God; [z]for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. [23] And [a]what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before [b]thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? [24] For [c]thou hast confirmed to thyself thy people Israel to be a people unto thee for ever; [d]and thou, LORD, art become their God. [25] And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. [26] And let thy name be magnified for ever, saying, 'The LORD of hosts is the God over Israel:' and let the house of thy servant David be established before thee. [27] For thou, O LORD of hosts, God of Israel, hast ‡revealed to thy servant, saying, 'I will build thee a house;' therefore hath thy servant found in his heart to pray this prayer unto thee. [28] And now, O Lord GOD, thou art that God, and [e]thy words be true, and thou hast promised this goodness unto thy servant. [29] Therefore now *let it please thee to bless the house of thy servant, that it may continue for ever before thee, (for thou, O Lord GOD, hast spoken it;) and with thy blessing let the house of thy servant be blessed [f]for ever."

PSALM II.

PSALM II.(53)

The kingdom of Christ. 10 *Kings are exhorted to accept it.*

a Ps. 46. 6. Acts 4. 25, 26.
* Or, *tumultuously assemble.*
† Heb. *meditate.*
b Ps. 45. 7. John 1. 41.
c Je. 5. 5. Luke 19. 14.
d Ps. 11. 4.
e Ps. 37. 13. & 59. 8. Pr. 1. 26.
‡ Or, *trouble.*
* Heb. *anointed.*
† Heb. *Upon Zion, the hill of my holiness.* 2 Sa. 5. 7.
‡ Or, *for a decree.*
f Ac. 13. 33. He. 1. 5. & 5. 5.

[1] Why [a]do the heathen *rage,
And the people †imagine a vain thing?
[2] The kings of the earth set themselves,
And the rulers take counsel together,
Against the LORD, and against [b]his Anointed, saying,
[3] "Let [c]us break their bands asunder,
And cast away their cords from us."
[4] He [d]that sitteth in the heavens [e]shall laugh:
The LORD shall have them in derision.
[5] Then shall he speak unto them in his wrath,
And ‡vex them in his sore displeasure.
[6] Yet have I *set my king
†Upon my holy hill of Zion.
[7] I will declare ‡the decree:
The LORD hath said unto me, "Thou [f]art my Son;

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(53) Psalm ii. The seventh verse of this Psalm refers to the prophecy of Nathan: it is inserted in this place on the joint authority of Dr. Hales; of its ancient Arabic title, "A Prophecy concerning Christ the Lord, and the calling of the Gentiles;" and on its internal evidence, derived from its correspondence with the preceding prophecy. The application of this Psalm to the Messiah was the unquestionable doctrine of the Jewish Church. For the authorities, vide Hales's *Anal.* vol. ii. p. 370, 371.

Psalm xlv. The prophecies of Nathan and David form the basis of an admirable chain of prophecies contained in the Psalms, which, on the authority of Dr. Hales, are inserted immediately after this in section vii.; each of which is quoted as prophetic in some passages of the New Testament. Psalm xlv. declares the divinity of Christ, and his exaltation above the angels; it is expounded Heb. i. 8, 9. 1 Pet. iii. 22. Ephes. i. 22. Phil. ii. 9–11. See too Horsley's *Sermons* on this Psalm.

Psalm xxii. predicts the sufferings and crucifixion of Christ. The Jews unwittingly quoted the eighth verse against our Lord, when hanging on the cross, and, as if to fix the undoubted application of the Psalm to himself, Christ expressed the sufferings of the moment in the first verse, "My God, my God, why hast thou forsaken me?" Still further to prove that this Psalm was a prophecy of our Lord, St. John applies the 18th verse to the parting of our Lord's garments among the Roman soldiers.

Psalm xvi. predicts the death and resurrection of Christ; and is so applied by St. Peter, Acts ii. 25–31; and by St. Paul, Acts xiii. 35, 36.

Psalm cxviii. foretels his rejection by the Jews, his adoption by the Gentiles, and the establishment of his Church. It is cited by our Lord in Matt. xxii. 42. It is expounded by St. Peter, Acts iv. 11; 1 Pet. ii. 4, 5. by St. Paul, Rom. ix. 32, 33. Ephes. ii. 20, 21. and by St. John, Rev. xx. 10–14.

Psalm cx. declares the exaltation, the kingdom, and priesthood of Christ. It is applied by our Lord expressly to assert his Divinity, as that spiritual Son of David, whom David calls Lord or Jehovah, Matt. xxii. 44.; by St. Peter, Acts ii. 32–36.; and by St. Paul, who explains from hence the nature of his kingdom, 1 Cor. xv. 25–28, and of his priesthood, Heb. vii. 1–28. and chap. viii. ver. 1. Vide Hales's *Anal.* vol. ii. p. 372.

This day have I begotten thee.
[8] Ask [g]of me,
And I shall give thee the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession.
[9] Thou [h]shalt break them with a rod of iron:
Thou shalt dash them in pieces like a potter's vessel."
[10] Be wise now therefore, O ye kings!
Be instructed, ye judges of the earth!
[11] Serve [i]the Lord with fear,
And rejoice [j]with trembling.
[12] Kiss [k]the Son, lest he be angry,
And ye perish from the way,
When [l]his wrath is kindled but a little.
Blessed [m]are all they that put their trust in him!

[g] Ps. 22. 27. Da. 7. 13, 14. See John 17. 4, 5. & 19. 15.
[h] Ps. 89. 23. Re. 2. 27.
[i] He. 12. 28.
[j] Phil. 2. 12.
[k] Ge. 41. 40. 1 Sa. 10. 1. John 5. 23.
[l] Re. 6. 16, 17.
[m] Ps. 34. 8. Pr. 16. 20. Is. 30. 18. Je. 17. 7. Ro. 9. 33. & 10. 11. 1 Pe. 2. 6.

1 Chron. xvii.—[1] Now it came to pass, as David sat in his house, that David said to Nathan the prophet, "Lo! I dwell in a house of cedars, but the ark of the covenant of the Lord remaineth under curtains." [2] Then Nathan said unto David, "Do all that is in thy heart; for God is with thee."

[3] And it came to pass the same night, that the word of God came to Nathan, saying, [4] "Go and tell David my servant, Thus saith the Lord, Thou shalt not build me a house to dwell in. [5] For I have not dwelt in a house since the day that I brought up Israel unto this day; but *have gone from tent to tent, and from one tabernacle to another. [6] Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars? [7] Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcot, even †from following the sheep, that thou shouldest be ruler over my people Israel. [8] And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. [9] Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, [10] and since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the Lord will build thee a house. [11] And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. [12] He shall build me a house, and I will establish his throne for ever. [13] I will be his father, and he shall be my son. And I will not take my mercy away from him, as I took it from him that was before thee; [14] but [a]I will settle him in my house and in my kingdom for ever: and his throne shall be established for evermore." [15] According to all these words, and according to all this vision, so did Nathan speak unto David.

* Heb. *have been.*
† Heb. *from after.*
[a] Luke 1. 33.

[16] And David the king came and sat before the Lord, and said, "Who am I, O Lord God! and what is my house, that thou hast brought me hitherto? [17] And yet this was a small thing in thine eyes, O God! for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God! [18] What can David speak more to thee for the honor of thy servant? for thou knowest thy servant. [19] O Lord! for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these ‡great things. [20] O Lord! there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. [21] And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? [22] For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God. [23] Therefore now, Lord! let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said. [24] Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee. [25] For thou, O my God! *hast told thy servant that thou wilt build him a house; therefore thy servant hath found in his heart to pray before thee. [26] And now, Lord, thou art God, and hast promised this goodness unto thy servant. [27] Now therefore †let it please thee to bless the house of thy servant, that it may be before thee for ever; for thou blessest, O Lord! and it shall be blessed for ever."

‡ Heb. *greatnesses.*
* Heb. *hast revealed the ear of thy servant.*
† Or, *it hath pleased thee.*

SECT. VII.

A. M. 2960.
B. C. 1044.

SECTION VII.—*David's Prophetic Psalms.*

PSALM XLV.

The majesty and grace of Christ's kingdom. 10 The duty of the Church, and the benefits thereof.

To the chief Musician *upon Shoshannim, for the sons of Korah, †Maschil, A Song of Loves.

[1] My heart ‡is inditing a good matter:
I speak of the things which I have made touching the king:
My tongue is the pen of a ready writer.
[2] Thou art fairer than the children of men:
Grace [a]is poured into thy lips:
Therefore God hath blessed thee for ever.
[3] Gird thy [b]sword upon thy thigh, [c]O most mighty!
With thy glory and thy majesty.
[4] And [d]in thy majesty *ride prosperously
Because of truth and meekness and righteousness;
And thy right hand shall teach thee terrible things.
[5] Thine arrows are sharp in the heart of the king's enemies;
Whereby the people fall under thee.
[6] Thy [e]throne, O God! is for ever and ever:
The sceptre of thy kingdom is a right sceptre.
[7] Thou [f]lovest righteousness, and hatest wickedness:
Therefore †God, thy God, [g]hath anointed thee
With the oil [h]of gladness above thy fellows.
[8] All [i]thy garments smell of myrrh, and aloes, and cassia,
Out of the ivory palaces, whereby they have made thee glad.
[9] Kings' [j]daughters were among thy honorable women:
Upon [k]thy right hand did stand the queen in gold of Ophir.
[10] Hearken, O daughter, and consider, and incline thine ear;
Forget [l]also thine own people, and thy father's house;
[11] So shall the king greatly desire thy beauty:
For [m]he is thy LORD; and worship thou him.
[12] And the daughter of Tyre shall be there with a gift;
Even [n]the rich among the people shall entreat ‡thy favor.
[13] The [o]king's daughter is all glorious within:
Her clothing is of wrought gold.
[14] She [p]shall be brought unto the king in raiment of needlework:
The virgins (her companions that follow her)
Shall be brought unto thee.
[15] With gladness and rejoicing shall they be brought;
They shall enter into the king's palace.
[16] Instead of thy fathers shall be thy children,
Whom [q]thou mayest make princes in all the earth.
[17] I [r]will make thy name to be remembered in all generations;
Therefore shall the people praise thee for ever and ever.

* Ps. 69, & 80, title.
† Or, *of instruction.*
‡ Heb. *boileth*, or, *bubbleth up.*
a Lu. 4. 22.
b Is. 49. 2. He. 4. 12. Re. 1. 16.
c Is. 9. 6.
d Re. 6. 2.
* Heb. *prosper thou, ride thou.*
e Ps. 93. 2. He. 1. 8.
f Ps. 33. 5.
† Or, *O God!* Is. 61. 1.
g 1 Ki. 1. 39, 40.
h Ps. 21. 6.
i Cant. 1. 3.
j Cant. 6. 8.
k See 1 Ki. 2. 9.
l See De. 21. 13.
m Ps. 95. 6. Is. 54. 5.
n Ps. 22. 29. Is. 49. 23.
‡ Heb. *thy face.*
o Re. 19. 7, 8.
p Cant. 1. 4.
q 1 Pe. 2. 9. Re. 1. 6. & 5. 10. & 20. 6.
r Mal. 1. 11.

PSALM XXII.

PSALM XXII.

David complaineth in great discouragement. 9 He prayeth in great distress. 23 He praiseth God.

To the chief Musician upon *Aijeleth Shahar, A Psalm of David.

[1] My [a]God! my God! why hast thou forsaken me?
Why art thou so far †from helping me,
And from [b]the words of my roaring?
[2] O my God, I cry in the daytime—but thou hearest not;
And in the night season, and ‡am not silent.
[3] But thou art holy,
O thou that inhabitest [c]the praises of Israel!
[4] Our fathers trusted in thee:
They trusted, and thou didst deliver them.

* Or, *the hind of the morning.*
a Mat. 27. 46.
† Heb. *from my salvation.*
b He. 5. 7.
‡ Heb. there is *no silence to me.*
c De. 10. 21.

5 They cried unto thee, and were delivered:
They [d]trusted in thee, and were not confounded.
6 But I am [e]a worm, and no man;
A [f]reproach of men, and despised of the people.
7 All [g]they that see me laugh me to scorn:
They *shoot out the lip, [h]they shake the head, saying,
8 "He †trusted on the LORD that he would deliver him:
Let [i]him deliver him, ‡seeing he delighted in him."
9 But [j]thou art he that took me out of the womb:
Thou *didst make me hope when I was upon my mother's breasts.
10 I was cast upon thee from the womb:
Thou [k]art my God from my mother's belly.
11 Be not far from me; for trouble is near;
For there is †none to help.
12 Many [l]bulls have compassed me:
Strong bulls of Bashan have beset me round.
13 They ‡gaped upon me with their mouths,
As a ravening and a roaring lion.
14 I am poured out like water,
And [m]all my bones are *out of joint:
My [n]heart is like wax;
It is melted in the midst of my bowels.
15 My [o]strength is dried up like a potsherd;
And [p]my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death.
16 For [q]dogs have compassed me;
The assembly of the wicked have enclosed me:
They [r]pierced my hands and my feet.
17 I may tell all my bones:
They [s]look and stare upon me.
18 They [t]part my garments among them,
And cast lots upon my vesture.
19 But be [u]not thou far from me, O LORD!
O my strength, haste thee to help me.
20 Deliver my soul from the sword;
My †darling from the ‡power of the dog.
21 Save [v]me from the lion's mouth;
For [w]thou hast heard me from the horns of the unicorns.
22 I [x]will declare thy name unto [y]my brethren:
In the midst of the congregation will I praise thee.
23 Ye [z]that fear the LORD, praise him;
All ye the seed of Jacob, glorify him;
And fear him, all ye the seed of Israel!
24 For he hath not despised nor abhorred the affliction of the afflicted;
Neither hath he hid his face from him;
But [a]when he cried unto him, he heard.
25 My [b]praise shall be of thee in the great congregation:
I [c]will pay my vows before them that fear him.
26 The [d]meek shall eat and be satisfied:
They shall praise the LORD that seek him:
Your heart [e]shall live for ever.
27 All [f]the ends of the world shall remember and turn unto the LORD:
And [g]all the kindreds of the nations shall worship before thee.
28 For [h]the kingdom is the LORD's:
And he is the governor among the nations.
29 All [i]they that be fat upon earth shall eat and worship:
All [j]they that go down to the dust shall bow before him;

[d] Ps. 25. 2, 3. Is. 49. 23. Ro. 9. 33.
[e] Job 25. 6. Is. 41. 14.
[f] Is. 53. 3.
[g] Mat. 27. 39.
* Heb. *open.*
[h] Job 16. 4. Ps. 109. 25.
† Heb. *rolled* himself *on the LORD.* Mat. 27. 43.
[i] Ps. 91. 14.
‡ Or, *if he delight in him.*
[j] Ps. 71. 6.
* Or, *keptest me in safety.*
[k] Is. 46. 3. & 49. 1.
† Heb. *not a helper.*
[l] De. 32. 14. Ps. 68. 30. Ez. 39. 18. Am. 4. 1.
‡ Heb. *opened their mouths against me.* Job 16. 10. Ps. 35. 21. La. 2. 16.
[m] Da. 5. 6.
* Or, *sundered.*
[n] Jos. 7. 5. Job 23. 16.
[o] Pr. 17. 22.
[p] Job 29. 10. La. 4. 4. John 19. 28.
[q] Rev. 22. 15.
[r] Mat. 27. 35.
[s] Luke 23. 27, 35.
[t] Luke 23. 34.
[u] Ps. 10. 1.
† Heb. *only one.* Ps. 35. 17.
‡ Heb. *hand.*
[v] 2 Tim. 4. 17.
[w] Is. 34. 7. Acts 4. 27.
[x] Heb. 2. 12. Ps. 40. 9.
[y] John 20. 17. Ro. 8. 29.
[z] Ps. 135. 19, 20.
[a] He. 5. 7.
[b] Ps. 35. 18.
[c] Ps. 66. 13. Ec. 5. 4.
[d] Le. 7. 11, 12, 15, 16. Ps. 69. 32. Is. 65. 13.
[e] John 6. 51.
[f] Ps. 2. 8. Is. 49. 6.
[g] Ps. 96. 7.
[h] Ps. 47. 8. Ohad. 21. Ze. 14. 9. Mat. 6. 13.
[i] Ps. 45. 12.
[j] Is. 26. 19. Phil. 2. 10.

And none can keep alive his own soul.
[30] A seed shall serve him;
It [k]shall be accounted to the LORD for a generation.
[31] They [l]shall come, and shall declare his righteousness
Unto a people that shall be born, that he hath done this.

k Ps. 87. 6.
l Ps. 78. 6. Is. 60. 3. See Ro. 3. 21, 22.

PSALM XVI.

PSALM XVI.

David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation. 5 He showeth the hope of his calling, of the resurrection, and life everlasting.

*Michtam of David.

[1] Preserve me, O God;
For [a]in thee do I put my trust.
[2] O my soul, thou hast said unto the LORD,
"Thou art my LORD: my [b]goodness extendeth not to thee;
[3] But to the saints that are in the earth,
And to the excellent, in whom is all my delight."
[4] Their sorrows shall be multiplied that †hasten after another god:
Their drink offerings of blood will I not offer,
Nor [c]take up their names into my lips.
[5] The [d]LORD is the portion of ‡mine inheritance and [e]of my cup:
Thou maintainest my lot.
[6] The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.
[7] I will bless the LORD, who hath given me counsel:
My [f]reins also instruct me in the night seasons.
[8] I [g]have set the LORD always before me:
Because [h]he is at my right hand, [i]I shall not be moved.
[9] Therefore my heart is glad, [j]and my glory rejoiceth:
My flesh also shall *rest in hope.
[10] For [k]thou wilt not leave [l]my soul in hell;
Neither wilt thou suffer thy Holy One to see corruption.
[11] Thou wilt show me [m]the path of life:
In [n]thy presence is fulness of joy;
At [o]thy right hand there are pleasures for evermore.

* Or, *A golden Psalm of David.* So Ps. 56 *to* 60.
a See Ps. 25. 20.
b Job 22. 2, 3.
† Or, *give gifts to another.*
c Ex. 23. 13. Jos. 23. 7. Ho. 2. 16, 17.
d De. 32. 9. Ps. 73. 26. Je. 10. 16. La. 3. 24.
‡ Heb. *my part.*
e Ps. 11. 6.
f Ps. 17. 3.
g Ac. 2. 25, &c.
h Ps. 73. 23.
i Ps. 15. 5.
j Ps. 30. 12.
* Heb. *dwell confidently.*
k Ps. 49. 15. Ac. 2. 27, 31. & 13. 35.
l Le. 19. 28. Nu. 6. 6.
m Mat. 7. 14.
n Ps. 17. 15. Mat. 5. 8. 1 Co. 13. 12. 1 Jo. 3. 2.
o Ps. 36. 8.

PS. CXVIII.

PSALM CXVIII.

An exhortation to praise God for his mercy. 5 The psalmist by his experience showeth how good it is to trust in God. 19 Under the type of the psalmist the coming of Christ in his kingdom is expressed.

[1] O [a]give thanks unto the LORD; for he is good:
Because his mercy endureth for ever.
[2] Let [b]Israel now say,
That his mercy endureth for ever.
[3] Let the house of Aaron now say,
That his mercy endureth for ever.
[4] Let them now that fear the LORD say,
That his mercy endureth for ever.
[5] I [c]called upon the LORD *in distress:
The LORD answered me, and [d]set me in a large place.
[6] The [e]LORD is †on my side;
I will not fear—what can man do unto me?
[7] The [f]LORD taketh my part with them that help me:
Therefore shall [g]I see my desire upon them that hate me.
[8] It [h]is better to trust in the LORD
Than to put confidence in man.
[9] It [i]is better to trust in the LORD
Than to put confidence in princes.
[10] All nations compassed me about;
But in the name of the LORD will I ‡destroy them.

a 1 Ch. 16. 8, 34. Ps. 106. 1.
b See Ps. 115. 9, &c.
c Ps. 120. 1.
* Heb. *out of distress.*
d Ps. 18. 19.
e Ps. 27. 1. Is. 51. 12. He. 13. 6.
† Heb. *for me.*
f Ps. 54. 4.
g Ps. 59. 10.
h Ps. 40. 4. Je. 17. 5, 7.
i Ps. 146. 3.
‡ Heb. *cut them off.*

[11] They [j]compassed me about,
Yea, they compassed me about;
But in the name of the Lord I will destroy them.
[12] They compassed me about [k]like bees,
They are quenched [l]as the fire of thorns;
For in the name of the Lord I will *destroy them.
[13] Thou hast thrust sore at me that I might fall;
But the Lord helped me.
[14] The [m]Lord is my strength and song,
And is become my salvation.
[15] The voice of rejoicing and salvation is in the tabernacles of the righteous:
The right hand of the Lord doeth valiantly.
[16] The [n]right hand of the Lord is exalted:
The right hand of the Lord doeth valiantly.
[17] I [o]shall not die, but live,
And [p]declare the works of the Lord.
[18] The Lord hath [q]chastened me sore;
But he hath not given me over unto death.
[19] Open [r]to me the gates of righteousness:
I will go into them, and I will praise the Lord—
[20] This [s]gate of the Lord,
Into [t]which the righteous shall enter.
[21] I will praise thee; for thou hast [u]heard me,
And art become my salvation.
[22] The [v]stone which the builders refused
Is become the head *stone* of the corner.
[23] This is †the Lord's doing;
It is marvellous in our eyes.
[24] This is the day which the Lord hath made;
We will rejoice and be glad in it.
[25] Save now, I beseech thee, O Lord:
O Lord, I beseech thee, send now prosperity.
[26] Blessed [w]be he that cometh in the name of the Lord!
We have blessed you out of the house of the Lord.
[27] God is the Lord, which hath showed us [x]light:
Bind the sacrifice with cords, even unto the horns of the altar.
[28] Thou art my God, and I will praise thee:
Thou [y]art my God, I will exalt thee.
[29] O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.

[j] Ps. 88. 17.
[k] De. 1. 44.
[l] Ec. 7. 6. Nah. 1. 10.
* Heb. *cut down.*
[m] Ex. 15. 2. Is. 12. 2.
[n] Ex. 15. 6.
[o] Ps. 6. 5. Hab. 1. 12.
[p] Ps. 73. 28.
[q] 2 Co. 6. 9.
[r] Is. 26. 2.
[s] Ps. 24. 7.
[t] Is. 35. 8. Re. 21. 27. & 22. 14, 15.
[u] Ps. 116. 1.
[v] Mat. 21. 42. Ac. 4. 11. Eph. 2. 20. 1 Pe. 2. 4, 7.
† Heb. *from the LORD.*
[w] Mat. 21. 9. & 23. 39. See Ze. 4. 7.
[x] Est. 8. 16. 1 Pe. 2. 9
[y] Ex. 15. 2. Is. 25. 1.

PSALM CX.

PSALM CX.

The kingdom, 4 the priesthood, 5 the conquest, 7 and the passion of Christ.

A Psalm of David.

[1] The [a]Lord said unto my Lord,
Sit thou at my right hand,
Until I make thine enemies thy footstool.
[2] The Lord shall send the rod of thy strength out of Zion:
Rule thou in the midst of thine enemies.
[3] Thy [b]people shall be willing in the day of thy power, [c]in the beauties of holiness
*From the womb of the morning; thou hast the dew of thy youth.
[4] The Lord hath sworn, and [d]will not repent,
"Thou [e]art a priest for ever after the order of Melchizedek."
[5] The Lord [f]at thy right hand
Shall strike through kings [g]in the day of his wrath.
[6] He shall judge among the heathen,

[a] Mat. 22. 44. Ac. 2. 34. 1 Co. 15. 25. He. 1. 13. 1 Pe. 3. 22. See Ps. 45. 6, 7.
[b] Ju. 5. 2.
[c] Ps. 96. 9.
* Or, *More than the womb of the morning; thou shalt have, &c.*
[d] Nu. 23. 19.
[e] Ge. 14. 18.
[f] Ps. 16. 8.
[g] Ps. 2. 5, 12. Ro. 2. 5. Re. 11. 18.

h Ps. 68. 21. Hab. 3. 13.
† Or, *great.*
i Ju. 7. 5, 6.
j Is. 53. 12.

He shall fill the places with the dead bodies;
He [h]shall wound the heads over †many countries.
[7] He [i]shall drink of the brook in the way:
Therefore [j]shall he lift up the head.

SECT. VIII.
A. M. 2964.
B. C. 1040.
Hales, 1052.
Valley of Salt.

Section VIII.—*War with the surrounding Nations.*

2 Sam. viii. 1–12.—1 Chron. xviii. 12.—2 Sam. viii. 14, *to the end, and* 13.—1 Kings xi. 15–20.—Psalm lx. *and* cviii.—1 Chron. xviii. 1–11, 13, *to the end.*

David subdueth the Philistines and the Moabites. He smiteth Hadadezer, and the Syrians. Toi sendeth Joram with presents to bless him. The presents and the spoil David dedicateth to God. He putteth garrisons in Edom. David's officers. The Edomites are all destroyed except Hadad, who escapes to Egypt.

* Or, *the bridle of Ammah.*
a Nu. 24. 17.
b Ps. 72. 10. See 1 Sa. 10. 27.
† Or, *Hadarezer,* 1 Ch. 18. 3, 9.
c Ps. 60, title.
d See Ge. 15. 18.
‡ Or, *of his.*
e Jos. 11. 6, 9.
f 2 Sa. 7. 9.
g See 1 Ki. 10. 16.
* Or, *Tibhath.*
† Or, *Chun,* 1 Ch. 18. 8.
‡ *Tou,* 1 Ch. 18. 9.
h 1 Ch. 18. 10, *Hadoram.*
* Heb. *ask him of peace.*
† Heb. *was a man of wars with.*
‡ Heb. *in his hand were.*
i 1 Ki. 7. 51.

[1] And after this it came to pass, that David smote the Philistines, and subdued them; and David took *Metheg-ammah out of the hand of the Philistines. [2] And [a]he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and [b]brought gifts.

[3] David smote also †Hadadezer, the son of Rehob, king of [c]Zobah, as he went to recover [d]his border at the river Euphrates. [4] And David took ‡from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen; and David [e]houghed all the chariot horses, but reserved of them for an hundred chariots. [5] And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. [6] Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought gifts. [f]And the Lord preserved David whithersoever he went. [7] And David took [g]the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. [8] And from *Betah, and from †Berothai, cities of Hadadezer, king David took exceeding much brass.

[9] When ‡Toi king of Hamath heard that David had smitten all the host of Hadadezer, [10] then Toi sent [h]Joram his son unto king David, to *salute him, and to bless him, because he had fought against Hadadezer, and smitten him; for Hadadezer †had wars with Toi. And Joram ‡brought with him vessels of silver, and vessels of gold, and vessels of brass; [11] which also king David [i]did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued; [12] of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

* Heb. *Abshai.*

1 Chron. xviii. 12.

[12] Moreover *Abishai the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thousand.

j Ge. 27. 29, 37, 40. Nu. 24. 18.
† Or, *remembrancer,* or, *writer of chronicles.*
‡ Or, *secretary.*
k 1 Sa. 30. 14.
* Or, *princes.* 2 Sa. 20. 26.
† Heb. *his smiting.*
‡ Or, *slaying.*

2 Sam. viii. 13, *to end,* 14.

[14] And he put garrisons in Edom; throughout all Edom put he garrisons, and [j]all they of Edom became David's servants. And the Lord preserved David whithersoever he went. [15] And David reigned over all Israel; and David executed judgment and justice unto all his people. [16] And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was †recorder; [17] and Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the ‡scribe; [18] and Benaiah the son of Jehoiada was over both the [k]Cherethites and the Pelethites; and David's sons were *chief rulers.

[13] And David gat him a name when he returned from †smiting of the Syrians in the valley of Salt, ‡being eighteen thousand men.(54)

1 Kings xi. 15–20.

[15] For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain,

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(54) The gradual fulfilment of the ancient prophecies of their ancestors must have made a deep impression on the minds of the reflecting Israelites.—By this conquest of Edom, the prediction of Isaac (Gen. xxvii. ver. 40.) was accomplished.

l Nu. 24. 19. De. 20. 13.

[l]after he had smitten every male in Edom; [16] (for six months did Joab remain there with all Israel, until he had cut off every male in Edom:) [17] that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. [18] And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him a house, and appointed him victuals, and gave him land. [19] And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. [20] And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

PSALM LX.

PSALM LX.(55)

David, complaining to God of former judgment, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.

* Ps. 80, title.
† Or, *A golden Psalm.*

To the chief Musician *upon Shushan-eduth, †Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of Salt twelve thousand.

a Ps. 44. 9. ‡ Heb. *broken.* — [1] O God, [a]thou hast cast us off, thou hast ‡scattered us,
Thou hast been displeased—O turn thyself to us again.
[2] Thou hast made the earth to tremble; thou hast broken it:
b 2 Ch. 7. 14. — Heal [b]the breaches thereof; for it shaketh.
c Ps. 71. 20. — [3] Thou [c]hast showed thy people hard things:
d Is. 51. 17, 22. Je. 25. 15. — Thou [d]hast made us to drink the wine of astonishment.
e Ps. 20. 5. — [4] Thou [e]hast given a banner to them that fear thee,
That it may be displayed because of the truth. Selah!
f Ps. 108. 6, &c. — [5] That [f]thy beloved may be delivered;
Save with thy right hand, and hear me.
g Ps. 89. 35. — [6] God hath [g]spoken in his holiness;
h Jos. 1. 6. — I will rejoice, I will [h]divide Shechem,
i Jos. 13. 27. — And mete out [i]the valley of Succoth.
[7] Gilead is mine, and Manasseh is mine;
j See De. 33. 17. — Ephraim [j]also is the strength of my head;
k Ge. 49. 10. — Judah [k]is my lawgiver;
[8] Moab is my washpot;
l Ps. 108. 9. — Over [l]Edom will I cast out my shoe:
* Or, *triumph thou over me:* (by an irony:) See Ps. 108. 10. — Philistia, *triumph thou because of me.
[9] Who will bring me into the †strong city?
† Heb. *city of strength.* 2 Sa. 11. 1. & 12. 26. — Who will lead me into Edom?
[10] Wilt not thou, O God, which [m]hadst cast us off?
m Ps. 44. 9. — And thou, O God, which didst [n]not go out with our armies?
n Jos. 7. 12. — [11] Give us help from trouble;
o Ps. 111. 8. ‡ Heb. *salvation.* — For [o]vain is the ‡help of man.
p Nu. 24. 18. 1 Ch. 19. 13. — [12] Through God [p]we shall do valiantly;
q Is. 63. 3. — For he it is that shall [q]tread down our enemies.

PSALM CVIII.

PSALM CVIII.

David encourageth himself to praise God. 5 He prayeth for God's assistance according to his promise. 11 His confidence in God's help.

A Song or Psalm of David.

a Ps. 57. 7. — [1] O [a]God, my heart is fixed;
I will sing and give praise,
Even with my glory.
b Ps. 57. 8–11. — [2] Awake, [b]psaltery and harp:
I myself will awake early.

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(55) Psalm lx. is inserted here on the joint authority of Lightfoot, and the ancient title.

Psalm cviii.—"After the 13th ver. of 2 Sam. viii. this Psalm is to be inserted, being the same in substance as the sixtieth; and as that doth tell in the title, that it was made upon Joab's victory, so may it be well conceived that this was made upon that of Abishai."—Lightfoot.

* Or, *skies.*
c Ps. 57. 5, 11.
d Ps. 60. 5, &c.
e Ge. 49. 10.

[3] I will praise thee, O LORD, among the people:
And I will sing praises unto thee among the nations.
[4] For thy mercy is great above the heavens;
And thy truth reacheth unto the *clouds.
[5] Be [c]thou exalted, O God, above the heavens,
And thy glory above all the earth;
[6] That [d]thy beloved may be delivered:
Save with thy right hand, and answer me.
[7] God hath spoken in his holiness;
I will rejoice, I will divide Shechem,
And mete out the valley of Succoth.
[8] Gilead is mine; Manasseh is mine;
Ephraim also is the strength of my head;
Judah [e]is my lawgiver;
[9] Moab is my washpot;
Over Edom will I cast out my shoe;
Over Philistia will I triumph.
[10] Who will bring me into the strong city?
Who will lead me into Edom?
[11] Wilt not thou, O God, who hast cast us off?
And wilt not thou, O God, go forth with our hosts?
[12] Give us help from trouble;
For vain is the help of man.
[13] Through God we shall do valiantly;
For he it is that shall tread down our enemies.

1 CHRON. xviii. 1–11, 13, *to the end.*—[1] Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. [2] And he smote Moab; and the Moabites became David's servants, and brought gifts.

* Or, *Hadadezer.* 2 Sa. 8. 3.
a 2 Sa. 8. 4, *seven hundred.*
† Heb. *Darmesek.*
‡ Called in the second Book of Samuel *Betah, and Berothai.*
b 1 Ki. 7. 15, 23. 2 Ch. 4. 2, 15, 16.

[3] And David smote *Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. [4] And David took from him a thousand chariots, and [a]seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots. [5] And when the Syrians of †Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. [6] Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went. [7] And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. [8] Likewise from ‡Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [b]Solomon made the brazen sea, and the pillars, and the vessels of brass.

* Or, *Toi.* 2 Sa. 8. 9.
† Or, *Joram.* 2 Sa. 8. 10.
‡ Or, *to salute.*
* Heb. *to bless.*
† Heb. *was the man of wars.*
‡ Or, *remembrancer.*
* Called *Ahimelech*, 2 Sa. 8. 17.
† Called *Seraiah*, 2 Sa. 8. 17, and *Shisha*, 1 Ki. 4. 3.
‡ Heb. *at the hand of the king.*

[9] Now when *Tou king of Hamath heard how David had smitten all the host of Hadarezer, king of Zobah; [10] he sent †Hadoram his son to king David, ‡to inquire of his welfare, and *to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer †had war with Tou;) and with him all manner of vessels of gold and silver and brass. [11] Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.—[13] And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

[14] So David reigned over all Israel, and executed judgment and justice among all his people. [15] And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud ‡recorder. [16] And Zadok the son of Ahitub, and *Abimelech the son of Abiathar, were the priests; and †Shavsha was scribe; [17] and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief ‡about the king.

SECT. IX.
A. M. 2966.
B. C. 1038.
HALES, 1052.

SECTION IX.—*Kindness of David to the House of Saul;—War with the Ammonites and Syrians, who are defeated.*

2 SAM. iv. 4. *and chap.* ix., x.—PSALMS xx. *and* xxi.—1 CHRON. xix.

David by Ziba sendeth for Mephibosheth. 7 For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer. —Chap. x. 1 *David's messengers, sent to comfort Hanun the son of Nahash, are villanously entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 15 Shobach, making a new supply of the Syrians at Helam, is slain by David.*

[4] AND Jonathan, Saul's son, had a son that was lame of his feet: he

was five years old when the tidings came of Saul and Jonathan [a]out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was *Mephibosheth.

a 1 Sa. 29. 1, 11.
* Or, *Merib-baal,* 1 Ch. 8. 34. & 9. 40.

[1] And David said, "Is there yet any that is left of the house of Saul, that I may [b]show him kindness for Jonathan's sake?" [2] And there was of the house of Saul a servant whose name was [c]Ziba. And when they had called him unto David, the king said unto him, "Art thou Ziba?" And he said, "Thy servant is he." [3] And the king said, "Is there not yet any of the house of Saul, that I may show [d]the kindness of God unto him?" And Ziba said unto the king, "Jonathan hath yet a son, which is lame on his feet." [4] And the king said unto him, "Where is he?" And Ziba said unto the king, "Behold, he is in the house of [e]Machir, the son of Ammiel, in Lo-debar."

b 1 Sa. 18. 3. & 20. 14–17, 42. Pr. 27. 10.
c 2 Sa. 16. 1.
d 1 Sa. 20. 14.
e 2 Sa 17. 27.

[5] Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar. [6] Now when *Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, "Mephibosheth!" And he answered, "Behold thy servant!"

* Called, *Merib-baal,* 1 Ch. 8. 34.

[7] And David said unto him, "Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." [8] And he bowed himself, and said, "What is thy servant, that thou shouldest look upon such [f]a dead dog as I am?"

f 1 Sa. 24. 14. 2 Sa. 16. 9.

[9] Then the king called to Ziba, Saul's servant, and said unto him, "I [g]have given unto thy master's son all that pertained to Saul and to all his house. [10] Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat; but Mephibosheth thy master's son [h]shall eat bread always at my table." Now Ziba had fifteen sons and twenty servants. [11] Then said Ziba unto the king, "According to all that my lord the king hath commanded his servant, so shall thy servant do." "As for Mephibosheth," said the king, "he shall eat at my table, as one of the king's sons." [12] And Mephibosheth had a young son, [i]whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. [13] So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

g See 2 Sa. 16. 4. & 19. 29.
h 2 Sa. 19. 28.
i 1 Ch. 8. 34.

2 SAM. X.

[1] And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

[2] Then said David, "I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me." And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. [3] And the princes of the children of Ammon said unto Hanun their lord, "†Thinkest thou that David doth honor thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?" [4] Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle [j]even to their buttocks, and sent them away. [5] When they told it unto David, he sent to meet them, because the men were greatly ashamed; and the king said, "Tarry at Jericho until your beards be grown, and then return."

† Heb. "*In thine eyes doth David?*"
j Is. 20. 4. & 47. 2.

[6] And when the children of Ammon saw that they [k]stank before David, the children of Ammon sent and hired [l]the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of ‡Ish-tob twelve thousand men. [7] And when David heard of it, he sent Joab, and all the host of [m]the mighty

k See Ge. 34. 30.
l 2 Sa. 8. 3, 5.
‡ Or, *the men of Tob:* see Ju. 11. 3, 5.
m 2 Sa. 23. 8.

men. [8] And the children of Ammon came out, and put the battle in array at the entering in of the gate; and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field. [9] When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians; [10] and the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. [11] And he said, "If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee. [12] Be [n]of good courage, and let us [o]play the men for our people, and for the cities of our God; and [p]the Lord do that which seemeth him good." [13] And Joab drew nigh, and the people that were with him, unto the battle against the Syrians; and they fled before him. [14] And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

n De. 31. 6.
o 1 Sa. 4. 9. 1 Co. 16. 13.
p 1 Sa. 3. 18.

[15] And when the Syrians saw that they were smitten before Israel, they gathered themselves together. [16] And Hadarezer sent, and brought out the Syrians that were beyond the *river: and they came to Helam; and †Shobach the captain of the host of Hadarezer went before them. [17] And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. [18] And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand [q]horsemen, and smote Shobach the captain of their host, who died there. [19] And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and [r]served them. So the Syrians feared to help the children of Ammon any more.

* That is, *Euphrates.*
† Or, *Shophach,* 1 Ch. 19. 16.
q 1 Ch. 19. 18. *footmen.*
r 2 Sa. 8. 6.

PSALM XX.

PSALM XX.(56)

The Church blesseth the king in his exploits. 7 Her confidence in God's succour.

To the chief Musician, A Psalm of David.

[1] The Lord hear thee in the day of trouble;
The [a]name of the God of Jacob *defend thee.
[2] Send †thee help from [b]the sanctuary,
And ‡strengthen thee out of Zion.
[3] Remember all thy offerings,
And *accept thy burnt sacrifice. Selah!
[4] Grant [c]thee according to thine own heart,
And fulfil all thy counsel.
[5] We will [d]rejoice in thy salvation,
And [e]in the name of our God we will set up our banners:
The Lord fulfil all thy petitions.
[6] Now know I that the Lord saveth [f]his anointed;
He will hear him †from his holy heaven,
‡With the saving strength of his right hand.
[7] Some [g]trust in chariots, and some in horses:
But [h]we will remember the name of the Lord our God.
[8] They are brought down and fallen:
But we are risen, and stand upright.
[9] Save, Lord!
Let the king hear us when we call.

a Pr. 18. 10.
* Heb. *set thee on a high place.*
† Heb. *thy help.*
b 1 Ki. 6. 16. 2 Ch. 20. 8. Ps. 73. 17.
‡ Heb. *support thee.*
* Heb. *turn to ashes:* or, *make fat.*
c Ps. 21. 2.
d Ps. 19. 4.
e Ex. 17. 15. Ps. 60. 4.
f Ps. 2. 2.
† Heb. *from the heaven of his holiness.*
‡ Heb. *By the strength of the salvation of his right hand.*
g Ps. 33. 16, 17. Pr. 21. 31. Is. 31. 1.
h 2 Ch. 32. 8.

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(56) Psalms xx. and xxi. are inserted here on the authority of Calmet. Vide Horne's *Critical Introd.* vol. ii. p. 160.

PSALM XXI.

PSALM XXI.

A thanksgiving for victory. 7 *Confidence of further success.*

To the chief Musician, A Psalm of David.

[1] The king shall joy in thy strength, O LORD ;
And in thy salvation how greatly shall he rejoice !
[2] Thou hast given him his heart's desire,
And hast not withholden the request of his lips. Selah !
[3] For thou [a]preventest him with the blessings of goodness :
Thou [a]settest a crown of pure gold on his head.
[4] He [b]asked life of thee, and thou gavest it him,
Even [c]length of days for ever and ever.
[5] His glory is great in thy salvation :
Honor and majesty hast thou laid upon him.
[6] For thou hast *made him most blessed for ever :
Thou [d]hast †made him exceeding glad with thy countenance.
[7] For the king trusteth in the LORD,
And through the mercy of the Most High he [e]shall not be moved.
[8] Thy hand shall [f]find out all thine enemies :
Thy right hand shall find out those that hate thee.
[9] Thou [g]shalt make them as a fiery oven in the time of thine anger :
The LORD shall [h]swallow them up in his wrath,
And [i]the fire shall devour them.
[10] Their [j]fruit shalt thou destroy from the earth,
And their seed from among the children of men.
[11] For they intended evil against thee :
They [k]imagined a mischievous device,
Which they are not able to perform.
[12] Therefore ‡shalt thou make them turn their *back,
When thou shalt make ready thine arrows upon thy strings
Against the face of them.
[13] Be thou exalted, LORD, in thine own strength :
So will we sing and praise thy power.

[a] *Or,* providest. —*Ed.*
[a] 2 Sa. 12. 30. 1 Ch. 20. 2.
[b] Ps. 61. 5, 6.
[c] 2 Sa. 7. 19. Ps. 91. 16.
* Heb. *set him to be blessings.* Ge. 12. 2. Ps. 72. 17.
[d] Ps. 16. 11. & 45. 7. Ac. 2. 28.
† Heb. *gladded him with joy.*
[e] Ps. 16. 8.
[f] 1 Sa. 31. 3.
[g] Mal. 4. 1.
[h] Ps. 56. 1, 2.
[i] Ps. 18. 8. Is. 26. 11.
[j] 1 Ki. 13. 34. Job 18. 16, 17, 19. Ps. 37. 28. Is. 14. 20.
[k] Ps. 2. 1.
‡ Or, *thou shalt set them as a butt:* see Job 7. 20. & 16. 12. La. 3. 12.
* Heb. *shoulder.*

1 CHRON. xix.—[1] Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. [2] And David said, "I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me." And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. [3] But the princes of the children of Ammon said to Hanun, "*Thinkest thou that David doth honor thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?" [4] Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. [5] Then there went certain, and told David how the men were served. And he sent to meet them; for the men were greatly ashamed. And the king said, "Tarry at Jericho until your beards be grown, and then return."

[6] And when the children of Ammon saw that they had made themselves †odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, [a]and out of Zobah. [7] So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. [8] And when David heard of it, he sent Joab, and all the host of the mighty men. [9] And the children of Ammon came out, and put the battle in array before the gate of the city; and the kings that were come were by themselves in the field. [10] Now when Joab saw that ‡the battle was set against him before and behind, he chose out of all the *choice of Israel, and put them in array against the Syrians. [11] And the rest of the people he delivered unto the hand of †Abishai his brother, and they set themselves in array against the children of Ammon. [12] And he said, "If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will help thee. [13] Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let the LORD do that which is good in his sight." [14] So Joab and the people that were with him drew nigh before the Syrians

* Heb. "*In thine eyes doth David,*" *&c.*
† Heb. *to stink.* Ge. 34. 30.
[a] 1 Ch. 18. 5, 9.
‡ Heb. *the face of the battle was.*
* Or, *young men.*
† Heb. *Abshai.*

unto the battle; and they fled before him. [15] And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

[16] And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the ‡river; and *Shophach the captain of the host of Hadarezer went before them. [17] And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him. [18] But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host. [19] And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants; neither would the Syrians help the children of Ammon any more.

‡ That is, *Euphrates.*
* Or, *Shobach,* 2 Sa. 10. 16.

SECT. X.
A. M. 2969.
B. C. 1035.
HALES, 1052.
Jerusalem.

SECTION X.—*David's Adultery with Bath-sheba;—War with the Ammonites;—Nathan reproves David;—His Repentance;—Rabbah is taken.*

2 SAM. xi. *and* xii. 1–15.—PSALMS li., xxxii., xxxiii., *and* cvii.—2 SAM. xii. 15–23,—26, *to the end.*—1 CHRON. xx. 1–3.

Rabbah is besieged by Joab. 4 David committeth adultery with Bath-sheba. 6 Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken. 14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bath-sheba to wife. 2 SAM. xii. 1 *Nathan's parable of the ewe lamb causeth David to be his own judge. 7 David, reproved by Nathan, confesseth his sin, and is pardoned.— David's Psalms of repentance. —* 15 *David mourneth and prayeth for the child while it lived.* 26 *David taketh Rabbah, and tortureth the people thereof.*

[1] AND it came to pass, *after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

* Heb. *at the return of the year.* 1 Ki. 20. 22, 26. 2 Ch. 36. 10.

[2] And it came to pass in an eveningtide, that David arose from off his bed, [a]and walked upon the roof of the king's house: and from the roof he [b]saw a woman washing herself; and the woman was very beautiful to look upon. [3] And David sent and inquired after the woman. And one said, "Is not this †Bath-sheba, the daughter of ‡Eliam, the wife of [c]Uriah the Hittite?" [4] And David sent messengers, and took her; and she came in unto him, and [d]he lay with her, *for she was [e]purified from her uncleanness; and she returned unto her house. [5] And the woman conceived, and sent and told David, and said, "I am with child."

a De. 22. 8.
b Ge. 34. 2. Job 31. 1. Mat. 5. 28.
† Or, *Bath-shuah,* 1 Ch. 3. 5.
‡ Or, *Ammiel.*
c 2 Sa. 23. 39.
d Ps. 51, title. Ja. 1. 14.
* Or, *and when she had purified herself, &c. she returned.*
e Le. 15. 19, 28.

[6] And David sent to Joab, saying, "Send me Uriah the Hittite." And Joab sent Uriah to David. [7] And when Uriah was come unto him, David demanded of him †how Joab did, and how the people did, and how the war prospered. [8] And David said to Uriah, "Go down to thy house, and [f]wash thy feet." And Uriah departed out of the king's house, and there ‡followed him a mess of meat from the king. [9] But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. [10] And when they had told David, saying, "Uriah went not down unto his house," David said unto Uriah, "Camest thou not from thy journey? why then didst thou not go down unto thy house?" [11] And Uriah said unto David, "The [g]ark, and Israel, and Judah, abide in tents; and [h]my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into my house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing!" [12] And David said to Uriah, "Tarry here to-day also, and to-morrow I will let thee depart." So Uriah abode in Jerusalem that day, and the morrow. [13] And when David had called him, he did eat and drink before him, and he made him [i]drunk; and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

† Heb. *of the peace of, &c.*
f Ge. 18. 4.
‡ Heb. *went out after him.*
g 2 Sa. 7. 2, 6.
h 2 Sa. 20. 6.
i Ge. 19. 33, 35.

[14] And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. [15] And he wrote in the letter, saying, "Set ye Uriah in the forefront of the *hottest battle, and retire ye †from him, that he may be smitten, and die." [16] And it came to pass,

* Heb. *strong.*
† Heb. *from after him.*

when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. [17] And the men of the city went out and fought with Joab; and there fell some of the people of the servants of David, and Uriah the Hittite died also.

[18] Then Joab sent and told David all the things concerning the war; [19] and charged the messenger, saying, "When thou hast made an end of telling the matters of the war unto the king, [20] and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? [21] Who smote [j]Abimelech the son of [k]Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also."

[j] Ju. 9. 53.
[k] Ju. 6. 32, *Jerubbaal.*

[22] So the messenger went, and came and showed David all that Joab had sent him for. [23] And the messenger said unto David, "Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. [24] And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also." [25] Then David said unto the messenger, "Thus shalt thou say unto Joab, Let not this thing ‡displease thee, for the sword devoureth *one as well as another; make thy battle more strong against the city, and overthrow it: and encourage thou him."

‡ Heb. *be evil in thine eyes.*
* Heb. *so and such.*

[26] And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. [27] And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done †displeased the Lord.

† Heb. *was evil in the eyes of.*

2 Sam. xii. 1, *to pt. ver.* 15.

[1] And the Lord sent Nathan unto David. And he came unto him, [l]and said unto him, "There were two men in one city; the one rich, and the other poor. [2] The rich man had exceeding many flocks and herds. [3] But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own ‡meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. [4] And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him." [5] And David's anger was greatly kindled against the man; and he said to Nathan, "As the Lord liveth, the man that hath done this thing *shall surely die! [6] And he shall restore the lamb [m]fourfold, because he did this thing, and because he had no pity."

[l] See 2 Sa. 14. 5, &c. 1 Ki. 20. 35–41. Is. 5. 3.
‡ Heb. *morsel.*
* Or, *is worthy to die*, or, *is a son of death.* 1 Sa. 26. 16.
[m] Ex. 22. 1. Lu. 19. 8.

[7] And Nathan said to David, "Thou art the man! Thus saith the Lord God of Israel, I [n]anointed thee king over Israel, and I delivered thee out of the hand of Saul; [8] and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. [9] Wherefore [o]hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. [10] Now therefore [p]the sword shall never depart from thy house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. [11] Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will [q]take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. [12] For thou didst it

[n] 1 Sa. 16. 13.
[o] See 1 Sa. 15. 19.
[p] Am. 7. 9.
[q] De. 28. 30. 2 Sa. 16. 22.

secretly; but I will do this thing before all Israel, and before the sun." 13 And [r]David said unto Nathan, "I [s]have sinned against the LORD." And Nathan said unto David, "The LORD also hath [t]put away thy sin; thou shalt not die. 14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD [u]to blaspheme, the child also that is born unto thee shall surely die."

15 And Nathan departed unto his house.

[r] See 1 Sa. 15. 24.
[s] 2 Sa. 24. 10. Job 7. 20. Pr. 28. 13.
[t] Job 7. 21. Mic. 7. 18. Zec. 3. 4.
[u] Is. 52. 5. Ez. 36. 20, 23. Ro. 2. 24.

PSALM LI.

PSALM LI.(57)

David prayeth for remission of sins, whereof he maketh a deep confession. 6 *He prayeth for sanctification.* 16 *God delighteth not in sacrifice, but in sincerity.* 18 *David prayeth for the Church.*

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

1 Have mercy upon me, O God,
According to thy lovingkindness:
According unto the multitude of thy tender mercies
Blot [a]out my transgressions.
2 Wash [b]me throughly from mine iniquity,
And cleanse me from my sin.
3 For [c]I acknowledge my transgressions;
And my sin is ever before me.
4 Against [d]Thee, Thee only, have I sinned,
And done this evil [e]in thy sight;
That [f]thou mightest be justified when thou speakest,
And be clear when thou judgest.
5 Behold, [g]I was shapen in iniquity;
And [h]in sin did my mother *conceive me.
6 Behold, thou desirest truth [i]in the inward parts;
And in the hidden part thou shalt make me to know wisdom.
7 Purge [j]me with hyssop—and I shall be clean:
Wash me—and I shall be [k]whiter than snow.
8 Make me to hear joy and gladness;
That the bones which thou hast broken [l]may rejoice.
9 Hide [m]thy face from my sins,
And blot out all mine iniquities.
10 Create [n]in me a clean heart, O God!
And renew †a right spirit within me.
11 Cast me not away [o]from thy presence;
And take not thy [p]Holy Spirit from me.
12 Restore unto me the joy of thy salvation;
And uphold me with thy [q]free Spirit.
13 Then will I teach transgressors thy ways;
And sinners shall be converted unto Thee.
14 Deliver me from ‡blood-guiltiness,
O God, thou God of my salvation!
And [r]my tongue shall sing aloud of thy righteousness.
15 O LORD, open thou my lips;
And my mouth shall show forth thy praise.
16 For [s]thou desirest not sacrifice—*else would I give it:
Thou delightest not in burnt offering.

[a] Is. 43. 25. Col. 2. 14.
[b] He. 9. 14. 1 Jo. 1. 7, 9. Re. 1. 5.
[c] Ps. 32. 5.
[d] Ge. 20. 6. Le. 5. 19.
[e] Lu. 15. 21.
[f] Ro. 3. 4.
[g] See Ge. 8. 21.
[h] Job 14. 4.
* Heb. *warm me.*
[i] Job 38. 36.
[j] Le. 14. 4, 6, 49. Nu. 19. 18. Heb. 9. 19.
[k] Is. 1. 18.
[l] Mat. 5. 4.
[m] Je. 16. 17.
[n] Ac. 15. 9. Eph. 2. 10.
† Or, *a constant spirit.*
[o] Ge. 4. 14. 2 Ki. 13. 23.
[p] Ro. 8. 9. Eph. 4. 30.
[q] 2 Co. 3. 17.
‡ Heb. *bloods.*
[r] Ps. 35. 28.
[s] Nu. 15. 27, 30. Ps. 40. 6. Is. 1. 11. Je. 7. 22. Ho. 6. 6.
* Or, *that I should give it.*

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(57) Psalm li. is inserted here on the unanimous testimony of commentators.

Psalm xxxii. It is generally thought that this Psalm was written by David, after the pardon he obtained for his adultery with Bath-sheba.—Hales's *Anal.* vol. ii. p. 376; and Rosenmüller.

Psalm xxxiii. is ascribed by Dr. Hales to the same occasion. And

Psalm ciii. is considered by the same authority as David's eucharistical ode, after God had pardoned his great sin.

Although God, upon the repentance of David, pardoned his sin, yet we find a series of temporal judgments were inflicted upon him, both as a just punishment for his crime, and as a solemn warning to others. The remainder of his days was as disastrous as the beginning had been prosperous and flourishing. Rape, incest, murder, and rebellion raged among his children—he was deserted by his friends—reviled by his enemies—banished from his capital—and plunged into the deepest affliction, by the ingratitude and death of his favorite and rebellious son Absalom.—Vide Hales's *Anal.* vol. ii. p. 377.

17 The [t]sacrifices of God are a broken spirit:
A broken and a contrite heart, O God! thou wilt not despise.
18 Do good in thy good pleasure unto Zion:
Build Thou the walls of Jerusalem.
19 Then shalt thou be pleased with [u]the sacrifices of righteousness,
With burnt offering and whole burnt offering:
Then shall they offer bullocks upon thine altar.

t Ps. 34. 18. Is. 57. 15. & 66. 2.
u Ps. 4. 5. Mal. 3. 3.

PSALM XXXII.

PSALM XXXII.

Blessedness consisteth in remission of sins. 3 Confession of sins giveth ease to the conscience. 8 God's promises bring joy.

*A Psalm of David, Maschil.

1 Blessed is he whose [a]transgression is forgiven,
Whose sin is covered!
2 Blessed is the man unto whom the LORD [b]imputeth not iniquity,
And [c]in whose spirit there is no guile!
3 When I kept silence, my bones waxed old
Through my roaring all the day long.
4 For day and night thy [d]hand was heavy upon me:
My moisture is turned into the drought of summer. Selah!
5 I acknowledged my sin unto thee,
And mine iniquity have I not hid.
I [e]said, 'I will confess my transgressions unto the LORD;'
And thou forgavest the iniquity of my sin. Selah!
6 For [f]this shall every one that is godly [g]pray unto thee
In a †time when thou mayest be found:
Surely in the floods of great waters they shall not come nigh unto him.
7 Thou [h]art my hiding place;
Thou shalt preserve me from trouble;
Thou shalt compass me about with [i]songs of deliverance. Selah!
8 I will instruct thee and teach thee in the way which thou shalt
I will ‡guide thee with mine eye. [go:
9 Be [j]ye not as the horse, or as the mule,
Which have [k]no understanding;
Whose mouth must be held in with bit and bridle,
Lest they come near unto thee.
10 Many [l]sorrows shall be to the wicked;
But [m]he that trusteth in the LORD, mercy shall compass him about.
11 Be [n]glad in the LORD, and rejoice, ye righteous!
And shout for joy, all ye that are upright in heart!

* Or, *A Psalm of David giving instruction.*
a Ps. 85. 2. Ro. 4. 6–8.
b 2 Co. 5. 19.
c John 1. 47.
d 1 Sa. 5. 6, 11. Job 33. 7. Ps. 38. 2
e See Job 33. 27, &c.
f 1 Ti. 1. 16.
g Is. 55. 6. John 7. 34.
† Heb. *time of finding.*
h Ps. 9. 9.
i Ex. 15. 1. Ju. 5. 1. 2 Sa. 22. 1.
‡ Heb. *counsel thee, mine eye shall be upon thee.*
j Pr. 26. 5. James 3. 3.
k Job 35. 11.
l Pr. 13. 21. Ro. 2. 9.
m Ps. 34. 8. Pr. 16. 20. Je. 17. 7.
n Ps. 64. 10.

PS. XXXIII.

PSALM XXXIII.

God is to be praised for his goodness, 6 for his power, 12 and for his providence. 20 Confidence is to be placed in God.

1 Rejoice [a]in the LORD, O ye righteous!
For [b]praise is comely for the upright.
2 Praise the LORD with harp:
Sing unto him with the psaltery [c]and an instrument of ten strings.
3 Sing [d]unto him a new song;
Play skilfully with a loud noise.
4 For the word of the LORD is right;
And all his works are done in truth.
5 He [e]loveth righteousness and judgment:
The [f]earth is full of the *goodness of the LORD.
6 By [g]the word of the LORD were the heavens made;
And all the host of them by the breath of his mouth.
7 He gathereth the waters of the sea together as a heap:
He layeth up the depth in storehouses.
8 Let all the earth fear the LORD:
Let all the inhabitants of the world stand in awe of him.

a Ps. 97. 12.
b Ps. 147. 1.
c Ps. 92. 3.
d Ps. 96. 1. Is. 42. 10. Re. 5. 9.
e Ps. 11. 7.
f Ps. 119. 64.
* Or, *mercy.*
g See Ge. 1. 1, 6, 7.

[9] For he spake—and it was done;
He commanded—and it stood fast.
[10] The LORD †bringeth the counsel of the heathen to nought:
He maketh the devices of the people of none effect.
[11] The [h]counsel of the LORD standeth for ever,
The thoughts of his heart ‡to all generations.
[12] Blessed [i]is the nation whose God is the LORD;
And the people whom he hath [j]chosen for his own inheritance.
[13] The [k]LORD looketh from heaven,
He beholdeth all the sons of men.
[14] From the place of his habitation
He looketh upon all the inhabitants of the earth.
[15] He fashioneth their hearts alike;
He [l]considereth all their works.
[16] There [m]is no king saved by the multitude of a host:
A mighty man is not delivered by much strength.
[17] A [n]horse is a vain thing for safety;
Neither shall he deliver any by his great strength.
[18] Behold, [o]the eye of the LORD is [p]upon them that fear him,
Upon them that hope in his mercy;
[19] To deliver their soul from death,
And [q]to keep them alive in famine.
[20] Our [r]soul waiteth for the LORD:
He [s]is our help and our shield.
[21] For our [t]heart shall rejoice in him,
Because we have trusted in his holy name.
[22] Let thy mercy, O LORD, be upon us,
According as we hope in thee.

† Heb. *maketh frustrate*. See Job 5. 12. Is. 19. 3.
h Job 23. 13. Pr. 19. 21. Is. 46. 10.
‡ Heb. *to generation and generation*.
i Ps. 65. 4.
j Ex. 19. 5. De. 7. 6.
k See Ge. 6. 12. 2 Ch. 16. 9. Job 28. 24. Ps. 11. 4. Pr. 15. 3.
l Job 34. 21. Je. 32. 19.
m Ps. 44. 6.
n Ps. 20. 7. Pr. 21. 31.
o Ge. 7. 1. Job 36. 7.
p Ps. 147. 11.
q See Job 5. 20.
r Ps. 62. 1, 5.
s See Ge. 15. 1.
t Ps. 13. 5. Ze. 10. 7. John 16. 22.

PSALM CIII.

PSALM CIII.

An exhortation to bless God for his mercy, 15 *and for the constancy thereof.*

A Psalm of David.

[1] Bless [a]the LORD, O my soul!
And all that is within me, bless his holy name!
[2] Bless the LORD, O my soul!
And forget not all his benefits.
[3] Who [b]forgiveth all thine iniquities;
Who [c]healeth all thy diseases;
[4] Who [d]redeemeth thy life from destruction;
Who [e]crowneth thee with lovingkindness and tender mercies,
[5] Who satisfieth thy mouth with good things;
So that [f]thy youth is renewed like the eagle's.
[6] The [g]LORD executeth righteousness and judgment
For all that are oppressed.
[7] He [h]made known his ways unto Moses,
His acts unto the children of Israel.
[8] The [i]LORD is merciful and gracious,
Slow to anger, and *plenteous in mercy.
[9] He [j]will not always chide;
Neither will he keep his anger for ever.
[10] He [k]hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
[11] For †as the heaven is high above the earth,
So great is his mercy toward them that fear him.
[12] As far as the East is from the West,
So far hath he [l]removed our transgressions from us.
[13] Like [m]as a father pitieth his children,
So the LORD pitieth them that fear him.

a Ps. 104. 1.
b Ps. 130. 8. Is. 33. 24. Mat. 9. 2, 6.
c Ex. 15. 26. Ps. 147. 3. Je. 17. 14.
d Ps. 34. 22.
e Ps. 5. 12.
f Is. 40. 31.
g Ps. 146. 7.
h Ps. 147. 19.
i Ex. 34. 6, 7. Nu. 14. 18. De. 5. 10. Neh. 9. 17. Ps. 86. 15. Je. 32. 18.
* Heb. *great of mercy*.
j Ps. 30. 5. Is. 57. 16. Je. 3. 5. Mic. 7. 18.
k Ezra 9. 13.
† Heb. *according to the height of the heaven*. Ps. 57. 10. Eph. 3. 18.
l Is. 43. 25.
m Mal. 3. 17.

[14] For he knoweth our frame;
He [n]remembereth that we are dust.
[15] As for man—his [o]days are as grass:
As [p]a flower of the field, so he flourisheth.
[16] For the wind passeth over it—and ‡it is gone;
And [q]the place thereof shall know it no more.
[17] But the mercy of the LORD is from everlasting to everlasting
Upon them that fear him,
And his righteousness [r]unto children's children;
[18] To [s]such as keep his covenant,
And to those that remember his commandments to do them.
[19] The LORD hath prepared his throne in the heavens;
And [t]his kingdom ruleth over all.
[20] Bless the LORD, ye his angels, *that excel in strength,
That [u]do his commandments, hearkening unto the voice of his word!
[21] Bless ye the LORD, all ye [v]his hosts;
Ye [w]ministers of his, that do his pleasure!
[22] Bless the LORD, all his works in all places of his dominion!
Bless the LORD, O my soul!

n See Ge. 2. 7.
o Ps. 90. 5, 6. 1 Pe. 1. 24
p See Job 14. 1, 2.
‡ Heb. *it is not.*
q See Job 7. 10.
r Ex. 20. 6.
s De. 7. 9.
t Ps. 47. 2. Da. 4. 25, 34, 35.
* Heb. *mighty in strength*: see Ps. 78. 25.
u Mat. 6. 10. He. 1. 14.
v Ge. 32. 2. Jos. 5. 14. Ps. 68. 17.
w Da. 7. 9, 10.

2 SAM. xii. *latter pt. of* 15–23, *and* 26, *to the end.*

[15] And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. [16] David therefore besought God for the child; and David *fasted, and went in, and lay all night upon the earth. [17] And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. [18] And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, "Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then †vex himself, if we tell him that the child is dead!" [19] But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, "Is the child dead?" And they said, "He is dead." [20] Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and [a]worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. [21] Then said his servants unto him, "What thing is this that thou hast done? thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread." [22] And he said, "While the child was yet alive, I fasted and wept: [b]for I said, 'Who can tell whether God will be gracious to me, that the child may live?' [23] But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but [c]he shall not return to me."

[26] And Joab fought against [d]Rabbah of the children of Ammon, and took the royal city. [27] And Joab sent messengers to David, and said, "I have fought against Rabbah, and have taken the city of waters. [28] Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and ‡it be called after my name." [29] And David gathered all the people together, and went to Rabbah, and fought against it, and took it. [30] And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones; and it was set on David's head. And he brought forth the spoil of the city *in great abundance. [31] And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln; and thus did he unto all the cities of the

* Heb. *fasted a fast.*
† Heb. *do hurt.*
a Job 1. 20.
b See Is. 38. 1, 5. Jon. 3. 9.
c Job 7. 8–10.
d De. 3. 11.
‡ Heb. *my name be called upon it.*
* Heb. *very great.*

children of Ammon. So David and all the people returned unto Jerusalem.

† Heb. *at the return of the year.*

‡ Heb. *the weight of.*

1 Chron. xx. 1–3.—[1] And it came to pass that †after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it. [2] And David took the crown of their king from off his head, and found it ‡to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. [3] And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

SECT. XI.

A. M. 2972 *to* 2977.
B. C. 1032 *to* 1027.
Hales, 1036.
Jerusalem.

Section XI.—*Amnon's Incest with Tamar;—Birth of Solomon;—Absalom slays Amnon;—David, at Joab's instance, forgives Absalom.*

2 Sam. xiii. 1–22, xii. 24, *part of* 25, xiii. 23, *to the end, and* xiv. 1–7, 15–17, 8–14, *and* 18, *to the end.*

Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her. 15 *He hateth her, and shamefully turneth her away.* 19 *Absalom entertaineth her, and concealeth his purpose.* 24 *Solomon is born, and named Jedidiah.* 23 *At a sheep-shearing, among all the king's sons, Absalom killeth Amnon.* 30 *David grieving at the news is comforted by Jonadab.* 37 *Absalom flieth to Talmai at Geshur.* — Chap. xiv. 1 *Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem.* 25 *Absalom's beauty, hair, and children.* 28 *After two years, Absalom by Joab is brought into the king's presence.*

* Heb. *it was marvellous*, or, *hidden in the eyes of Amnon.*
a See 1 Sa. 16. 9.
† Heb. *thin.*
‡ Heb. *morning by morning.*

[1] And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her. [2] And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and *Amnon thought it hard for him to do any thing to her. [3] But Amnon had a friend, whose name was Jonadab, [a]the son of Shimeah David's brother: and Jonadab was a very subtil man. [4] And he said unto him, "Why art thou, being the king's son, †lean ‡from day to day? wilt thou not tell me?" And Amnon said unto him, "I love Tamar, my brother Absalom's sister." [5] And Jonadab said unto him, "Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand."

b Ge. 18. 6.
* Or, *paste.*
c Ge. 39. 12.
† Heb. *humble me.* Ge. 34. 2.
‡ Heb. *it ought not so to be done.* Le. 20. 17.
d Ge. 34. 7. Ju. 19. 23. & 20. 6.
e See Le. 18. 9, 11.
f De. 22. 25. See 2 Sa. 12. 11.
* Heb. *with great hatred greatly.*

[6] So Amnon lay down, and made himself sick; and when the king was come to see him, Amnon said unto the king, "I pray thee, let Tamar my sister come, and [b]make me a couple of cakes in my sight, that I may eat at her hand." [7] Then David sent home to Tamar, saying, "Go now to thy brother Amnon's house, and dress him meat." [8] So Tamar went to her brother Amnon's house; and he was lain down. And she took *flour, and kneaded it, and made cakes in his sight, and did bake the cakes. [9] And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, "Have out all men from me." And they went out every man from him. [10] And Amnon said unto Tamar, "Bring the meat into the chamber, that I may eat of thy hand." And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. [11] And when she had brought them unto him to eat, [c]he took hold of her, and said unto her, "Come lie with me, my sister." [12] And she answered him, "Nay, my brother, do not †force me; for ‡no such thing ought to be done in Israel: do not thou this [d]folly. [13] And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; [e]for he will not withhold me from thee." [14] Howbeit he would not hearken unto her voice; but, being stronger than she, [f]forced her, and lay with her. [15] Then Amnon hated her *exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, "Arise, be gone." [16] And she said unto him, "There is no cause: this evil in sending me away is greater than

the other that thou didst unto me." But he would not hearken unto her. [17] Then he called his servant that ministered unto him, and said, "Put now this woman out from me, and bolt the door after her." [18] And she had [g]a garment of divers colors upon her; for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her. [19] And Tamar put [h]ashes on her head, and rent her garment of divers colors that was on her, and [i]laid her hand on her head, and went on crying. [20] And Absalom her brother said unto her, "Hath †Amnon thy brother been with thee? but hold now thy peace, my sister; he is thy brother, ‡regard not this thing." So Tamar remained *desolate in her brother Absalom's house.

[21] But when king David heard of all these things, he was very wroth. [22] And Absalom spake unto his brother Ammon [j]neither good nor bad; for Absalom [k]hated Ammon, because he had forced his sister Tamar.

2 SAM. xii. 24, 25.

[24] And David comforted Bath-sheba his wife, and went in unto her, and lay with her; and [l]she bare a son, and he [m]called his name Solomon; and the LORD loved him. [25] And he sent by the hand of Nathan the prophet; and he called his name †Jedidiah, because of the LORD.

2 SAM. xiii. 23, *to end.*

[23] And it came to pass after two full years, that Absalom [n]had sheepshearers in Baal-hazor, which is beside Ephraim; and Absalom invited all the king's sons. [24] And Absalom came to the king, and said, "Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant." [25] And the king said to Absalom, "Nay, my son, let us not all now go, lest we be chargeable unto thee." And he pressed him; howbeit he would not go, but blessed him. [26] Then said Absalom, "If not, I pray thee, let my brother Amnon go with us." And the king said unto him, "Why should he go with thee?" [27] But Absalom pressed him, that he let Amnon and all the king's sons go with him.

[28] Now Absalom had commanded his servants, saying, "Mark ye now when Amnon's [o]heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: ‡have not I commanded you? be courageous, and be *valiant." [29] And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man †gat him up upon his mule, and fled.

[30] And it came to pass, while they were in the way, that tidings came to David, saying, "Absalom hath slain all the king's sons, and there is not one of them left." [31] Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. [32] And Jonadab, the son of Shimeah, David's brother, answered and said, "Let not my lord suppose that they have slain all the young men the king's sons, for Amnon only is dead; for by the ‡appointment of Absalom this hath been *determined from the day that he forced his sister Tamar. [33] Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead: [34] but Absalom fled." And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. [35] And Jonadab said unto the king, "Behold, the king's sons come: †as thy servant said, so it is." [36] And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept ‡very sore.

[37] But Absalom fled, and went to Talmai, the son of *Ammihud, king of Geshur. And David mourned for his son every day. [38] So Absalom fled, and went to Geshur, and was there three years. [39] And the soul

[g] Ge. 37. 3. Ps. 45. 14.
[h] Jos. 7. 6. 2 Sa. 1. 2. Job 2. 12.
[i] Je. 2. 37.
† Heb. *Aminon.*
‡ Heb. *set not thy heart.*
* Heb. *and desolate.*
[j] Ge. 24. 50. & 31. 24.
[k] Le. 19. 17, 18.
[l] Mat. 1. 6.
[m] 1 Ch. 22. 9.
† That is, *Beloved of the LORD.*
[n] See Ge. 38. 12, 13. 1 Sa. 25. 4, 36.
[o] Ju. 19. 6, 9, 22. Ru. 3. 7. 1 Sa. 25. 36. Est. 1. 10. Ps. 104. 15.
‡ Or, *will you not, since I have commanded you?* Jos. 1. 9.
* Heb. *sons of valor.*
† Heb. *rode.*
‡ Heb. *mouth.*
* Or, *settled.*
† Heb. *according to the word of thy servant.*
‡ Heb. *with a great weeping greatly.*
* Or, *Ammihur.*

† Or, *was consumed.* Ps. 84. 2.
p Ge. 38. 12.

of king David †longed to go forth unto Absalom; for he was [p]comforted concerning Amnon, seeing he was dead.

(58) 2 SAM. xiv. 1–7, 15–17, 8–14, 18, *to end.*

q 2 Sa. 13. 39.
r 2 Ch. 11. 6.
s See Ru. 3. 3.
t Ex. 4. 15.

[1] Now Joab the son of Zeruiah perceived that the king's heart was [q]toward Absalom. [2] And Joab sent to [r]Tekoah, and fetched thence a wise woman, and said unto her, "I pray thee, feign thyself to be a mourner, [s]and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead; [3] and come to the king, and speak on this manner unto him." So [t]Joab put the words in her mouth.

u 1 Sa. 20. 41.
‡ Heb. *Save.* See 2 Ki. 6. 26, 28.
* Heb. *no deliverer between them.*
v Nu. 35. 19. De. 19. 12.
† Heb. *upon the face of the earth.*
‡ Heb. *for rest.*
w 2 Sa. 19. 27.
* Heb. *hear.*

[4] And when the woman of Tekoah spake to the king, she [u]fell on her face to the ground, and did obeisance, and said, "‡Help, O king!" [5] And the king said unto her, "What aileth thee?" And she answered, "I am indeed a widow woman, and my husband is dead. [6] And thy handmaid had two sons, and they two strove together in the field, and there was *none to part them, but the one smote the other, and slew him. [7] And, behold, [v]the whole family is risen against thy handmaid, and they said, 'Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also:' and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder †upon the earth. [15] Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. [16] For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God. [17] Then thy handmaid said, 'The word of my lord the king shall now be ‡comfortable;' for [w]as an angel of God, so is my lord the king to *discern good and bad: therefore the LORD thy God will be with thee."

x Ge. 27. 13.
y 2 Sa. 3. 28, 29. 1 Ki. 2. 33.
† Heb. *that the revenger of blood do not multiply to destroy.* Nu. 35. 19.
z 1 Sa. 14. 45. Ac. 27. 34.
a Job 34. 15. Heb. 9. 27.
‡ Or, *because God hath not taken away his life, he hath also devised means, &c.*
b Nu. 35. 15, 25, 28.

[8] And the king said unto the woman, "Go to thy house, and I will give charge concerning thee." [9] And the woman of Tekoah said unto the king, "My lord, O king! [x]the iniquity be on me, and on my father's house; [y]and the king and his throne be guiltless." [10] And the king said, "Whosoever saith aught unto thee, bring him to me, and he shall not touch thee any more." [11] Then said she, "I pray thee, let the king remember the LORD thy God, †that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son." And he said, "As [z]the LORD liveth, there shall not one hair of thy son fall to the earth!" [12] Then the woman said, "Let thy handmaid, I pray thee, speak one word unto my lord the king." And he said, "Say on." [13] And the woman said, "Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. [14] For [a]we must needs die, and are as water spilt on the ground, which cannot be gathered up again; ‡neither doth God respect any person: yet doth he [b]devise means, that his banished be not expelled from him."

[18] Then the king answered and said unto the woman, "Hide not from me, I pray thee, the thing that I shall ask thee." And the woman said, "Let my lord the king now speak." [19] And the king said, "Is not the hand of Joab with thee in all this?" And the woman answered and said, "As thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken;

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(58) This arrangement of the contents of 2 Samuel xiv. is made on the authority of Bishop Horsley; who observes, verses 15, 16, 17, should intervene between the 7th and 8th verses; being evidently part of the woman's speech about her own pretended affair; and the 18th verse should immediately follow the 14th.—*Bib. Crit.* vol. i. p. 357.

for thy servant Joab, he bade me, and he put all these words in the
mouth of thy handmaid. [20] To fetch about this form of speech hath
c 2 Sa. 19. 27. thy servant Joab done this thing; and my lord is wise, [c]according to the
wisdom of an angel of God, to know all things that are in the earth."

[21] And the king said unto Joab, "Behold now, I have done this
thing; go therefore, bring the young man Absalom again." [22] And
* Heb. *blessed.* Joab fell to the ground on his face, and bowed himself, and *thanked
the king; and Joab said, "To-day thy servant knoweth that I have
found grace in thy sight, my lord, O king, in that the king hath ful-
† Or, *thy.* filled the request of †his servant." [23] So Joab arose and went to Geshur,
and brought Absalom to Jerusalem. [24] And the king said, "Let him
d See Ge. 33. 10. turn to his own house, and let him [d]not see my face." So Absalom
returned to his own house, and saw not the king's face.

‡ Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.* [25] ‡But in all Israel there was none to be so much praised as Absalom
for his beauty: [e]from the sole of his foot even to the crown of his head
there was no blemish in him. [26] And when he polled his head (for it
e Is. 1. 6. was at every year's end that he polled it, because the hair was heavy
on him, therefore he polled it), he weighed the hair of his head at
f See 2 Sa. 18. 18. two hundred shekels after the king's weight. [27] And [f]unto Absalom
there were born three sons, and one daughter, whose name was Tamar;
she was a woman of a fair countenance.

[28] So Absalom dwelt two full years in Jerusalem, and saw not the
king's face. [29] Therefore Absalom sent for Joab, to have sent him to
the king, but he would not come to him; and when he sent again the
second time, he would not come. [30] Therefore he said unto his servants,
* Heb. *my place.* "See! Joab's field is near *mine, and he hath barley there; go and
set it on fire." And Absalom's servants set the field on fire. [31] Then
Joab arose, and came to Absalom unto his house, and said unto him,
"Wherefore have thy servants set my field on fire?" [32] And Absalom
answered Joab, "Behold, I sent unto thee, saying, 'Come hither, that
I may send thee to the king, to say, Wherefore am I come from Geshur?
it had been good for me to have been there still.' Now therefore let
me see the king's face; and if there be any iniquity in me, let him
kill me." [33] So Joab came to the king, and told him: and when he had
called for Absalom, he came to the king, and bowed himself on his
g Ge. 33. 4. & 45. 15. Luke 15. 20. face to the ground before the king; and the king [g]kissed Absalom.

SECT. XII.

f A. M. 2980.
B. C. 1024.
Hales, 1036.
Hebron.

Section XII.—*The Revolt of Absalom.*

2 Sam. xv. 1-29.—Psalm iii.—2 Sam. xv. 30, *to the end.*—xvi. 1-14.—Psalm vii.—2 Sam. xvi. 15, *to the end, and chap.* xvii.

Absalom, by fair speeches and courtesies, stealeth the hearts of Israel. 7 Under pretence of a vow he obtaineth leave to go to Hebron. 10 He maketh there a great conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are sent back with the ark.—David's Psalm of praise.—30 He and his company go up Mount Olivet weeping. 31 He curseth Ahithophel's counsel. 32 Hushai is sent back with instructions.—Chap. xvi. 1 *Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth, and restraineth others, from revenge.—David composeth another Psalm of praise.—15 Hushai insinuateth himself into Absalom's council. 20 Ahithophel's counsel.*—Chap. xvii. 1 *It is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provision.*

[1] And it came to pass after this, that Absalom prepared him chariots
and horses, and fifty men to run before him. [2] And Absalom rose up
early, and stood beside the way of the gate: and it was so, that when
* Heb. *to come.* any man that had a controversy *came to the king for judgment, then
Absalom called unto him, and said, "Of what city art thou?" And
he said, "Thy servant is of one of the tribes of Israel." [3] And Absa-
† Or, *none will hear thee from the king downward.* lom said unto him, "See! thy matters are good and right; but †there
is no man deputed of the king to hear thee." [4] Absalom said more-
a Ju. 9. 29. over, "Oh [a]that I were made judge in the land, that every man which

b Rom. 16. 18.

hath any suit or cause might come unto me, and I would do him justice!" [5] And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. [6] And on this manner did Absalom to all Israel that came to the king for judgment: [b]so Absalom stole the hearts of the men of Israel.

c 1 Sa. 16. 1, 2.
d Ge. 28. 20, 21.

[7] And it came to pass [c]after forty years,(59) that Absalom said unto the king, "I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. [8] For thy servant [d]vowed a vow while I abode at Geshur in Syria, saying, 'If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.'" [9] And the king said unto him, "Go in peace." So he arose, and went to Hebron.

e 1 Sa. 9. 13.
f Ge. 20. 5.
g Ps. 41. 9. & 55. 12–14.
h Ps. 3. 1.

[10] But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron." [11] And with Absalom went two hundred men out of Jerusalem, that were [e]called; and they went [f]in their simplicity, and they knew not any thing. [12] And Absalom sent for Ahithophel the Gilonite, [g]David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people [h]increased continually with Absalom.

i 2 Sa. 19. 9.
‡ Heb. *thrust.*
* Heb. *choose.*
† Heb. *at his feet.*

[13] And there came a messenger to David, saying, "The hearts of the men of Israel are after Absalom." [14] And David said unto all his servants that were with him at Jerusalem, "Arise, and let us [i]flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and ‡bring evil upon us, and smite the city with the edge of the sword." [15] And the king's servants said unto the king, "Behold, thy servants are ready to do whatsoever my lord the king shall *appoint." [16] And the king went forth, and all his household †after him. And the king left ten women, which were concubines, to keep the house. [17] And the king went forth, and all the people after him, and tarried in a place that was far off. [18] And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

‡ Heb. *wander in going.*
j Ru. 1. 16, 17. Pr. 17. 17. & 18. 24.
* Called, John 18. 1, *Cedron.*

[19] Then said the king to Ittai the Gittite, "Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. [20] Whereas thou camest but yesterday, should I this day make thee ‡go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee!" [21] And Ittai answered the king, and said, "As [j]the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be!" [22] And David said to Ittai, "Go and pass over." And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. [23] And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook *Kidron, and all the people passed over, toward the way of the wilderness.

k Nu. 4. 15.

[24] And, lo! Zadok also, and all the Levites were with him, [k]bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. [25] And the king said unto Zadok, "Carry back the ark of God

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(59) 2 Sam. xv. 7. There is some difficulty in ascertaining what is meant by the "forty years," in this verse. Some read four years only. Lightfoot dates the forty years from the first anointing of David, by Samuel; and this solution is certainly preferable to making any alteration in the text. Dr. Hales supposes, that the proper reading is four years, as being the time from the first fomenting of Absalom's conspiracy, till it broke out into open rebellion: but for this, there does not seem to be sufficient evidence.—Hales's *Anal.* vol. ii. p. 379; Lightfoot in loc.; Horsley's *Bib.Crit.* vol. i. p. 358; Bp. Patrick in loc.

l Ps. 43. 3.
m Nu. 14. 8. 2 Sa. 22. 20. 1 Ki. 10. 9. 2 Ch. 9. 8. Is. 62. 4.
n 1 Sa. 3. 18.
o 1 Sa. 9. 9.

into the city: if I shall find favor in the eyes of the LORD, [l]he will bring me again, and show me both it, and his habitation. [26] But if he thus say, I have no [m]delight in thee; behold, here am I, [n]let him do to me as seemeth good unto him." [27] The king said also unto Zadok the priest, "Art not thou a [o]seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. [28] See! I will tarry in the plain of the wilderness, until there come word from you to certify me." [29] Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

PSALM III.

PSALM III.(60)

The security of God's protection.

A Psalm of David, when he fled from Absalom his son.

a Ge. 15. 1.
* Or, *about.*
b Ps. 27. 6.
c Ps. 34. 4.
d Ps. 2. 6. & 43. 3.
e Le. 26. 6. Pr. 3. 24.
f Ps. 27. 3.
g Job 16. 10. Ps. 58. 6. La. 3. 30.
h Pr. 21. 31. Is. 43. 11. Je. 3. 23. Ho. 13. 4. Jonah 2. 9. Re. 7. 10. & 19. 1.

[1] LORD, how are they increased that trouble me!
Many are they that rise up against me.
[2] Many there be which say of my soul,
"There is no help for him in God." Selah!
[3] But thou, O LORD, art [a]a shield *for me;
My glory, and [b]the lifter up of my head.
[4] I cried unto the LORD with my voice,
And [c]he heard me out of his [d]holy hill. Selah!
[5] I [e]laid me down and slept;
I awaked; for the LORD sustained me.
[6] I [f]will not be afraid of ten thousands of people,
That have set themselves against me round about.
[7] Arise, O LORD! save me, O my God!
For [g]thou hast smitten all mine enemies upon the cheek bone;
Thou hast broken the teeth of the ungodly.
[8] Salvation [h]belongeth unto the LORD:
Thy blessing is upon thy people. Selah!

2 SAM. xv. 30, *to end.*

* Heb. *going up, and weeping.*
a Est. 6. 12.
b Is. 20. 2, 4.
c Je. 14. 3, 4.
d Ps. 126. 6.
e Ps. 55. 12, &c.
f Jos. 16. 2.
g 2 Sa. 19. 35.

[30] And David went up by the ascent of Mount Olivet, *and wept as he went up, and [a]had his head covered, and he went [b]barefoot; and all the people that were with him [c]covered every man his head, and they went up, [d]weeping as they went up.

[31] And one told David, saying, "Ahithophel [e]is among the conspirators with Absalom." And David said, "O LORD, I pray thee, turn the counsel of Ahithophel into foolishness."

[32] And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the [f]Archite came to meet him with his coat rent, and earth upon his head. [33] Unto whom David said, "If thou passest on with me, then thou shalt be [g]a burden unto me. [34] But if thou return to the city, and say unto Absalom, I will be thy servant, O king! as I have been thy father's servant hitherto, so will I now also be thy servant; then mayest thou for me defeat the counsel of Ahithophel. [35] And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. [36] Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear." [37] So Hushai David's friend came into the city, and Absalom came into Jerusalem.

2 SAM. xvi. 1–14.

h 2 Sa. 9. 2.

[1] And when David was a little past the top of the hill, behold, [h]Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits,

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(60) Psalm iii. is inserted in this place on the authority of the title.—Lightfoot.

and a bottle of wine. [2] And the king said unto Ziba, "What meanest thou by these?" And Ziba said, "The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink." [3] And the king said, "And where is thy master's son?" And Ziba said unto the king, "Behold, he abideth at Jerusalem; for he said, 'To-day shall the house of Israel restore me the kingdom of my father.'" [4] Then [i]said the king to Ziba, "Behold, thine are all that pertained unto Mephibosheth." And Ziba said, "†I humbly beseech thee that I may find grace in thy sight, my lord, O king!"

[5] And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was [j]Shimei, the son of Gera: ‡he came forth, and cursed still as he came. [6] And he cast stones at David, and at all the servants of king David; and all the people and all the mighty men were on his right hand and on his left. [7] And thus said Shimei when he cursed, "Come out, come out, thou *bloody man, and thou man of Belial! [8] The Lord hath [k]returned upon thee all [l]the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, †behold, thou art taken in thy mischief, because thou art a bloody man."

[9] Then said Abishai the son of Zeruiah unto the king, "Why should this [m]dead dog curse my lord the king? let me go over, I pray thee, and take off his head." [10] And the king said, "What [n]have I to do with you, ye sons of Zeruiah? so let him curse, because [o]the Lord hath said unto him, 'Curse David.' [p]Who shall then say, Wherefore hast thou done so?" [11] And David said to Abishai, and to all his servants, "Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it! let him alone, and let him curse; for the Lord hath bidden him. [12] It may be that the Lord will look on ‡mine affliction, and that the Lord will [q]requite me good for his cursing this day." [13] And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and *cast dust. [14] And the king, and all the people that were with him, came weary, and refreshed themselves there.

i Pr. 18. 13.
† Heb. *I do obeisance.*
j 2 Sa. 19. 16.
‡ Or, *he still came forth and cursed.*
* Heb. *man of blood.*
k Ju. 9. 24, 56, 57. 1 Ki. 2. 32, 33.
l See 2 Sa. 1. 16.
† Heb. *behold thee in thy evil.*
m 1 Sa. 24. 14.
n 1 Pe. 2. 23.
o See 2 Ki. 18. 25. La. 3. 38.
p Ro. 9. 20.
‡ Or, *my tears.* Heb. *eye.* Ge. 29. 32.
q Ro. 8. 28.
* Heb. *dusted* him *with dust.*

PSALM VII.

PSALM VII.(61)

David prayeth against the malice of his enemies, professing his innocency. 10 *By faith he seeth his defence, and the destruction of his enemies.*

*Shiggaion of David, which he sang unto the Lord, concerning the †words of Cush the Benjamite.

[1] O Lord my God, in thee do I put my trust:
Save [a]me from all them that persecute me, and deliver me;
[2] Lest [b]he tear my soul like a lion,
Rending [c]it in pieces, while there is ‡none to deliver.
[3] O Lord my God, [d]if I have done this;
If there be [e]iniquity in my hands;
[4] If I have rewarded evil unto him that was at peace with me;
(Yea, [f]I have delivered him that without cause is mine enemy:)
[5] Let the enemy persecute my soul, and take it;
Yea, let him tread down my life upon the earth,
And lay my honor in the dust. Selah!
[6] Arise, O Lord, in thine anger,
Lift up thyself because of the rage of mine enemies;
And awake for me to the judgment that thou hast commanded.
[7] So shall the congregation of the people compass thee about;
For their sakes therefore return thou on high.

* Hab. 3. 1.
† Or, *business.*
a Ps. 31. 15.
b Is. 38. 13.
c Ps. 50. 22.
‡ Heb. *not a deliverer.*
d 2 Sa. 16. 7, 8.
e 1 Sa. 24. 11.
f 1 Sa. 24. 7. & 26. 9.

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(61) Psalm vii. Vide the title, compared with the few preceding verses of 2 Sam. xvi.

[8] The Lord shall judge the people:
Judge me, O Lord, [g]according to my righteousness,
And according to mine integrity that is in me.
[9] O let the wickedness of the wicked come to an end;
But establish the just:
For [h]the righteous God trieth the hearts and reins.
[10] My *defence is of God,
Which saveth the upright in heart.
[11] †God judgeth the righteous,
And God is angry with the wicked every day.
[12] If he turn not, he will [i]whet his sword;
He hath bent his bow, and made it ready.
[13] He hath also prepared for him the instruments of death;
He [j]ordaineth his arrows against the persecutors.
[14] Behold, [k]he travaileth with iniquity,
And hath conceived mischief, and brought forth falsehood.
[15] ‡He made a pit, and digged it,
And [l]is fallen into the ditch which he made.
[16] His [m]mischief shall return upon his own head,
And his violent dealing shall come down upon his own pate.
[17] I will praise the Lord according to his righteousness;
And will sing praise to the name of the Lord most high.

g Ps. 18. 20.
h 1 Ch. 28. 9. Ps. 139. 1. Je. 11. 20. Re. 2. 23.
* Heb. *buckler is upon God.*
† Or, *God is a righteous judge.*
i De. 32. 41.
j De. 32. 23, 42. Ps. 64. 7.
k Job 15. 35. Is. 33. 11. Ja. 1. 15.
‡ Heb. *He hath digged a pit.*
l Est. 7. 10. Job 4. 8. Ps. 9. 15. Pr. 5. 22. & 26. 27. Ec. 10. 8.
m 1 Ki. 2. 32. Est. 9. 25.

2 Sam. xvi. 15, *to end.*

[15] And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. [16] And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, "*God save the king! God save the king!" [17] And Absalom said to Hushai, "Is this thy kindness to thy friend? [a]why wentest thou not with thy friend?" [18] And Hushai said unto Absalom, "Nay; but whom the Lord and this people, and all the men of Israel, choose, his will I be, and with him will I abide. [19] And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence."

[20] Then said Absalom to Ahithophel, "Give counsel among you what we shall do." [21] And Ahithophel said unto Absalom, "Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou [b]art abhorred of thy father: then shall [c]the hands of all that are with thee be strong." [22] So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. [23] And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the †oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

* Heb. "*Let the king live!*"
a 2 Sa. 19. 25. Pr. 17. 17.
b Ge. 34. 30. 1 Sa. 13. 4.
c 2 Sa. 2. 7. Zec. 8. 13.
† Heb. *word.*

2 Sam. xvii.

[1] Moreover Ahithophel said unto Absalom, "Let me now choose out twelve thousand men, and I will arise and pursue after David this night. [2] And I will come upon him while he is [d]weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will [e]smite the king only. [3] And I will bring back all the people unto thee: the man whom thou seekest is as if all returned; so all the people shall be in peace." [4] And the saying ‡pleased Absalom well, and all the elders of Israel. [5] Then said Absalom, "Call now Hushai the Archite also, and let us hear likewise *what he saith."

[6] And when Hushai was come to Absalom, Absalom spake unto him, saying, "Ahithophel hath spoken after this manner: shall we do after his †saying? if not, speak thou." [7] And Hushai said unto Absalom,

d See De. 25. 18.
e Zec. 13. 7.
‡ Heb. *was right in the eyes of, &c.* 1 Sa. 18. 20.
* Heb. *what is in his mouth.*
† Heb. *word.*

"The counsel that Ahithophel hath ‡given is not good at this time. [8] For," said Hushai, "thou knowest thy father and his men, that they be mighty men, and they be *chafed in their minds, as [f]a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people. [9] Behold, he is hid now in some pit, or in some other place; and it will come to pass, when some of them be †overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. [10] And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt; for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. [11] Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, [g]as the sand that is by the sea for multitude; and ‡that thou go to battle in thine own person. [12] So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground; and of him and of all the men that are with him there shall not be left so much as one. [13] Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there." [14] And Absalom and all the men of Israel said, "The counsel of Hushai the Archite is better than the counsel of Ahithophel." For the LORD had *appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

‡ Heb. *counselled.*
* Heb. *bitter of soul.* Ju. 18. 25.
f Ho. 13. 8.
† Heb. *fallen.*
g Ge. 22. 17.
‡ Heb. *that thy face*, or, *presence go, &c.*
* Heb. *commanded.*

[15] Then said Hushai unto Zadok and to Abiathar the priests, "Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. [16] Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him." [17] Now Jonathan and Ahimaaz staid by En-rogel, for they might not be seen to come into the city; and a wench went and told them, and they went and told king David. [18] Nevertheless a lad saw them, and told Absalom; but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court, whither they went down. [19] And the woman took and spread a covering over the well's mouth, and spread ground corn thereon, and the thing was not known. [20] And when Absalom's servants came to the woman to the house, they said, "Where is Ahimaaz and Jonathan?" And [h]the woman said unto them, "They be gone over the brook of water." And when they had sought and could not find them, they returned to Jerusalem. [21] And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, "Arise, and pass quickly over the water; for thus hath Ahithophel counselled against you." [22] Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

h See Ex. 1. 19. Jos. 2. 4, &c.

[23] And when Ahithophel saw that his counsel was not †followed, he saddled his ass, and arose, and gat him home to his house, to his city, and ‡put his household in order, and [i]hanged himself, and died, and was buried in the sepulchre of his father.

† Heb. *done.*
‡ Heb. *gave charge concerning his house.* 2 Ki. 20. 1.
i Mat. 27. 5.

[24] Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. [25] And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was *Ithra an Israelite, that went in to †Abigail the daughter of ‡Nahash, sister to Zeruiah, Joab's mother. [26] So Israel and Absalom pitched in the land of Gilead.

* Or, *Jether an Ishmaelite.*
† Heb. *Abigal.* 1 Ch. 2. 16, 17.
‡ Or, *Jesse.* See 1 Ch. 2. 13, 16.

[27] And it came to pass, when David was come to Mahanaim, that

Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, [28] brought beds, and *basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, [29] and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat; for they said, "The people is hungry, and weary, and thirsty, in the wilderness."

* Or, *cups.*

SECT. XIII.

A. M. 2981.
B. C. 1023.
HALES, 1036.
Eastern side of Jordan.

PSALM XLII.

SECTION XIII.—*Psalms composed by David during Absalom's Rebellion.*

PSALM XLII.(62)

David's zeal to serve God in the temple. 5 He encourageth his soul to trust in God.

To the chief Musician, *Maschil, for the sons of Korah.

[1] As the hart †panteth after the water brooks,
So panteth my soul after thee, O God!
[2] My [a]soul thirsteth for God, for [b]the living God:
When shall I come and appear before God?
[3] My [c]tears have been my meat day and night,
While [d]they continually say unto me, "Where is thy God?"
[4] When I remember these things, [e]I pour out my soul in me;
For I had gone with the multitude,
I [f]went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept holyday.
[5] Why [g]art thou ‡cast down, O my soul?
And why art thou disquieted in me?
Hope [h]thou in God—for I shall yet *praise him
†For the help of his countenance.
[6] O my God! my soul is cast down within me:
Therefore will I remember thee from the land of Jordan,
And of the Hermonites, from ‡the hill Mizar.
[7] Deep [i]calleth unto deep at the noise of thy waterspouts:
All [j]thy waves and thy billows are gone over me.
[8] Yet the LORD will [k]command his lovingkindness in the daytime,
And [l]in the night his song shall be with me,
And my prayer unto the God of my life.
[9] I will say unto God my rock, Why hast thou forgotten me?
Why [m]go I mourning because of the oppression of the enemy?
[10] As with a *sword in my bones, mine enemies reproach me;
While [n]they say daily unto me, "Where is thy God?"
[11] Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God—for I shall yet praise him,
Who is the health of my countenance, and my God.

* Or, *A Psalm giving instruction of the sons, &c.* See 1 Ch. 6. 33, 37. & 25. 5.
† Heb. *brayeth.*
a Ps. 63. 1. Jo. 7. 37.
b 1 Thes. 1. 9.
c Ps. 80. 5.
d Ps. 79. 10.
e Job 30. 16. Ps. 62. 8.
f Is. 30. 29.
g Ps. 43. 5.
‡ Heb. *bowed down.*
h La. 3. 24.
* Or, *give thanks.*
† Or, *His presence is salvation.*
‡ Or, *the little hill,* Ps. 133. 3.
i Je. 4. 20. Ez. 7. 26.
j Ps. 88. 7. Jon. 2. 3.
k Le. 25. 21. Ps. 133. 3.
l See Job 35. 10.
m Ps. 38. 6.
* Or, *killing.*
n Joel 2. 17. Mic. 7. 10.

PSALM XLIII.

PSALM XLIII.(63)

David, praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.

[1] Judge me, O God,
And plead my cause against an *ungodly nation:

* Or, *unmerciful.*

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(62) Psalm xlii. In his flight from Absalom, David does not rest till he reaches the river Jordan. While reposing on its banks, he composes the forty-second Psalm, and remembers the Lord from the land of Jordan, (ver. 6.) In contemplating the waters of its river, he affectingly alludes to his own misery: "All thy billows and waves are gone over me." (Lightfoot in loc.) That this Psalm was written at this time, is suggested by Dr. Wells, who observes: "This Psalm was most probably composed by David, when he was driven by Absalom from Jerusalem, and so from serving God at his own house or tabernacle, on Mount Sion; which he bewails as a great calamity, with hopes of being enabled by God to return thither again."—Dr. Wells's *Comment.* vol. iii. p. 133.

(63) This Psalm, in all probability was composed on the same occasion as the 42d, (vide Bishop Patrick in loc.) Bishop Lowth was of opinion that the 42d and 43d Psalms were originally but one · and the supposition is confirmed by more than thirty manuscripts. The 43d Psalm seems to have been written about the same time as the 42d. Compare the last verses of the two Psalms together. —Lightfoot.

Psalm lv. Lightfoot, and Dr. Hales (*Anal.* vol.

† Heb. *from a man of deceit and iniquity.*

O deliver me †from the deceitful and unjust man.
[2] For thou art the God of my strength:
Why dost thou cast me off?
Why go I mourning because of the oppression of the enemy?

a Ps. 40. 11.

[3] O [a]send out thy light and thy truth:
Let them lead me;
Let them bring me unto thy holy hill, and to thy tabernacles.
[4] Then will I go unto the altar of God,

‡ Heb. *the gladness of my joy.*

Unto God ‡my exceeding joy:
Yea, upon the harp will I praise thee, O God my God!
[5] Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope in God—for I shall yet praise Him,
Who is the health of my countenance, and my God.

PSALM LV.

PSALM LV.

David in his prayer complaineth of his fearful case. 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.

To the chief Musician on Neginoth, Maschil, A Psalm of David.

[1] Give ear to my prayer, O God!
And hide not thyself from my supplication.
[2] Attend unto me, and hear me:

a Is. 38. 14.

I [a]mourn in my complaint, and make a noise;
[3] Because of the voice of the enemy,
Because of the oppression of the wicked:
For they cast iniquity upon me,
And in wrath they hate me.
[4] My heart is sore pained within me:
And the terrors of death are fallen upon me.
[5] Fearfulness and trembling are come upon me,

* Heb. *covered me.*

And horror hath *overwhelmed me.
[6] And I said, O that I had wings like a dove!
For then would I fly away, and be at rest.
[7] Lo! then would I wander far off,
And remain in the wilderness. Selah!
[8] I would hasten my escape
From the windy storm and tempest.
[9] Destroy, O LORD, and divide their tongues:

b Je. 6. 7.

For I have seen [b]violence and strife in the city.
[10] Day and night they go about it upon the walls thereof:
Mischief also and sorrow are in the midst of it.
[11] Wickedness is in the midst thereof:
Deceit and guile depart not from her streets.

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ii. p. 381.) refer this Psalm to the occasion of Ahithophel's treachery: it is generally considered as a prophecy of the treachery of Judas, and is quoted as such by St. Peter, Acts i. 20.

Psalm iv. David probably composed this Psalm on the same occasion that he wrote the third, (Bishop Patrick.) Lightfoot has a curious thought on the 7th verse of this Psalm. David is expressing his confidence in God; and proceeds to say, that his reliance on the providence of God affords him greater gladness of heart than he felt at that moment when, in the midst of his suffering and weariness, his own temporal wants, as well as those of his followers, were so abundantly relieved by the corn and wine of the three wealthy men who supplied him with provision at Mahanaim, 2 Sam. xvii. 27.

Psalm v. This Psalm is among those of which the date and occasion are quite uncertain. Dr. Edwards conjectures that it was composed when David was persecuted by Saul or Absalom. It is inserted here as more applicable to the circumstances of the revolt of Absalom than the persecution of Saul.

Psalm lxii. David professes his trust in God during the unnatural persecution of his son. Calmet; Horne, *Crit. Int.* vol. ii. p. 160.

Psalm cxliii. Written during the war with Absalom. Dr. Wells; Calmet; Horne ut supra.

Psalm cxliv. A thanksgiving for David's victories over Absalom, and other rebels. Calmet; Horne.

Psalm lxx. This Psalm is supposed to have been used by David continually during Absalom's rebellion. Wells's *Comment.* in loc. note.

Psalm lxxi. It is generally thought that this Psalm was composed by David on occasion of Absalom's rebellion, when David was old and gray-headed. Dr. Wells in loc.; Calmet; Horne; Dr. Gray.

12 For [c]it was not an enemy that reproached me;
Then I could have borne it:
Neither was it he that hated me that did [d]magnify himself against me;
Then I would have hid myself from him.
13 But it was thou—a man †mine equal,
My guide, and mine acquaintance.
14 ‡We took sweet counsel together,
And walked unto the house of God in company.
15 Let death seize upon them,
And let them go down quick into *hell;
For wickedness is in their dwellings, and among them.
16 As for me, I will call upon God;
And the LORD shall save me.
17 Evening, [e]and morning, and at noon,
Will I pray, and cry aloud;
And he shall hear my voice.
18 He hath delivered my soul in peace
From the battle that was against me;
For there were many with me.
19 God shall hear, and afflict them,
Even [f]he that abideth of old. Selah!
†Because they have no changes,
Therefore they fear not God.
20 He hath [g]put forth his hands against such as be at peace with him:
He hath ‡broken his covenant.
21 The [h]words of his mouth were smoother than butter,
But war was in his heart:
His words were softer than oil,
Yet were they drawn swords.
22 Cast thy *burden upon the LORD,
And he shall sustain thee:
He [i]shall never suffer the righteous to be moved.
23 But thou, O God, shalt bring them down into the pit of destruction:
†Bloody and deceitful men ‡shall not live out half their days;
But I will trust in thee.

[c] Ps. 41. 9.
[d] Ps. 35. 26. & 38. 16.
† Heb. *according to my rank.*
‡ Heb. *Who sweetened counsel.*
* Or, *the grave.*
[e] Da. 6. 10. Lu. 18. 1. Ac. 3. 1. & 10. 3, 9, 30. 1 Thes. 5. 17.
[f] De. 33. 27.
† Or, *With whom also there be no changes, Yet they fear not God.*
[g] Ac. 12. 1.
‡ Heb. *profaned.*
[h] Ps. 28. 3. & 57. 4. & 62. 4. & 64. 3. Pr. 5. 3, 4. & 12. 18.
* Or, *gift.* Mat. 6. 25. 1 Pet. 5. 7.
[i] Ps. 37. 24.
† Heb. *Men of bloods and deceit.*
‡ Heb. *shall not half their days.* Job 15. 32. Pr. 10. 27. Ec. 7. 17.

PSALM IV.

PSALM IV.

David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favor.

To the *chief Musician on Neginoth, A Psalm of David.

1 Hear me when I call, O God of my righteousness!
Thou hast enlarged me when I was in distress;
†Have mercy upon me, and hear my prayer.
2 O ye sons of men, how long will ye turn my glory into shame?
How long will ye love vanity, and seek after leasing? Selah!
3 But know that [a]the LORD hath set apart him that is godly for himself:
The LORD will hear when I call unto him.
4 Stand [b]in awe, and sin not:
Commune [c]with your own heart upon your bed, and be still. Selah!
5 Offer [d]the sacrifices of righteousness,
And [e]put your trust in the LORD.
6 There be many that say, "Who will show us any good?"
LORD, [f]lift thou up the light of thy countenance upon us.
7 Thou hast put [g]gladness in my heart,
More than in the time that their corn and their wine increased.
8 I [h]will both lay me down in peace, and sleep;
For [i]thou, LORD, only makest me dwell in safety.

* Or, *Overseer,* Hab. 3. 19.
† Or, *Be gracious unto me.*
[a] 2 Ti. 2. 19. 2 Pe. 2. 9.
[b] Eph. 4. 26.
[c] Ps. 77. 6. 2 Co. 13. 5.
[d] De. 33. 19. Ps. 50. 14.
[e] Ps. 37. 3.
[f] Nu. 6. 26. Ps. 80. 3, 7, 19.
[g] Is. 9. 3.
[h] Job 11. 18, 19. Ps. 3. 5.
[i] Le. 25. 18, 19.

PSALM V.

PSALM V.

David prayeth, and professeth his study in prayer. 4 *God favoreth not the wicked.* 7 *David, professing his faith, prayeth unto God to guide him,* 10 *to destroy his enemies,* 11 *and to preserve the godly.*

To the chief Musician upon Nehiloth, A Psalm of David.

[1] Give ear to my words, O LORD!
Consider my meditation.
[2] Hearken unto the voice of my cry, my King, and my God;
For unto thee will I pray.
[3] My [a]voice shalt thou hear in the morning, O LORD;
In the morning will I direct my prayer unto thee, and will look up.
[4] For thou art not a God that hath pleasure in wickedness;
Neither shall evil dwell with thee.
[5] The [b]foolish shall not stand *in thy sight:
Thou hatest all workers of iniquity.
[6] Thou [c]shalt destroy them that speak leasing:
The [d]LORD will abhor †the bloody and deceitful man.
[7] But as for me,
I will come into thy house in the multitude of thy mercy;
And in thy fear will I worship toward ‡thy holy temple.
[8] Lead me, O LORD, in thy righteousness, because of *mine enemies;
Make thy way straight before my face.
[9] For there is no †faithfulness ‡in their mouth;
Their inward part is *very wickedness;
Their [e]throat is an open sepulchre;
They flatter with their tongue.
[10] †Destroy thou them, O God!
Let them fall ‡by their own counsels;
Cast them out in the multitude of their transgressions;
For they have rebelled against thee.
[11] But let all those that put their trust in thee [f]rejoice:
Let them ever shout for joy, because *thou defendest them:
Let them also that love thy name be joyful in thee.
[12] For thou, LORD, wilt bless the righteous;
With favor wilt thou †compass him as with a shield.

a Ps. 30. 5.
b Hab. 1. 13.
* Heb. *before thine eyes.*
c Re. 21. 8.
d Ps. 55. 23.
† Heb. *the man of blood and deceit.*
‡ Heb. *the temple of thy holiness.* 1 Ki. 8. 29, 30, 35, 38. Ps. 28. 2.
* Heb. *those which observe me.* Ps. 27. 11.
† Or, *steadfast.*
‡ Heb. *in his mouth,* that is, *in the mouth of any of them.*
* Heb. *wickednesses.*
e Lu. 11. 44. Ro. 3. 13.
† Or, *Make them guilty.*
‡ Or, *from their counsels.*
f Is. 65. 13.
* Heb. *thou coverest over,* or, *protectest them.*
† Heb. *crown him.* See Ge. 15. 1.

PSALM LXII.

PSALM LXII.

David, professing his confidence in God, discourageth his enemies. 5 *In the same confidence he encourageth the godly.* 9 *No trust is to be put in worldly things.* 11 *Power and mercy belong to God.*

To the chief Musician, to *Jeduthun, A Psalm of David.

[1] †Truly my soul ‡waiteth upon God:
From him cometh my salvation.
[2] He only is my rock and my salvation;
He is my *defence—I shall not be greatly moved.
[3] How long will ye imagine mischief against a man?
Ye shall be slain all of you:
As [a]a bowing wall shall ye be, and as a tottering fence.
[4] They only consult to cast him down from his excellency;
They delight in lies;
They bless with their mouth—but they curse †inwardly. Selah!
[5] My soul, wait thou only upon God;
For my expectation is from him.
[6] He only is my rock and my salvation:
He is my defence—I shall not be moved.
[7] In [b]God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.
[8] Trust in him at all times, ye people,
Pour [c]out your heart before him:
God is a refuge for us. Selah!

* 1 Ch. 25. 1, 3.
† Or, *Only.*
‡ Heb. *is silent.* Ps. 65. 1.
* Heb. *high place,* Ps. 59. 9, 17.
a Is. 30. 13.
† Heb. *in their inward parts.*
b Je. 3. 23.
c 1 Sa. 1. 15. Ps. 42. 4. La. 2. 19.

d Ps. 39. 5, 11. Is. 40. 15, 17. Ro. 3. 4.
‡ Or, *alike.*
e Job 31. 25. Ps. 52. 7. Lu. 12. 15. 1 Ti. 6. 17.
* Or, *strength.* Re. 19. 1.
f Ps. 86. 15. Da. 9. 9.
g Job 34. 11. Pr. 24. 12. Je. 32. 19. Ez. 7. 27. Mat. 16. 27. Ro. 2. 6. 1 Co. 3. 8. 2 Co. 5. 10. Eph. 6. 8. Col. 3. 25. 1 Pe. 1. 17. Re. 22. 12.

9 Surely [d]men of low degree are vanity,
And men of high degree are a lie:
To be laid in the balance, they are ‡altogether lighter than vanity.
10 Trust not in oppression, and become not vain in robbery:
If [e]riches increase, set not your heart upon them.
11 God hath spoken once—twice have I heard this;
That *power belongeth unto God.
12 Also unto thee, O LORD, belongeth [f]mercy;
For [g]thou renderest to every man according to his work.

PS. CXLIII.

PSALM CXLIII.

David prayeth for favor in judgment. 3 He complaineth of his griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 for destruction of his enemies.

A Psalm of David.

a Job 14. 3.
b Ex. 34. 7. Job 4. 17. Ps. 130. 3. Ec. 7. 20. Ro. 3. 20. Gal. 2. 16.

1 Hear my prayer, O LORD! give ear to my supplications:
In thy faithfulness answer me, and in thy righteousness.
2 And [a]enter not into judgment with thy servant;
For [b]in thy sight shall no man living be justified.
3 For the enemy hath persecuted my soul;
He hath smitten my life down to the ground;
He hath made me to dwell in darkness,
As those that have been long dead.
4 Therefore is my spirit overwhelmed within me;
My heart within me is desolate.
5 I remember the days of old;
I meditate on all thy works;
I muse on the work of thy hands.

c See Job 11. 13, &c.

6 I [c]stretch forth my hands unto thee:
My soul thirsteth after thee, as a thirsty land. Selah!

* Or, *For I am become like, &c.* Ps. 88. 4.

7 Hear me speedily, O LORD—my spirit faileth:
Hide not thy face from me,
*Lest I be like unto them that go down into the pit.
8 Cause me to hear thy lovingkindness in the morning;
For in thee do I trust:
Cause me to know the way wherein I should walk;
For I lift up my soul unto thee.

† Heb. *hide me with thee.*
d Ps. 25. 4, 5.
e Is. 26. 10.
f Ps. 119. 25, 37, 40, &c.

9 Deliver me, O LORD, from mine enemies:
I †flee unto thee to hide me.
10 Teach [d]me to do thy will; for thou art my God:
Thy spirit is good; lead me into [e]the land of uprightness.
11 Quicken [f]me, O LORD, for thy name's sake:
For thy righteousness' sake bring my soul out of trouble.
12 And of thy mercy cut off mine enemies,
And destroy all them that afflict my soul;
For I am thy servant.

PS. CXLIV.

PSALM CXLIV.

David blesseth God for his mercy both to him and to man. 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom.

A Psalm of David.

* Heb. *rock,* Ps. 18. 2, 31.
† Heb. *to the war, &c.*
‡ Or, *mercy.*
a Job 7. 17 Ps. 8. 4. He. 2. 6.

1 Blessed be the LORD my *strength,
Which teacheth my hands †to war, and my fingers to fight!
2 My ‡goodness, and my fortress;
My high tower, and my deliverer;
My shield, and he in whom I trust;
Who subdueth my people under me.
3 LORD, [a]what is man, that thou takest knowledge of him!
Or the son of man, that thou makest account of him!

[4] Man [b]is like to vanity:
His [c]days are as a shadow that passeth away.
[5] Bow [d]thy heavens, O LORD! and come down:
Touch [e]the mountains, and they shall smoke.
[6] Cast forth lightning, and scatter them:
Shoot out thine arrows, and destroy them.
[7] Send thy *hand from above;
Rid me, and deliver me out of great waters,
From the hand of strange children,
[8] Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood.
[9] I will sing a new song unto thee, O God!
Upon a psaltery and an instrument of ten strings
Will I sing praises unto thee.
[10] It [f]is he that giveth †salvation unto kings:
Who delivereth David his servant from the hurtful sword.
[11] Rid me, and deliver me from the hand of strange children,
Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood:
[12] That our sons may be as plants grown up in their youth;
That our daughters may be as corner stones,
‡Polished after the similitude of a palace:
[13] That our garners may be full, affording *all manner of store:
That our sheep may bring forth thousands and ten thousands in our streets:
[14] That our oxen may be †strong to labor;
That there be no breaking in, nor going out;
That there be no complaining in our streets.
[15] Happy [g]is that people, that is in such a case!
Yea, happy is that people, whose God is the LORD!

[b] Job 4. 19. Ps. 39. 5.
[c] Ps. 102. 11.
[d] Ps. 18. 9. Is. 64. 1.
[e] Ps. 104. 32.
* Heb. *hands.*
[f] Ps. 18. 50.
† Or, *victory.*
‡ Heb. *Cut.*
* Heb. *from kind to kind.*
† Heb. *able to bear burdens*, or, *loaden* with flesh.
[g] De. 33. 29. Ps. 33. 12.

PSALM LXX.

PSALM LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

To the chief Musician, A Psalm of David, *to bring to remembrance.

[1] Make haste, O God, to deliver me!
Make haste †to help me, O LORD!
[2] Let them be ashamed and confounded
That seek after my soul:
Let them be turned backward, and put to confusion,
That desire my hurt.
[3] Let [a]them be turned back for a reward of their shame
That say, Aha! aha!
[4] Let all those that seek thee rejoice and be glad in thee:
And let such as love thy salvation say continually,
Let God be magnified!
[5] But I am poor and needy:
Make haste unto me, O God!
Thou art my help and my deliverer;
O LORD, make no tarrying!

* Ps. 38, title.
† Heb. *to my help.*
[a] Ps. 40. 15, &c.

PSALM LXXI.

PSALM LXXI.

David, in confidence of faith, and experience of God's favor, prayeth both for himself, and against the enemies of his soul. 14 *He promiseth constancy.* 17 *He prayeth for perseverance.* 19 *He praiseth God, and promiseth to do it cheerfully.*

[1] In [a]thee, O LORD! do I put my trust:
Let me never be put to confusion.
[2] Deliver [b]me in thy righteousness, and cause me to escape:
Incline [c]thine ear unto me, and save me.
[3] Be thou *my strong habitation, whereunto I may continually resort:

[a] Ps. 25. 2, 3.
[b] Ps. 31. 1.
[c] Ps. 17. 6.
* Heb. *to me for a rock of habitation.*

Thou hast given commandment to save me;
For thou art my rock and my fortress.
[4] Deliver me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
[5] For thou art [d]my hope, O Lord GOD!
Thou art my trust from my youth.
[6] By [e]thee have I been holden up from the womb:
Thou art he that took me out of my mother's bowels:
My praise shall be continually of thee.
[7] I [f]am as a wonder unto many;
But thou art my strong refuge.
[8] Let my mouth be filled with thy praise
And with thine honor all the day.
[9] Cast me not off in the time of old age;
Forsake me not when my strength faileth.
[10] For mine enemies speak against me;
And they that †lay wait for my soul [g]take counsel together,
[11] Saying, "God hath forsaken him:
Persecute and take him;
For there is none to deliver him."
[12] O [h]God, be not far from me!
O my God, make haste for my help!
[13] Let [i]them be confounded and consumed
That are adversaries to my soul;
Let them be covered with reproach and dishonor
That seek my hurt.
[14] But I will hope continually,
And will yet praise thee more and more.
[15] My [j]mouth shall show forth thy righteousness
And thy salvation all the day;
For I know not the numbers thereof.
[16] I will go in the strength of the Lord GOD:
I will make mention of thy righteousness, even of thine only.
[17] O God, thou hast taught me from my youth;
And hitherto have I declared thy wondrous works.
[18] Now also ‡when I am old and gray-headed, O God! forsake me not;
Until I have showed *thy strength unto this generation,
And thy power to every one that is to come.
[19] Thy righteousness also, O God, is very high,
Who hast done great things:
O [k]God, who is like unto thee!
[20] Thou, which hast showed me great and sore troubles,
Shalt [l]quicken me again,
And shalt bring me up again from the depths of the earth.
[21] Thou shalt increase my greatness,
And comfort me on every side.
[22] I will also praise thee †with the psaltery,
Even thy truth, O my God!
Unto thee will I sing with the harp, O thou [m]Holy One of Israel!
[23] My lips shall greatly rejoice when I sing unto thee;
And my soul, which thou hast redeemed.
[24] My tongue also shall talk of thy righteousness all the day long;
For they are confounded, for they are brought unto shame,
That seek my hurt.

d Je. 17. 7, 17.
e Ps. 22. 9, 10. Is. 46. 3.
f Is. 8. 18. Ze. 3. 8. 1 Co. 4. 9.
† Heb. *watch*, or, *observe*.
g 2 Sa. 17. 1. Mat. 27. 1.
h Ps. 22. 11, 19.
i Ps. 35. 4, 26.
j Ps. 35. 28.
‡ Heb. *unto old age and gray hairs*.
* Heb. *thine arm*.
k Ps. 35. 10. & 86. 8. & 89. 6, 8.
l Ho. 6. 1, 2.
† Heb. *with the instrument of psaltery*. Ps. 92. 1-3.
m 2 Ki. 19. 22. Is. 60. 9.

SECT. XIV.

A. M. 2981.
B. C. 1023.
Hales, 1036.
The Wood of Ephraim.

Section XIV.—*Absalom is defeated and killed by Joab;—David returns to Jerusalem.*

2 Samuel xviii., xix., *and* xx. 3.

David viewing the armies in their march giveth them charge of Absalom. 6 *The Israelites are sore smitten in the wood of Ephraim.* 9 *Absalom, hanging in an oak, is slain by Joab, and cast into a pit.* 18 *Absalom's place.* 19 *Ahimaaz and Cushi bring tidings to David.* 33 *David mourneth for Absalom.* — Chap. xix. 1 *Joab causeth the king to cease his mourning.* 9 *The Israelites are earnest to bring the king back.* 11 *David sendeth to the priests to incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephibosheth is excused.* 32 *Barzillai is dismissed, Chimham his son is taken into the king's family.* 41 *The Israelites expostulate with Judah for bringing home the king without them.* — Chap. xx. 3 *David's ten concubines are shut up in perpetual prison.*

[1] And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. [2] And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, "I will surely go forth with you myself also." [3] But the people answered, "Thou shalt not go forth; for if we flee away, they will not *care for us; neither if half of us die, will they care for us: but now thou art †worth ten thousand of us; therefore now it is better that thou ‡succour us out of the city." [4] And the king said unto them, "What seemeth you best I will do." And the king stood by the gate side, and all the people came out by hundreds and by thousands. [5] And the king commanded Joab and Abishai and Ittai, saying, "Deal gently for my sake with the young man, even with Absalom." And all the people heard when the king gave all the captains charge concerning Absalom.

* Heb. *set* their *heart on us.*
† Heb. *as ten thousand of us.*
‡ Heb. *be to succour.*

[6] So the people went out into the field against Israel; and the battle was in the wood of Ephraim, [7] where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. [8] For the battle was there scattered over the face of all the country; and the wood *devoured more people that day than the sword devoured.

* Heb. *multiplied to devour.*

[9] And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. [10] And a certain man saw it, and told Joab, and said, "Behold, I saw Absalom hanged in an oak." [11] And Joab said unto the man that told him, "And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle." [12] And the man said unto Joab, "Though I should †receive a thousand shekels of silver in my hand, yet would I not put forth my hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying, 'Beware ‡that none touch the young man Absalom.' [13] Otherwise I should have wrought falsehood against mine own life; for there is no matter hid from the king, and thou thyself wouldest have set thyself against me." [14] Then said Joab, "I may not tarry thus *with thee." And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the †midst of the oak. [15] And ten young men that bare Joab's armor compassed about, and smote Absalom, and slew him. [16] And Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab held back the people. [17] And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him; and all Israel fled every one to his tent.

† Heb. *weigh upon my hand.*
‡ Heb. *whosoever ye be of, &c.*
* Heb. *before thee.*
† Heb. *heart.*

[18] Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in [a]the king's dale; for he said, "I [b]have no son to

[a] Ge. 14. 17.
[b] See 2 Sa. 14. 27.

keep my name in remembrance." And he called the pillar after his own name; and it is called unto this day, Absalom's Place.

[19] Then said Ahimaaz the son of Zadok, "Let me now run, and bear the king tidings, how that the Lord hath ‡avenged him of his enemies." [20] And Joab said unto him, "Thou shalt not *bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead." [21] Then said Joab to Cushi, "Go tell the king what thou hast seen." And Cushi bowed himself unto Joab, and ran. [22] Then said Ahimaaz the son of Zadok yet again to Joab, "But †howsoever, let me, I pray thee, also run after Cushi." And Joab said, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ‡ready?" [23] "But howsoever," said he, "let me run." And he said unto him, "Run." Then Ahimaaz ran by the way of the plain, and overran Cushi. [24] And David sat between the two gates; and [c]the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. [25] And the watchman cried, and told the king. And the king said, "If he be alone, there is tidings in his mouth." And he came apace, and drew near. [26] And the watchman saw another man running; and the watchman called unto the porter, and said, "Behold another man running alone." And the king said, "He also bringeth tidings." [27] And the watchman said, "*Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok." And the king said, "He is a good man, and cometh with good tidings." [28] And Ahimaaz called, and said unto the king, "†All is well!" And he fell down to the earth upon his face before the king, and said, "Blessed be the Lord thy God, which hath ‡delivered up the men that lifted up their hand against my lord the king." [29] And the king said, "*Is the young man Absalom safe?" And Ahimaaz answered, "When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was." [30] And the king said unto him, "Turn aside, and stand here." And he turned aside, and stood still. [31] And, behold, Cushi came; and Cushi said, "†Tidings, my lord the king! for the Lord hath avenged thee this day of all them that rose up against thee." [32] And the king said unto Cushi, "Is the young man Absalom safe?" And Cushi answered, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is."

‡ Heb. *judged him from the hand, &c.*
* Heb. *be a man of tidings.*
† Heb. *be what may.*
‡ Or, *convenient.*
c 2 Ki. 9. 17.
* Heb. *I see the running.*
† Or, "*Peace be to thee!*" Heb. *Peace.*
‡ Heb. *shut up.*
* Heb. *Is there peace?*
† Heb. *Tidings is brought.*

[33] And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

[1] And it was told Joab, "Behold, the king weepeth and 2 Sam. xix. mourneth for Absalom." [2] And the ‡victory that day was turned into mourning unto all the people; for the people heard say that day how the king was grieved for his son. [3] And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. [4] But the king covered his face, and the king cried with a loud voice, "O my son Absalom, O Absalom, my son, my son!" [5] And Joab came into the house to the king, and said, "Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; [6] *in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, †that thou regardest neither princes nor servants; for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. [7] Now therefore arise, go forth, and speak ‡comfortably unto thy servants: for I swear by the

‡ Heb. *salvation, or, deliverance.*
* Heb. *by loving, &c.*
† Heb. *that princes or servants are not to thee.*
‡ Heb. *to the heart of thy servants.* Ge. 34. 3.

Lord, if thou go not forth, there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befell thee from thy youth until now." [8] Then the king arose, and sat in the gate. And they told unto all the people, saying, "Behold, the king doth sit in the gate." And all the people came before the king; for Israel had fled every man to his tent.

[9] And all the people were at strife throughout all the tribes of Israel, saying, "The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. [10] And Absalom, whom we anointed over us, is dead in battle. Now therefore why *speak ye not a word of bringing the king back?"

* Heb. *are ye silent?*

[11] And king David sent to Zadok and to Abiathar the priests, saying, "Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. [12] Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king? [13] And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab!" [14] And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, "Return thou, and all thy servants." [15] So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. [16] And [f]Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. [17] And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. [18] And there went over a ferry-boat to carry over the king's household, and to do †what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; [19] and said unto the king, "Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. [20] For thy servant doth know that I have sinned; therefore, behold, I am come the first this day of all [g]the house of Joseph to go down to meet my lord the king." [21] But Abishai the son of Zeruiah answered and said, "Shall not Shimei be put to death for this, because he [h]cursed the Lord's anointed?" [22] And David said, "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [i]shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?" [23] Therefore [j]the king said unto Shimei, "Thou shalt not die." And the king sware unto him.

[f] 1 Ki. 2. 8.

† Heb. *the good in his eyes.*

[g] See 2 Sa. 16. 5.

[h] Ex. 22. 28.

[i] 1 Sa. 11. 13.

[j] 1 Ki. 2. 8, 9, 37, 46.

[24] And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace. [25] And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, "Wherefore wentest not thou with me, Mephibosheth?" [26] And he answered, "My lord, O king, my servant deceived me; for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king, because thy servant is lame. [27] And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. [28] For all of my father's house were but ‡dead men before my lord the king; yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any

‡ Heb. *men of death.* 1 Sa. 26. 16.

more unto the king?" [29] And the king said unto him, "Why speakest thou any more of thy matters? I have said, 'Thou and Ziba divide the land.'" [30] And Mephibosheth said unto the king, "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."

[31] And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. [32] Now Barzillai was a very aged man, even fourscore years old; and he had provided the king of sustenance while he lay at Mahanaim, for he was a very great man. [33] And the king said unto Barzillai, "Come thou over with me, and I will feed thee with me in Jerusalem." [34] And Barzillai said unto the king, "How *long have I to live, that I should go up with the king unto Jerusalem? [35] I am this day [k]fourscore years old; and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? [36] Thy servant will go a little way over Jordan with the king; and why should the king recompense it me with such a reward? [37] Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant [l]Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee." [38] And the king answered, "Chimham shall go over with me, and I will do to him that which shall seem good unto thee; and whatsoever thou shalt †require of me, that will I do for thee." [39] And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. [40] Then the king went on to Gilgal, and ‡Chimham went on with him; and all the people of Judah conducted the king, and also half the people of Israel.

* Heb. *many days are the years of my life?*
k Ps. 90. 10.
l Je. 41. 17.
† Heb. *choose.*
‡ Heb. *Chimhan.*

[41] And, behold, all the men of Israel came to the king, and said unto the king, "Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?" [42] And all the men of Judah answered the men of Israel, "Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?" [43] And the men of Israel answered the men of Judah, and said, "We have ten parts in the king, and we have also more right in David than ye: why then did ye *despise us, that our advice should not be first had in bringing back our king?" And [m]the words of the men of Judah were fiercer than the words of the men of Israel.

* Heb. *set us at light.*
m See Ju. 8. 1. & 12. 1.

[3] And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in †ward, and fed them, but went not in unto them. So they were ‡shut up unto the day of their death, *living in widowhood.

2 Sam. xx. 3.

† Heb. *a house of ward.*
‡ Heb. *bound.*
* Heb. *in widowhood of life.*

SECT. XV.

A. M. 2982.
B. C. 1022.
Hales, 1036.

Abel of Beth-maachah.

Section XV.—*Revolt of Sheba;—He is slain.*

2 Samuel xx. 1, 2, *and* 4, *to the end.*

By occasion of the quarrel, Sheba maketh a party in Israel. 4 Amasa, made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head. 23 David's officers.

[1] And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, "We have no part in David, neither have we inheritance in the son of Jesse: [a]every man to his tents, O Israel!" [2] So every man of Israel went up from after David, and followed Sheba the son of Bichri;

a 1 Ki. 12. 16. 2 Ch. 10. 16.

but the men of Judah clave unto their king, from Jordan even to Jerusalem.

* Heb. *Call.*

† Heb. *deliver himself from our eyes.*

[4] Then said the king to Amasa, "*Assemble me the men of Judah within three days, and be thou here present." [5] So Amasa went to assemble the men of Judah; but he tarried longer than the set time which he had appointed him. [6] And David said to Abishai, "Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and †escape us." [7] And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

b Mat. 26. 49. Lu. 22. 47.

‡ Heb. *doubled not his* stroke.

[8] When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. [9] And Joab said to Amasa, "Art thou in health, my brother?" [b]And Joab took Amasa by the beard with the right hand to kiss him. [10] But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and ‡struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. [11] And one of Joab's men stood by him, and said, "He that favoreth Joab, and he that is for David, let him go after Joab." [12] And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. [13] When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

c 2 Ki. 15. 29. 2 Ch. 16. 4.

* Or, *it stood against the outmost wall.*

† Heb. *marred to throw down.*

[14] And he went through all the tribes of Israel unto [c]Abel, and to Beth-maachah, and all the Berites; and they were gathered together, and went also after him. [15] And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and *it stood in the trench; and all the people that were with Joab †battered the wall, to throw it down.

‡ Or, "*They plainly spake in the beginning, saying, 'Surely they will ask of Abel,' and so make an end:* See De. 20. 11.

* Heb. *by his name.*

d Ec. 9. 14, 15.

† Heb. *were scattered.*

[16] Then cried a wise woman out of the city, "Hear! hear! say, I pray you, unto Joab, Come near hither, that I may speak with thee." [17] And when he was come near unto her, the woman said, "Art thou Joab?" And he answered, "I am he." Then she said unto him, "Hear the words of thy handmaid." And he answered, "I do hear." [18] Then she spake, saying, "‡They were wont to speak in old time, saying, 'They shall surely ask counsel at Abel;' and so they ended the matter. [19] I am one of them that are peaceable and faithful in Israel; thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?" [20] And Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy. [21] The matter is not so; but a man of Mount Ephraim, Sheba the son of Bichri *by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city." And the woman said unto Joab, "Behold, his head shall be thrown to thee over the wall." [22] Then the woman went unto all the people [d]in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they †retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

‡ Or, *remembrancer.*

e 1 Ki. 4. 4.

[23] Now Joab was over all the host of Israel; and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites; [24] and Adoram was over the tribute; and Jehoshaphat the son of Ahilud was ‡recorder; [25] and Sheva was scribe; and [e]Zadok and Abiathar were

f 2 Sa. 23. 38.
* Or, *prince*. Ge. 41. 45.

the priests; [26] and *f*Ira also the Jairite was a *chief ruler about David.

SECT. XVI.

A. M. 2983.
B. C. 1021.
HALES, 1035.
Canaan.

SECTION XVI.—*The three Years of Famine stayed by the Death of seven of Saul's Sons;—David burieth Saul and Jonathan.*

2 SAMUEL xxi. 1–14.

* Heb. *sought the face, &c.* See Nu. 27. 21.
a Jos. 9. 3, 15–17.

[1] THEN there was a famine in the days of David three years, year after year; and David *inquired of the LORD. And the LORD answered, "It is for Saul, and for his bloody house, because he slew the Gibeonites." [2] And the king called the Gibeonites, and said unto them, (now the Gibeonites were not of the children of Israel, *a*but of the remnant of the Amorites, and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah;) [3] wherefore David said unto the Gibeonites, "What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?" [4] And the Gibeonites said unto him, "†We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel." And he said, "What ye shall say, that will I do for you." [5] And they answered the king, "The man that consumed us, and that ‡devised against us that we should be destroyed from remaining in any of the coasts of Israel, [6] let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom the LORD did choose." And the king said, "I will give them." [7] But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of *b*the LORD's oath that was between them, between David and Jonathan the son of Saul. [8] But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of †Michal the daughter of Saul whom she ‡brought up for Adriel the son of Barzillai the Meholathite; [9] and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

† Or, *It is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.*
‡ Or, *cut us off.*
* Or, *chosen of the LORD.*
b 1 Sa. 18. 3. & 20. 8, 15, 42. & 23. 18.
† Or, *Michal's sister.*
‡ Heb. *bare to Adriel.* 1 Sa. 18. 19.

c See De. 21. 23.

[10] And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, *c*from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. [11] And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

[12] And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa. [13] And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. [14] And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father; and they performed all that the king commanded. And after that *d*God was entreated for the land.

d So Jos. 7. 26. 2 Sa. 24. 25.

SECT. XVII.

A. M. 2985.
B. C. 1019.
HALES, 1033.
Gob.

SECTION XVII.—*Last War with the Philistines;—David's Psalms of Thanksgiving for God's Blessings.*

2 SAM. xxi. 15, *to the end, and chap.* xxii.—PSALM xviii.—1 CHRON. xx. 4, *to the end.*

[15] MOREOVER the Philistines had yet war again with Israel; and

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(64) At this time, when the Israelites had been weakened by two rebellions and three years of famine, the Philistines, thinking it a favorable opportunity of shaking off the yoke, renew the war;

David went down, and his servants with him, and fought against the Philistines: and David waxed faint. [16] And Ishbi-benob, which was of the sons of *the giant, the weight of whose †spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. [17] But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, "Thou shalt go no more out with us to battle, that thou quench not the ‡light of Israel."

[18] And it came to pass after this, that there was again a battle with the Philistines at Gob; then Sibbechai the Hushathite slew *Saph, which was of the sons of †the giant. [19] And there was again a battle in Gob with the Philistines, where Elhanan the son of ‡Jaare-oregim, a Beth-lehemite, slew [a]the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. [20] And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to *the giant. [21] And when he †defied Israel, Jonathan the son of [b]Shimeah the brother of David slew him. [22] These [c]four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

2 Sam. xxii.

[1] And David [d]spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul. [2] And he said,—

"The [e]Lord is my rock, and my fortress, and my deliverer;
[3] The God of my rock; [f]in him will I trust:
He is my shield, and the [g]horn of my salvation,
My high [h]tower, and my [i]refuge, my saviour;
Thou savest me from violence.
[4] I will call on the Lord, who is worthy to be praised:
So shall I be saved from mine enemies.
[5] When the ‡waves of death compassed me,
The floods of *ungodly men made me afraid;
[6] The †sorrows of hell compassed me about;
The snares of death prevented me;
[7] In my distress [j]I called upon the Lord,
And cried to my God:
And he did [k]hear my voice out of his temple,
And my cry did enter into his ears.
[8] "Then [l]the earth shook and trembled;
The [m]foundations of heaven moved
And shook, because he was wroth.
[9] There went up a smoke ‡out of his nostrils,
And [n]fire out of his mouth devoured:
Coals were kindled by it.
[10] He [o]bowed the heavens also, and came down;
And [p]darkness was under his feet.
[11] And he rode upon a cherub, and did fly:
And he was seen [q]upon the wings of the wind.
[12] And he made [r]darkness pavilions round about him,
†Dark waters, and thick clouds of the skies.
[13] Through the brightness before him were coals of fire kindled.

* Or, *Rapha.*
† Heb. *the staff,* or, *the head.*
‡ Heb. *candle,* or, *lamp.* 1 Ki. 11. 36. Ps. 132. 17.
* Or, *Sippai.*
† Or, *Rapha.*
‡ Or, *Jair.*
a See 1 Ch. 20. 5, 6.
* Or, *Rapha.*
† Or, *reproached,* 1 Sa. 17. 10, 25, 26.
b 1 Sa. 16. 9, *Shammah.*
c 1 Ch. 20. 8.
d Ex. 15. 1. Ju. 5. 1.
e De. 32. 4.
f He. 2. 13.
g Lu. 1. 69.
h Pr. 18. 10.
i Ps. 9. 9. Je. 16. 19.
‡ Or, *pangs.*
* Heb. *Belial.*
† Or, *cords.* Ps. 116. 3.
j Ps. 116. 4. Jonah 2. 2.
k Ex. 3. 7. Ps. 34. 6, 15, 17.
l Ju. 5. 4. Ps. 77. 18.
m Job 26. 11.
‡ Heb. *by.*
n Ps. 97. 3. Hab. 3. 5. He. 12. 29.
o Ps. 144. 5. Is. 64. 1.
p Ex. 20. 21. 1 Ki. 8. 12. Ps. 97. 2.
q Ps. 104. 3.
r Ps. 97. 2.
† Heb. *Binding of waters.*

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but are defeated in four engagements, and are finally subdued. After these deliverances it is probable that David, who composed the 18th Psalm at an early period of his life, when, according to the title, he had been delivered from the hand of Saul, now again applies it, on being rescued from the last assault of his enemies. This appears to account for the differences between this Psalm and the parallel passage in 2 Sam. xxii.—Dr. Wells's *Commentary.* I have therefore inserted the 18th Psalm after 2 Sam. xxii. We learn by the title that David recomposed it after all his deliverances, and of course after this last war of the Philistines.

14 The LORD [s]thundered from heaven,
And the Most High uttered his voice.
15 And he sent out [t]arrows—and scattered them ;
Lightning—and discomfited them.
16 And the channels of the sea appeared,
The foundations of the world were discovered,
At the [u]rebuking of the LORD,
At the blast of the breath of his ‡nostrils.
17 “ He sent from above,
He took me—he drew me out of *many waters ;
18 He delivered me from my strong enemy,
And from them that hated me :
For they were too strong for me.
19 They prevented me in the day of my calamity ;
But the LORD was my stay.
20 He brought me forth also into a large place :
He delivered me, because he [v]delighted in me.
21 The [w]LORD rewarded me according to my righteousness :
According to the cleanness of my hands hath he recompensed me.
22 For I have [x]kept the ways of the LORD,
And have not wickedly departed from my God.
23 For all his [y]judgments were before me ;
And as for his statutes, I did not depart from them.
24 I was also upright †before him,
And have kept myself from mine iniquity.
25 Therefore the LORD hath recompensed me
According to my righteousness ;
According to my cleanness ‡in his eyesight.
26 “ With [z]the merciful thou wilt show thyself merciful,
And with the upright man thou wilt show thyself upright.
27 With the pure thou wilt show thyself pure ;
And [a]with the froward thou wilt *show thyself unsavoury.
28 And the [b]afflicted people thou wilt save ;
But thine eyes are upon [c]the haughty,
That thou mayest bring them down.
29 For thou art my †lamp, O LORD ;
And the LORD will lighten my darkness.
30 For by thee I have ‡run through a troop :
By my God have I leaped over a wall.
31 As for God, [d]his way is perfect ;
The [e]word of the LORD is *tried :
He is a buckler to all them that trust in him.
32 For who is God, save the LORD ?
And who is a rock, save our God ?
33 “ God is my [f]strength and power ;
And he †maketh my way [g]perfect.
34 He ‡maketh my feet [h]like hinds' feet ;
And [i]setteth me upon my high places.
35 He teacheth my hands *to war ;
So that a bow of steel is broken by mine arms.
36 Thou hast also given me the shield of thy salvation ;
And thy gentleness hath †made me great.
37 Thou hast [j]enlarged my steps under me ;
So that my ‡feet did not slip.
38 I have pursued mine enemies, and destroyed them ;
And turned not again until I had consumed them.

s Ju. 5. 20. 1 Sa. 2. 10. Ps. 29. 3. Is. 30. 30.
t De. 32. 23. Ps. 7. 13. Hab. 3. 11.
u Ex. 15. 8. Ps. 106. 9. Nah. 1. 4. Mat. 8. 26.
‡ Or, *anger*. Ps. 74. 1.
* Or, *great*.
v 2 Sa. 15. 26.
w 1 Sa. 26. 23. 1 Ki. 8. 32. Ps. 7. 8.
x Ge. 18. 19. Ps. 119. 3. Pr. 8. 32.
y De. 7. 12. Ps. 119. 30, 102.
† Heb. *to him*. Ge. 6. 9. Job 1. 1.
‡ Heb. *before his eyes*.
z Mat. 5. 7.
a Le. 26. 23, 24, 27, 28.
* Or, *wrestle*, Ps. 18. 26.
b Ex. 3. 7, 8. Ps. 72. 12, 13.
c Job 40. 11, 12. Is. 2. 11, 12, 17. Da. 4. 37.
† Or, *candle*. Job 29. 3. Ps. 27. 1.
‡ Or, *broken a troop*.
d De. 32. 4. Da. 4. 37. Re. 15. 3.
e Ps. 12. 6. Pr. 30. 5.
* Or, *refined*.
f Ex. 15. 2. Ps. 27. 1. Is. 12. 2.
† Heb. *riddeth*, or, *looseth*. Heb. 13. 21.
g De. 18. 13. Job 22. 3. Ps. 101. 2, 6.
‡ Heb. *equalleth*.
h Hab. 3. 19.
i De. 32. 13. Is. 33. 16.
* Heb. *for the war*.
† Heb. *multiplied me*.
j Pr. 4. 12.
‡ Heb. *ankles*.

[39] And I have consumed them,
And wounded them, that they could not arise:
Yea, they are fallen under my feet.

* Heb. *caused to bow.*
k Ge. 49. 8. Ex. 23. 27. Jos. 10. 24.

[40] For thou hast girded me with strength to battle:
Them that rose up against me hast thou *subdued under me.
[41] Thou hast also given me [k]the necks of mine enemies,
That I might destroy them that hate me.

l Job 27. 9. Pr. 1. 28. Is. 1. 15. Mic. 3. 4.
m 2 Ki. 13. 7. Ps. 35. 5. Da. 2. 35.
n Is. 10. 6. Mic. 7. 10. Ze. 10. 5.
o 2 Sa. 3. 1. & 5. 1.
p De. 28. 13. 2 Sa. 8. 1–14. Ps. 2. 8.
q Is. 55. 5.
† Heb. *Sons of the stranger.*
‡ Or, *yield feigned obedience.* Heb. *lie:* see De. 33. 29. Ps. 66. 3.
r Mic. 7. 17.

[42] They looked—but there was none to save;
Even [l]unto the LORD—but he answered them not.
[43] Then did I beat them as small [m]as the dust of the earth,
I did stamp them [n]as the mire of the street,
And did spread them abroad.
[44] Thou [o]also hast delivered me from the strivings of my people,
Thou hast kept me to be [p]head of the heathen:
A [q]people which I knew not shall serve me.
[45] †Strangers shall ‡submit themselves unto me:
As soon as they hear, they shall be obedient unto me.
[46] Strangers shall fade away,
And they shall be afraid [r]out of their close places.
[47] "The LORD liveth; And blessed be my rock;
And exalted be the God of the rock of my salvation!

* Heb. *giveth avengement for me.* 1 Sa. 25. 39.
s Ro. 15. 9.
t 2 Sa. 7. 12, 13. Ps. 89. 29.

[48] It is God that *avengeth me,
And that bringeth down the people under me,
[49] And that bringeth me forth from mine enemies:
Thou also hast lifted me up on high above them that rose up against me:
Thou hast delivered me from the violent man.
[50] Therefore I will give thanks unto thee, O LORD, among [s]the heathen,
And I will sing praises unto thy name.
[51] He is the tower of salvation for his king,
And showeth mercy to his anointed,
Unto David, and [t]to his seed for evermore."

PSALM XVIII.

* Ps. 36, title.
† See, for references, 2 Sa. xxii.

PSALM XVIII.

To the chief Musician, A Psalm of David, *the servant of the LORD, who spake unto the LORD the words of †this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said,—

‡ Heb. *rock.*
a Heb. 2. 13.
b Ps. 116. 3.
* Heb. *Belial.*
† Or, *cords.*

[1] I will love thee, O LORD, my strength!
[2] The LORD is my rock, and my fortress, and my deliverer;
My God, my ‡strength, [a]in whom I will trust;
My buckler, and the horn of my salvation, and my high tower.
[3] I will call upon the LORD, who is worthy to be praised:
So shall I be saved from mine enemies.
[4] The [b]sorrows of death compassed me,
And the floods of *ungodly men made me afraid.
[5] The †sorrows of hell compassed me about:
The snares of death prevented me.
[6] In my distress I called upon the LORD,
And cried unto my God:
He heard my voice out of his temple,
And my cry came before him, even into his ears.

c Ac. 4. 31.
‡ Heb. *by his.*

[7] Then [c]the earth shook and trembled;
The foundations also of the hills moved
And were shaken, because he was wroth.
[8] There went up a smoke ‡out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
[9] He bowed the heavens also, and came down;
And darkness was under his feet.

[10] And he rode upon a cherub, and did fly:
Yea, he did fly upon the wings of the wind.
[11] He made darkness his secret place;
His pavilion round about him were dark waters
And thick clouds of the skies.
[12] At the brightness that was before him his thick clouds passed,
Hailstones and coals of fire.
[13] The Lord also thundered in the heavens,
And the Highest gave his voice;
Hailstones and coals of fire.
[14] Yea, he sent out his arrows, and scattered them;
And he shot out lightnings, and discomfited them.
[15] Then the channels of waters were seen,
And the foundations of the world were discovered at thy rebuke,
O Lord, at the blast of the breath of thy nostrils.
[16] He sent from above,
He took me, he drew me out of *many waters.
[17] He delivered me from my strong enemy,
And from them which hated me;
For they were too strong for me.
[18] They prevented me in the day of my calamity;
But the Lord was my stay.
[19] He brought me forth also into a large place;
He delivered me, because he delighted in me.
[20] The Lord rewarded me according to my righteousness;
According to the cleanness of my hands hath he recompensed me.
[21] For I have kept the ways of the Lord,
And have not wickedly departed from my God.
[22] For all his judgments were before me,
And I did not put away his statutes from me.
[23] I was also upright †before him,
And I kept myself from mine iniquity.
[24] Therefore hath the Lord recompensed me
According to my righteousness,
According to the cleanness of my hands ‡in his eyesight.
[25] With the merciful thou wilt show thyself merciful;
With an upright man thou wilt show thyself upright;
[26] With the pure thou wilt show thyself pure;
And with the froward thou wilt *show thyself froward;
[27] For thou wilt save the afflicted people;
But wilt bring down high looks.
[28] For thou wilt light my †candle:
The Lord my God will enlighten my darkness.
[29] For by thee I have ‡run through a troop;
And by my God have I leaped over a wall.
[30] As for God, his way is perfect:
The word of the Lord is *tried:
He is a buckler to all those that trust in him.
[31] For who is God, save the Lord?
Or who is a rock, save our God?
[32] It is God that girdeth me with strength,
And maketh my way perfect.
[33] He maketh my feet like hinds' feet,
And setteth me upon my high places.
[34] He teacheth my hands to war,
So that a bow of steel is broken by mine arms.
[35] Thou hast also given me the shield of thy salvation;

* Or, *great waters.*
† Heb. *with.*
‡ Heb. *before his eyes.*
* Or, *wrestle.*
† Or, *lamp.*
‡ Or, *broken.*
* Or, *refined.*

† Or, *with thy meekness thou hast multiplied me.*
‡ Heb. *mine ankles.*

And thy right hand hath holden me up,
And †thy gentleness hath made me great.
36 Thou hast enlarged my steps under me,
That ‡my feet did not slip.
37 I have pursued mine enemies, and overtaken them:
Neither did I turn again till they were consumed.
38 I have wounded them that they were not able to rise:
They are fallen under my feet.
39 For thou hast girded me with strength unto the battle:
Thou hast *subdued under me those that rose up against me.
40 Thou hast also given me the necks of mine enemies;
That I might destroy them that hate me.
41 They cried—but there was none to save them:
Even unto the Lord—but he answered them not.
42 Then did I beat them small as the dust before the wind:
I did cast them out as the dirt in the streets.
43 Thou hast delivered me from the strivings of the people;
And thou hast made me the head of the heathen:
A people whom I have not known shall serve me.
44 †As soon as they hear of me, they shall obey me:
‡The strangers shall *submit themselves unto me.
45 The strangers shall fade away,
And be afraid out of their close places.
46 The Lord liveth; and blessed be my rock;
And let the God of my salvation be exalted!
47 It is God that †avengeth me,
And ‡subdueth the people under me.
48 He delivereth me from mine enemies:
Yea, thou liftest me up above those that rise up against me:
Thou hast delivered me from the *violent man.
49 Therefore will I †give thanks unto thee, O Lord, among the heathen,
And sing praises unto thy name.
50 Great deliverance giveth he to his king;
And showeth mercy to his anointed,
To David, and to his seed for evermore.

* Heb. *caused to bow.*
† Heb. *At the hearing of the ear.*
‡ Heb. *The sons of the stranger.*
* Or, *yield feigned obedience.* Heb. *lie.*
† Heb. *giveth avengements for me.*
‡ Or, *destroyeth.*
* Heb. *man of violence.*
† Or, *confess.*

1 Chron. xx. 4, *to the end.*—4 And it came to pass after this, that there *arose war at †Gezer with the Philistines; at which time Sibbechai the Hushathite slew ‡Sippai, that was of the children of *the giant: and they were subdued. 5 And there was war again with the Philistines; and Elhanan the son of †Jair slew Lahmi the brother of Goliath the Gittite, whose spear's staff was like a weaver's beam. 6 And yet again there was war at Gath, where was ‡a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was *the son of the giant. 7 But when he †defied Israel, Jonathan the son of ‡Shimea David's brother slew him. 8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

* Or, *continued.* Heb. *stood.*
† Or, *Gob.*
‡ Or, *Saph*, 2 Sa. 21. 18.
* Or, *Rapha.*
† Called also *Jaare-oregim*, 2 Sa. 21. 19.
‡ Heb. *a man of measure.*
* Heb. *born to the giant*, or, *Rapha.*
† Or, *reproached.*
‡ Called *Shammah*, 1 Sa. 16. 9.

Section XVIII.—*David numbers the People;—He is punished by a Pestilence.*(65)

SECT. XVIII.

A. M. 2987.
B. C. 1017.
Hales, 1032.

2 Sam. xxiv. 1–9.—1 Chron. xxi. 6, 7. *and* xxvii. 23, 24.—2 Sam. xxiv. 10–15.—1 Chron. xxi. 15, 16.—2 Sam. xxiv. 17.—1 Chron. xxi. *latter part of* 17, *to the end.*—Psalm xxx.—1 Chron. xxi. 1–5, 8–14.—2 Sam. xxiv. 16.—1 Chron. xxi. *first part of* 17.—2 Sam. xxiv. 18, *to the end.*

David, tempted by Satan, forceth Joab to number the people. The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men David, having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence. After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem David, by Gad's direction, purchaseth Ornan's threshingfloor, where, having built an altar, God giveth a sign of his favor by fire, and stayeth the plague. David sacrificeth there, being restrained from Gibeon by fear of the angel. David's psalm of praise.

a 2 Sa. 21. 1.

1 And [a]again the anger of the Lord was kindled against Israel, and

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(65) David's motive for numbering his people was pride of heart. It is curious to observe the different phraseology of Scripture: in 2 Sam. xxiv. 1. it says, "God moved him;" [but see reference in the margin.—*Ed.*] in another part, that Satan provoked him; and it is again decidedly spoken of as his own act, for which he was not only accountable, but punished.

* *Satan*, See 1 Ch. 21. 1. Ja. 1. 13, 14.
† Or, *Compass.*
b Je. 17. 5.

*he moved David against them to say, "Go, number Israel and Judah." [2]For the king said to Joab the captain of the host, which was with him, "†Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that [b]I may know the number of the people." [3]And Joab said unto the king, "Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it; but why doth my lord the king delight in this thing?" [4]Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

‡ Or, *valley.*
* Or, *nether land newly inhabited.*

[5]And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the ‡river of Gad, and toward Jazer. [6]Then they came to Gilead, and to the *land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, [7]and came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah, even to Beer-sheba. [8]So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. [9]And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.(66)

1 CHRON. xxi. 6, 7.
† Heb. *And it was evil in the eyes of the LORD concerning this thing.*

[6]But Levi and Benjamin counted he not among them; for the king's word was abominable to Joab. [7]†And God was displeased with this thing; therefore he smote Israel.

1 CHRON. xxvii. 23, 24.
c Ge. 15. 5.
‡ Heb. *ascended.*

[23]But David took not the number of them from twenty years old and under; because [c]the LORD had said he would increase Israel like to the stars of the heavens. [24]Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither ‡was the number put in the account of the chronicles of king David.

2 SAM. xxiv. 10–15.
d Ps. 103. 8, 13, 14. & 119. 156.
* Or, *many.*
e See Is. 47. 6. Ze. 1. 15.

[10]And David's heart smote him after that he had numbered the people. And David said unto the LORD, "I have sinned greatly in that I have done; and now, I beseech thee, O LORD, take away the iniquity of thy servant, for I have done very foolishly." [11]For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, [12]"Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee." [13]So Gad came to David, and told him, and said unto him, "Shall seven years of famine come unto thee in thy land? Or wilt thou flee three months before thine enemies, while they pursue thee? Or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to Him that sent me." [14]And David said unto Gad, "I am in a great strait. Let us fall now into the hand of the LORD, [d]for his mercies are *great; and [e]let me not fall into the hand of man."

[15]So the LORD sent a pestilence upon Israel from the morning even to the time appointed; and there died of the people from Dan even to Beer-sheba seventy thousand men.

1 CHRON. xxi. 15, 16.
f See Ge. 6. 6.

[15]And God sent an Angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and [f]he

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(66) In the Book of Samuel it is said, Joab numbered 800,000 for Israel, and 500,000 for Judah; and in the Book of Chronicles, that he numbered 1,100,000 for Israel, and 470,000 for Judah. In the former list, the amount of the standing army of Israel is omitted; or, as it appears from 1 Chron. xxvii. 23, 24. the returns were not completed that were sent in to the king, and the author of the Book of Samuel mentions the number according to the list actually given in; and the author of the Book of Chronicles, according to the list not laid before the king, or inserted in the public records, but generally known among the people. Vide Bishop Patrick, in loc.; Lightfoot; Hales's *Anal.* vol. ii. p. 386.

repented him of the evil, and said to the Angel that destroyed it, "It is enough, stay now thy hand." And the Angel of the LORD stood by the threshingfloor of †Ornan the Jebusite. [16] And David lifted up his eyes, and [g]saw the Angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel*, who were clothed in sackcloth, fell upon their faces.

† Or, *Araunah*, 2 Sa. 24. 18.
g 2 Ch. 3. 1.

2 SAM. xxiv. 17.

[17] And David spake unto the LORD when he saw the Angel that smote the people, and said, "Lo! I have sinned, and I have done wickedly; but these sheep, what have they done? let thy hand, I pray thee, be against me, and against my father's house, [17] but not on thy people, that they should be plagued."

1 CHRON. xxi. *latter part of ver. 17, to end.*

[18] Then the Angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. [19] And David went up at the saying of Gad, which he spake in the name of the LORD. [20] ‡And Ornan turned back, and saw the Angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. [21] And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground. [22] Then David said to Ornan, "*Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD, (thou shall grant it me for the full price,) that the plague may be stayed from the people." [23] And Ornan said unto David, "Take it to thee, and let my lord the king do that which is good in his eyes: lo! I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all." [24] And king David said to Ornan, "Nay, but I will verily buy it for the full price; for I will not take that which is thine for the LORD, nor offer burnt offerings without cost." [25] So David gave to Ornan for the place six hundred shekels of gold by weight. [26] And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and [h]he answered him from heaven by fire upon the altar of burnt offering. [27] And the LORD commanded the Angel; and he put up his sword again into the sheath thereof.

‡ Or, *When Ornan turned back and saw the Angel, then he and his four sons with him hid themselves.*
* Heb. *Give.*
h Le. 9. 24. 2 Ch. 7. 1.

[28] At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. [29] For [i]the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at [j]Gibeon. [30] But David could not go before it to inquire of God; for he was afraid because of the sword of the Angel of the LORD.

i 1 Ch. 16. 39.
j 1 Ki. 3. 4.

PSALM XXX.

PSALM XXX.(67)

David praiseth God for his deliverance. 4 He exhorteth others to praise him by example of God's dealing with him.

A Psalm and Song *at the dedication of the house of David.

* De. 20. 5. 2 Sa. 5. 11.

[1] I will extol thee, O LORD!
For thou hast lifted me up,
And hast not made my foes to rejoice over me.
[2] O LORD my God, I cried unto thee,
And thou hast healed me.
[3] O LORD, thou hast brought up my soul from the grave:
Thou hast kept me alive, that I should not go down to the pit.
[4] Sing unto the LORD, O ye saints of his,
And give thanks †at the remembrance of his holiness.

† Or, *to the memorial.*

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(67) Psalm xxx. Calmet supposes this Psalm to have been composed on the occasion of dedicating the threshingfloor of Araunah.

‡ Heb. there is but *a moment in his anger*. Ps. 103. 9. Is. 26. 20. & 54. 7, 8. 2 Co. 4. 17.
a Ps. 63. 3.
* Heb. *in the evening*.
† Heb. *singing*. Ps. 126. 5.
b Job 29. 18.
‡ Heb. *settled strength for my mountain*.
c Ps. 6. 5. & 118. 17. Is. 38. 18.
d 2 Sa. 6. 14. Is. 61. 3. Je. 31. 4.
* That is, *my tongue*, or, *my soul*: see Ge. 49. 6. Ps. 16. 9.

5 For ‡his anger endureth but a moment;
In [a]his favor is life:
Weeping may endure *for a night,
But †joy cometh in the morning.
6 And [b]in my prosperity I said,
I shall never be moved.
7 Lord, by thy favor, thou hast ‡made my mountain to stand strong:
Thou didst hide thy face—and I was troubled.
8 I cried to thee, O Lord;
And unto the Lord I made supplication—
9 "What profit is there in my blood, when I go down to the pit?
Shall [c]the dust praise thee? shall it declare thy truth?"
10 Hear, O Lord! and have mercy upon me:
Lord! be thou my helper.
11 Thou [d]hast turned for me my mourning into dancing:
Thou hast put off my sackcloth, and girded me with gladness;
12 To the end that *my glory may sing praise to thee, and not be silent.
O Lord my God, I will give thanks unto thee for ever.

1 Chron. xxi. 1–5, 8–14.—1 And Satan stood up against Israel, and provoked David to number Israel. 2 And David said to Joab and to the rulers of the people, "Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it." 3 And Joab answered, "The Lord make his people an hundred times so many more as they be; but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?" 4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword; and Judah was four hundred threescore and ten thousand men that drew sword.

8 And David said unto God, "I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly."

* Heb. *stretch out*.
† Heb. *Take to thee*.
‡ Or, *many*.

9 And the Lord spake unto Gad, David's seer, saying, 10 "Go and tell David, saying, Thus saith the Lord, I *offer thee three things: choose thee one of them, that I may do it unto thee." 11 So Gad came to David, and said unto him, "Thus saith the Lord, †Choose thee 12 either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the Angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to Him that sent me." 13 And David said unto Gad, "I am in a great strait. Let me fall now into the hand of the Lord, for very ‡great are his mercies; but let me not fall into the hand of man."

14 So the Lord sent pestilence upon Israel; and there fell of Israel seventy thousand men.

a Ex. 12. 23.
b Joel 2. 13, 14.
c 1 Ch. 21. 15, *Ornan*: see ver. 18. 2 Ch. 3. 1.

2 Samuel xxiv. 16.—And [a]when the Angel stretched out his hand upon Jerusalem to destroy it, [b]the Lord repented him of the evil, and said to the Angel that destroyed the people, "It is enough: stay now thy hand." And the Angel of the Lord was by the threshingplace of [c]Araunah the Jebusite.

1 Chron. xxi. *former part of ver.* 17.—And David said unto God, "Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thy hand, I pray thee, O Lord my God, be on me, and on my father's house."

* Heb. *Araniah*.
d See Ge. 23. 8-16.
e Nu. 16. 48, 50.
f 1 Ki. 19. 21.
g Ez. 20. 40, 41.

2 Samuel xxiv. 18, *to the end*.—18 And Gad came that day to David, and said unto him, "Go up, rear an altar unto the Lord in the threshingfloor of *Araunah the Jebusite." 19 And David, according to the saying of Gad, went up as the Lord commanded. 20 And Araunah looked, and saw the king and his servants coming on toward him; and Araunah went out, and bowed himself before the king on his face upon the ground. 21 And Araunah said, "Wherefore is my lord the king come to his servant?" [d]And David said, "To buy the threshingfloor of thee, to build an altar unto the Lord, that [e]the plague may be stayed from the people." 22 And Araunah said unto David, "Let my lord the king take and offer up what seemeth good unto him: [f]behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood." 23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, "The Lord thy God [g]accept thee!" 24 And the king said unto Araunah, "Nay, but I will

surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." So David bought the threshingfloor and the oxen for fifty shekels of silver. [25] And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel.

SECT. XIX.

A. M. 2989.
B. C. 1015.
Jerusalem.

Section XIX.—*David prepares to build the Temple.*(68)

1 Chronicles xxii.

David, foreknowing the place of the temple, prepareth abundance for the building of it. 6 *He instructeth Solomon in God's promises, and his duty in building the temple.* 17 *He chargeth the princes to assist his son.*

[1] Then David said, "This [a]is the house of the Lord God, and this is the altar of the burnt offering for Israel." [2] And David commanded to gather together [b]the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. [3] And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance [c]without weight; [4] also cedar trees in abundance: for [d]the Zidonians and they of Tyre brought much cedar wood to David. [5] And David said, "Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it." So David prepared abundantly before his death.

[6] Then he called for Solomon his son, and charged him to build a house for the Lord God of Israel. [7] And David said to Solomon, "My son, as for me, [e]it was in my mind to build a house [f]unto the name of the Lord my God. [8] But the word of the Lord came to me, saying, 'Thou [g]hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight. [9] Behold! a son shall be born to thee, who shall be a man of rest; and I will give him [h]rest from all his enemies round about: for his name shall be *Solomon, and I will give peace and quietness unto Israel in his days. [10] He [i]shall build a house

a De. 12. 5. 2 Sa. 24. 18.
b 1 Ki. 9. 21.
c 1 Ki. 7. 47.
d 1 Ki. 5. 6.
e 2 Sa. 7. 2. 1 Ki. 8. 17.
f De. 12. 5, 11.
g 1 Ki. 5. 3.
h 1 Ki. 4. 25. & 5. 4.
* That is, *peaceable.*
i 2 Sa. 7. 13.

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(68) The arrangement of the events related in this section varies considerably from their order as proposed by Lightfoot. The difficulty of placing them is very great; but the following considerations appear to warrant the present disposition of the text.

Solomon had been intended by his father, from his very birth, as the successor to the throne. It is generally supposed that Nathan assured David that his son would succeed him, when the name *Jedidiah*, "Beloved of the Lord," was given him; and when he was commanded not to build the temple.

When David, however, was now very old and infirm, Adonijah began to assume the honors of royalty, and to consider himself as the successor. Adonijah was the fourth son of David: Absalom and Amnon were dead, and his other brother, Daniel, or Chileab, was born before David was king. According to the custom of the East, therefore, Adonijah considered himself the eldest son, and heir to the kingdom. Lightfoot ascribes the rash and ambitious schemes of this prince, to his knowledge of his father's decrepitude and age; and places, therefore, the passage 1 Kings i. before the account of the address of David to Solomon. This, however, does not appear an adequate cause; for if Adonijah really supposed himself to be the destined heir, the very conviction he entertained of his father's infirmity ought to have induced him to remain quiet. The suspicion of David's determination to anoint Solomon as his successor, is more likely to have influenced his conduct. Adonijah, therefore, relying on the attachment of Joab the head of the army, and on that of Abiathar the high priest, as well as on the silence hitherto maintained in public respecting Solomon, endeavoured to form a party too strong for his father to oppose, and by these means to prevent the intended advancement of Solomon.

The promptitude and decision of David defeated this bold enterprise. Though he was confined to his couch by infirmities (1 Kings i. 47.), he ordered Solomon to be immediately crowned king, and declared partner of the throne: thus investing him with power to punish all conspiracies against the sovereign. This unexpected firmness entirely dispersed the adherents of Adonijah. David, however, not content with this, had recourse to another step, which secured the throne to Solomon against all further attempts. David summoned the princes and heads of Israel, and, leaving his couch, went to the assembly, presented Solomon to them as king, and declared the promise of God, that Solomon alone should build the temple, and establish the kingdom as his successor.

After this first assembly, more extensive preparations were made to build the temple: the priests and Levites are called together, and divided into their several courses; they do not appear to have been summoned to the first assembly. It is probable that the chief Psalms composed by David were delivered to the priests and singers. And when all the preparations for the objects which David had in view were completed, the congregation is summoned a second time—the magnificent presents of David to the intended building are recorded—the heads of the nation contribute to the work—a solemn festival was held, at which Solomon was again anointed—and all the princes publicly submitted themselves to him, as they had before done to his father.

for my name; and [j]he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.' [11] Now, my son, the LORD be with thee! and prosper thou, and build the house of the LORD thy God, as he hath said of thee. [12] Only the LORD [k]give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. [13] Then [l]shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel! [m]be strong, and of good courage; dread not, nor be dismayed. [14] Now, behold! †in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. [15] Moreover there are workmen with thee in abundance, hewers and ‡workers of stone and timber, and all manner of cunning men for every manner of work. [16] Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the LORD be with thee!"

[17] David also commanded all the princes of Israel to help Solomon his son, saying, [18] "Is not the LORD your God with you? [n]and hath he not given you rest on every side? for he hath given the inhabitants of the land into my hand; and the land is subdued before the LORD, and before his people. [19] Now [o]set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to [p]bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD."

j He. 1. 5.
k 1 Ki. 3. 9, 12. Ps. 72. 1.
l Jos. 1. 7, 8.
m De. 31. 7, 8.
† Or, *in my poverty.*
‡ That is, *masons and carpenters.*
n De. 12. 10. Jos. 22. 4.
o 2 Ch. 20. 3.
p 1 Ki. 8. 6, 21. 2 Ch. 5. 7.

SECT. XX.

A. M. 2989.
B. C. 1015.
HALES, 1030.

SECTION XX.—*Adonijah's Rebellion;—Solomon is anointed King.*

1 KINGS i.

Abishag cherisheth David in his extreme age. 5 Adonijah, David's darling, usurpeth the kingdom. 11 By the counsel of Nathan, 15 Bath-sheba moveth the king, 22 and Nathan secondeth her. 28 David reneweth his oath to Bath-sheba. 32 Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing these news, Adonijah's guests flee. 50 Adonijah, fleeing to the horns of the altar, upon his good behaviour is dismissed by Solomon.

[1] Now king David was old and *stricken in years; and they covered him with clothes, but he gat no heat. [2] Wherefore his servants said unto him, "Let †there be sought for my lord the king ‡a young virgin; and let her stand before the king, and let her *cherish him, and let her lie in thy bosom, that my lord the king may get heat." [3] So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. [4] And the damsel was very fair, and cherished the king, and ministered to him; but the king knew her not.

[5] Then [a]Adonijah the son of Haggith exalted himself, saying, "I will †be king:" and he prepared him chariots and horsemen, and fifty men to run before him. [6] And his father had not displeased him ‡at any time in saying, "Why hast thou done so?" and he also was a very goodly man; and his mother bare him after Absalom. [7] And *he conferred with Joab the son of Zeruiah, and with Abiathar the priest; and they, †following Adonijah, helped him. [8] But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and [b]the mighty men which belonged to David, were not with Adonijah. [9] And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by ‡En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants; [10] but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

[11] Wherefore Nathan spake unto Bath-sheba the mother of Solomon,

* Heb. *entered into days.*
† Heb. *them seek.*
‡ Heb. *a damsel, a virgin.*
* Heb. *be a cherisher unto him.*
a 2 Sa. 3. 4.
† Heb. *reign.*
‡ Heb. *from his days.*
* Heb. *his words were with Joab.*
† Heb. *helped after Adonijah.*
b 2 Sa. 23. 8.
‡ Or, *the well Rogel.* 2 Sa. 17. 17.

saying, “Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? [12] Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. [13] Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thy handmaid, saying, Assuredly [c]Solomon thy son shall reign after me, and he shall sit upon my throne? Why then doth Adonijah reign? [14] Behold, while thou yet talkest there with the king, I also will come in after thee, and *confirm thy words.”

c 1 Ch. 22. 9.
* Heb. *fill up.*

[15] And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. [16] And Bath-sheba bowed, and did obeisance unto the king. And the king said, “†What wouldest thou?” [17] And she said unto him, “My lord, thou swarest by the LORD thy God unto thy handmaid, saying, ‘Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.’ [18] And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not. [19] And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host; but Solomon thy servant hath he not called. [20] And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. [21] Otherwise it shall come to pass, when my lord the king shall [d]sleep with his fathers, that I and my son Solomon shall be counted ‡offenders.”

† Heb. “*What to thee?*”
d De. 31. 16.
‡ Heb. *sinners.*

[22] And, lo! while she yet talked with the king, Nathan the prophet also came in. [23] And they told the king, saying, “Behold Nathan the prophet.” And when he was come in before the king, he bowed himself before the king with his face to the ground. [24] And Nathan said, “My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? [25] For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king’s sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, ‘*God save king Adonijah!’ [26] But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. [27] Is this thing done by my lord the king, and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him?”

* Heb. ‘*Let king Adonijah live.*’ 1 Sa. 10. 24.

[28] Then king David answered and said, “Call me Bath-sheba.” And she came †into the king’s presence, and stood before the king. [29] And the king sware, and said, “As [e]the LORD liveth, that hath redeemed my soul out of all distress, [30] even as I sware unto thee by the LORD God of Israel, saying, ‘Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead;’ even so will I certainly do this day.” [31] Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, “Let [f]my lord king David live for ever!”

† Heb. *before the king.*
e 2 Sa. 4. 9.
f Ne. 2. 3. Da. 2. 4.

[32] And king David said, “Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada.” And they came before the king. [33] The king also said unto them, “Take [g]with you the servants of your lord, and cause Solomon my son to ride upon ‡mine own mule, and bring him down to Gihon. [34] And let Zadok the priest and Nathan the prophet [h]anoint him there king over Israel; and [i]blow ye with the trumpet, and say, God save king Solomon! [35] Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead, and I have appointed him to be ruler over Israel and over Judah. [36] And Benaiah the son of Jehoiada

g 2 Sa. 20. 6.
‡ Heb. *which belongeth to me:* see Est. 6. 8.
h 1 Sa. 10. 1. & 16. 3, 12. 2 Sa. 2. 4. & 5. 3. 1 Ki. 19. 16. 2 Ki. 9. 3. & 11. 12.
i 2 Sa. 15. 10. 2 Ki. 9. 13. & 11. 14.

answered the king, and said, "Amen! the LORD God of my lord the king say so too! [37] As [j]the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David."

j Jos. 1. 5, 17. 1 Sa. 20. 13.

[38] So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. [39] And Zadok the priest took a horn of [k]oil out of the tabernacle, and [l]anointed Solomon. And they blew the trumpet: [m]and all the people said, "God save king Solomon!" [40] And all the people came up after him, and the people piped with *pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

k Ex. 30. 23, 25, 32. Ps. 89. 20.
l 1 Ch. 29. 22.
m 1 Sa. 10. 24.
* Or, *flutes*.

[41] And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, "Wherefore is this noise of the city being in an uproar?" [42] And while he yet spake, behold, Jonathan, the son of Abiathar the priest came; and Adonijah said unto him, "Come in; for thou art a valiant man, and bringest good tidings." [43] And Jonathan answered and said to Adonijah, "Verily our lord king David hath made Solomon king. [44] And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule. [45] And Zadok the priest and Nathan the prophet have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. [46] And also Solomon sitteth on the throne of the kingdom. [47] And moreover the king's servants came to bless our lord king David, saying, 'God make the name of Solomon better than thy name, and make his throne greater than thy throne!' [n]and the king bowed himself upon the bed. [48] And also thus said the king, 'Blessed be the LORD God of Israel, which hath [o]given one to sit on my throne this day, mine eyes even seeing it!'" [49] And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

n Ge. 47. 31.
o 1 Ki. 3. 6. Ps. 132. 11, 12.

[50] And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. [51] And it was told Solomon, saying, "Behold Adonijah feareth king Solomon; for, lo! he hath caught hold on the horns of the altar, saying, 'Let king Solomon swear unto me to-day that he will not slay his servant with the sword.'" [52] And Solomon said, "If he will show himself a worthy man, [p]there shall not a hair of him fall to the earth; but if wickedness shall be found in him, he shall die." [53] So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon; and Solomon said unto him, "Go to thy house."

p 1 Sa. 14. 45. 2 Sa. 14. 11. Ac. 27. 34.

SECT. XXI.

A. M. 2989.
B. C. 1015.

SECTION XXI.—*First Assembly of the People;—David's Charge to Solomon.*

1 CHRON. xxiii. 1. *and* xxviii. 1–10.—PSALMS xci. *and* cxlv.

David, in a solemn assembly having declared God's favor to him, and promise to his son Solomon, exhorteth him to fear God. His Psalms.

[1] So when David was old and full of days, he made Solomon his son king over Israel.

1 CHRON. xxviii. 1–10.

[1] And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and *possession of the king, †and of his sons, with the ‡officers, and with [a]the mighty men, and with all the valiant men, unto Jerusalem. [2] Then David the king stood up upon his feet, and said, "Hear me, my brethren,

* Or, *cattle*.
† Or, *and his sons*.
‡ Or, *eunuchs*.
a 1 Ch. 11. 10.

and my people! As for me, [b]I had in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building. [3] But God said unto me, 'Thou [c]shalt not build a house for my name, because thou hast been a man of war, and hast shed *blood.' [4] Howbeit the LORD God of Israel [d]chose me before all the house of my father to be king over Israel for ever: for he hath chosen [e]Judah to be the ruler; and of the house of Judah, [f]the house of my father; and among the sons of my father he liked me to make me king over all Israel. [5] And [g]of all my sons, (for the LORD hath given me many sons,) [h]he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. [6] And he said unto me, 'Solomon [i]thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his father. [7] Moreover I will establish his kingdom for ever, if he be †constant to do my commandments and my judgments, as at this day.' [8] Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.—[9] And thou, Solomon my son, [j]know thou the God of thy father, and serve him [k]with a perfect heart and with a willing mind: for [l]the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: [m]if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. [10] Take heed now; for the LORD hath chosen thee to build a house for the sanctuary: be strong, and do it."

b 2 Sa. 7. 2. Ps. 132. 3–5.
c 2 Sa. 7. 5, 13. 1 Ki. 5. 3. 1 Ch. 17. 4. & 22. 8.
* Heb. *bloods.*
d 1 Sa. 16. 7–13.
e Ge. 49. 8. 1 Ch. 5. 2. Ps. 60. 7. & 78. 68.
f 1 Sa. 26. 1.
g 1 Ch. 3. 1, &c. & 23. 1.
h 1 Ch. 22. 9.
i 2 Sa. 7. 13, 14.
† Heb. *strong.* 1 Ch. 22. 13.
j Je. 9. 24. Ho. 4. 1. John 17. 3.
k 2 Ki. 20. 3. Ps. 101. 2.
l 1 Sa. 16. 7. 1 Ki. 8. 39. Ps. 7. 9. Pr. 17. 3. Je. 11. 20. Re. 2. 23.
m 2 Ch. 15. 2.

PSALM XCI.

PSALM XCI.(69)

The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friend; with the effects of them all.

[1] He [a]that dwelleth in the secret place of the Most High
Shall *abide under the shadow of the Almighty.
[2] I will say of the LORD, He is my refuge and my fortress:
My God; in him will I trust.
[3] Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
[4] He shall cover thee with his feathers,
And under his wings shalt thou trust:
His truth shall be thy shield and buckler.
[5] Thou [b]shalt not be afraid for the terror by night;
Nor for the arrow that flieth by day;
[6] Nor for the pestilence that walketh in darkness;
Nor for the destruction that wasteth at noonday.
[7] A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
[8] Only [c]with thine eyes shalt thou behold
And see the reward of the wicked.
[9] Because thou hast made the LORD *which is* my refuge,
Even the Most High, thy habitation;
[10] There [d]shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
[11] For [e]he shall give his angels charge over thee,
To keep thee in all thy ways.

a Ps. 27. 5.
* Heb. *lodge.* Ps. 17. 8.
b Job 5. 19, &c. Ps. 112. 7. Pr. 3. 23, 24. Is. 43. 2.
c Ps. 37. 34. Mal. 1. 5.
d Job 5. 19. Pr. 12. 21.
e Ps. 34. 7. & 71. 3. Mat. 4. 6. Lu. 4. 10, 11. He. 1. 14.

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(69) This Psalm seems, from its internal evidence, to be addressed to Solomon; to encourage him to persevere in his allegiance to the King of kings. It describes the security, the reward, and the happiness of religion. I have inserted it therefore after the charge of David to his son. It is prophetic of Christ, and is quoted by him as applicable to himself.

Psalm cxlv. This fine hymn of praise was not improbably written towards the termination of David's life; on surveying the wisdom, mercy, and goodness of God both to himself and to all nature.

[12] They shall bear thee up in their hands,
Lest [f]thou dash thy foot against a stone.
[13] Thou shalt tread upon the lion, and †adder:
The young lion and the dragon shalt thou trample under feet.
[14] Because he hath set his love upon Me,
Therefore will I deliver him:
I will set him on high,
Because he hath known my name.
[15] He [g]shall call upon Me, and I will answer him:
I [h]will be with him in trouble;
I will deliver him, and [i]honor him.
[16] With ‡long life will I satisfy him,
And show him my salvation.

f Job 5. 23. Ps. 37. 24.
† Or, *asp.*
g Ps. 50. 15.
h Is. 43. 2.
i 1 Sa. 2. 30.
‡ Heb. *length of days.* Pr. 5. 2.

PSALM CXLV.

PSALM CXLV.

David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 for his saving mercy.

David's [a]Psalm of Praise.

[1] I will extol thee, my God, O King!
And I will bless thy name for ever and ever.
[2] Every day will I bless thee;
And I will praise thy name for ever and ever.
[3] Great [b]is the Lord, and greatly to be praised;
*And his greatness is unsearchable.
[4] One [c]generation shall praise thy works to another,
And shall declare thy mighty acts.
[5] I will speak of the glorious honor of thy majesty,
And of thy wondrous †works.
[6] And men shall speak of the might of thy terrible acts;
And I will ‡declare thy greatness.
[7] They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
[8] The [d]Lord is gracious, and full of compassion;
Slow to anger, and *of great mercy.
[9] The [e]Lord is good to all;
And his tender mercies are over all his works.
[10] All [f]thy works shall praise thee, O Lord!
And thy saints shall bless thee.
[11] They shall speak of the glory of thy kingdom,
And talk of thy power;
[12] To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
[13] Thy kingdom is †an everlasting kingdom,
And thy dominion endureth throughout all generations.
[14] The Lord upholdeth all that fall,
And [g]raiseth up all those that be bowed down.
[15] The eyes of all ‡wait upon thee;
And [h]thou givest them their meat in due season.
[16] Thou openest thy hand,
And [i]satisfiest the desire of every living thing.
[17] The Lord is righteous in all his ways,
And *holy in all his works.
[18] The [j]Lord is nigh unto all them that call upon him,
To all that call upon him [k]in truth.
[19] He will fulfil the desire of them that fear him:
He also will hear their cry, and will save them.
[20] The [l]Lord preserveth all them that love him;
But all the wicked will he destroy.

a Ps. 100, title.
b Ps. 96. 4.
* Heb. *And of his greatness* there *is no search.* Job 5. 9. Ro. 11. 33.
c Is. 38. 19.
† Heb. *things,* or, *words.*
‡ Heb. *declare it.*
d Ex. 34. 6, 7. Nu. 14. 18. Ps. 86. 5, 15.
* Heb. *great in mercy.*
e Ps. 100. 5. Nah. 1. 7.
f Ps. 19. 1.
† Heb. *a kingdom of all ages.* Ps. 146. 10. 1 Ti. 1. 17.
g Ps. 146. 8.
‡ Or, *look unto thee.* Ps. 104. 27.
h Ps. 136. 25.
i Ps. 104. 21.
* Or, *merciful,* or, *bountiful.*
j De. 4. 7.
k John 4. 24.
l Ps. 31. 23. & 97. 10.

[21] My mouth shall speak the praise of the LORD;
And let all flesh bless his holy name for ever and ever.

SECT. XXII.

A. M. 2989.
B. C. 1015.

SECTION XXII.—*Preparations for the Service of the Temple.*

1 CHRON. xxiii. 2, *to the end*, xxiv., xxv., xxvi., xxvii. 1–22, *and* 25, *to the end*, *and* xxviii. 11, *to the end*.

The number and distribution of the Levites. 7 The families of the Gershonites. 12 The sons of Kohath. 21 The sons of Merari. 24 The office of the Levites. — Chap. xxiv. 1 *The divisions of the sons of Aaron by lot into four and twenty orders. 20 The Kohathites, 27 and the Merarites divided by lot.* — Chap. xxv. 1 *The number and offices of the singers. 8 Their division by lot into four and twenty orders.* — Chap. xxvi. 1 *The divisions of the porters. 13 The gates assigned by lot. 20 The Levites that had charge of the treasures. 29 Officers and judges.* — Chap. xxvii. 1 *The twelve captains for every several month. 16 The princes of the twelve tribes. 25 David's several officers.* — Chap. xxviii. 11 *David giveth Solomon patterns for the form, and gold and silver for the materials, of the temple, 20 which he encourageth him to build.*

[2] AND he gathered together all the princes of Israel, with the priests and the Levites. [3] Now the Levites were numbered from the age of [a]thirty years and upward; and their number by their polls, man by man, was thirty and eight thousand. [4] Of which, twenty and four thousand were *to set forward the work of the house of the LORD; and six thousand were [b]officers and judges. [5] Moreover four thousand were porters; and four thousand praised the LORD with the instruments [c]which I made, said David, to praise therewith. [6] And [d]David divided them into †courses among the sons of Levi, namely, Gershon, Kohath, and Merari.

[7] Of the Gershonites were, ‡Laadan, and Shimei. [8] The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three. [9] The sons of Shimei; Shelomith, and Haziel, and Haran, three: these were the chief of the fathers of Laadan. [10] And the sons of Shimei were, Jahath, *Zina, and Jeush, and Beriah: these four were the sons of Shimei. [11] And Jahath was the chief, and Zizah the second: but Jeush and Beriah †had not many sons; therefore they were in one reckoning, according to their father's house.

[12] The [e]sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. [13] The sons of Amram; Aaron and Moses: and [f]Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, [g]to burn incense before the LORD, [h]to minister unto him, and [i]to bless in his name for ever. [14] Now concerning Moses the man of God, his sons were named of the tribe of Levi. [15] The [j]sons of Moses were, Gershom, and Eliezer. [16] Of the sons of Gershom, ‡Shebuel was the chief. [17] And the sons of Eliezer were, Rehabiah *the chief. And Eliezer had none other sons; but the sons of Rehabiah were †very many. [18] Of the sons of Izhar; ‡Shelomith the chief. [19] Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. [20] Of the sons of Uzziel; Micah the first, and Jesiah the second.

[21] The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. [22] And Eleazar died, and had no sons, but daughters; and their *brethren the sons of Kish [k]took them. [23] The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

[24] These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward. [25] For David said, "The LORD God of Israel hath given rest unto his people, †that they may dwell in Jerusalem for ever: [26] and also unto the Levites; they shall no more [l]carry the tabernacle, nor any vessel of it for the service thereof." [27] For by the last words of David the Levites were ‡numbered from twenty years old and above: [28] because *their office was to wait on the sons of Aaron for the service of the house

[a] Nu. 4. 3, 47.
* Or, *to oversee.*
[b] De. 16. 18.
[c] See 2 Ch. 29. 25, 26. Am. 6. 5.
[d] Ex. 6. 16. Nu. 26. 57.
† Heb. *divisions.*
‡ Or, *Libni*, 1 Ch. 6. 17.
* Or, *Zizah*, ver. 11.
† Heb. *did not multiply sons.*
[e] Ex. 6. 18, 20.
[f] Ex. 28. 1. He. 5. 4.
[g] Ex. 30. 7.
[h] De. 21. 5.
[i] Nu. 6. 23.
[j] Ex. 2. 22.
‡ *Shubael*, 1 Ch. 24. 20.
* Or, *the first.*
† Heb. *highly multiplied.*
‡ *Shelomoth*, 1 Ch. 24. 22.
* Or, *kinsmen.*
[k] See Nu. 36. 6, 8.
† Or, *and he dwelleth in Jerusalem, &c.*
[l] Nu. 4. 5, &c.
‡ Heb. *numbers.*
* Heb. *their station* was *at the hand of the sons of Aaron.* Neh. 11. 24.

of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; [29] both for [m]the showbread, and for [n]the fine flour for meat offering, and for [o]the unleavened cakes, and for that which is baked in the †pan, and for that which is fried, and for all manner of measure and size; [30] and to stand every morning to thank and praise the LORD, and likewise at even; [31] and to offer all burnt sacrifices unto the LORD [p]in the Sabbaths, in the new-moons, and on the [q]set feasts, by number, according to the order commanded unto them, continually before the LORD; [32] and that they should [r]keep the charge of the tabernacle of the congregation, and the charge of the holy place, and [s]the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

1 CHRON. XXIV.

[1] Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. [2] But [t]Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. [3] And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

[4] And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. [5] Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

[6] And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one ‡principal household being taken for Eleazar, and one taken for Ithamar.

[7] Now the first lot came forth to Jehoiarib, the second to Jedaiah, [8] the third to Harim, the fourth to Seorim, [9] the fifth to Malchijah, the sixth to Mijamin, [10] the seventh to Hakkoz, the eighth to [u]Abijah, [11] the ninth to Jeshuah, the tenth to Shecaniah, [12] the eleventh to Eliashib, the twelfth to Jakim, [13] the thirteenth to Huppah, the fourteenth to Jeshebeab, [14] the fifteenth to Bilgah, the sixteenth to Immer, [15] the seventeenth to Hezir, the eighteenth to Aphses, [16] the nineteenth to Pethahiah, the twentieth to Jehezekel, [17] the one and twentieth to Jachin, the two and twentieth to Gamul, [18] the three and twentieth to Delaiah, the four and twentieth to Maaziah. [19] These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

[20] And the rest of the sons of Levi were these. Of the sons of Amram; [v]Shubael: of the sons of Shubael; Jehdeiah. [21] Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah. [22] Of the Izharites; [w]Shelomoth: of the sons of Shelomoth; Jahath. [23] And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth. [24] Of the sons of Uzziel; Michah: of the sons of Michah; Shamir. [25] The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah. [26] The [x]sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno. [27] The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. [28] Of Mahli came Eleazar, who had no sons. [29] Concerning Kish: the son of Kish was Jerahmeel. [30] The sons also of Mushi; Mahli, and Eder, and Jerimoth.—These were the sons of the Levites after the house of their fathers. [31] These likewise cast lots over against their brethren the sons of Aaron in the

m Ex. 25. 30.
n Le. 6. 20.
o Le. 2. 4, 5, 7.
† Or, *flat plate.* Le. 19. 35.
p Nu. 10. 10. Ps. 81. 3.
q Le. 23. 4.
r Nu. 1. 53.
s Nu. 3. 6-9.
t Nu. 3. 4. & 26. 61.
‡ Heb. *house of the father.*
u Neh. 12. 4, 17. Lu. 1. 5.
v 1 Ch. 23. 16, *Shebuel.*
w 1 Ch. 23. 18, *Shelomith.*
x Ex. 6. 19.

presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

1 Chron. xxv.

[1] Moreover David and the captains of the host separated to the service of the sons of [y]Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals. And the number of the workmen according to their service was: [2] of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and *Asarelah, the sons of Asaph under the hands of Asaph, which prophesied †according to the order of the king. [3] Of Jeduthun: the sons of Jeduthun; Gedaliah, and ‡Zeri, and Jeshaiah, Hashabiah, and Mattithiah, *six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord. [4] Of Heman: the sons of Heman; Bukkiah, Mattaniah, †Uzziel, ‡Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. [5] All these were the sons of Heman the king's seer in the *words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. [6] All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, †according to the king's order to Asaph, Jeduthun, and Heman. [7] So the number of them, with their brethren, that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight.

y 1 Ch. 6. 33, 39, 44.

* Otherwise called *Jesharelah*, ver. 14.

† Heb. *by the hands of the king*: so ver. 6.

‡ Or, *Izri*, ver. 11.

* With Shimei mentioned, ver. 17.

† Or, *Azareel*, ver. 18.

‡ Or, *Shubael*, ver. 20.

* Or, *matters*.

† Heb. *by the hands of the king*.

[8] And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar. [9] Now the first lot came forth for Asaph to Joseph. The second to Gedaliah, who with his brethren and sons were twelve. [10] The third to Zaccur, he, his sons, and his brethren, were twelve. [11] The fourth to Izri, he, his sons, and his brethren, were twelve. [12] The fifth to Nethaniah, he, his sons, and his brethren, were twelve. [13] The sixth to Bukkiah, he, his sons, and his brethren, were twelve. [14] The seventh to Jesharelah, he, his sons, and his brethren, were twelve. [15] The eighth to Jeshaiah, he, his sons, and his brethren, were twelve. [16] The ninth to Mattaniah, he, his sons, and his brethren, were twelve. [17] The tenth to Shimei, he, his sons, and his brethren, were twelve. [18] The eleventh to Azareel, he, his sons, and his brethren, were twelve. [19] The twelfth to Hashabiah, he, his sons, and his brethren, were twelve. [20] The thirteenth to Shubael, he, his sons, and his brethren, were twelve. [21] The fourteenth to Mattithiah, he, his sons, and his brethren, were twelve. [22] The fifteenth to Jeremoth, he, his sons, and his brethren, were twelve. [23] The sixteenth to Hananiah, he, his sons, and his brethren, were twelve. [24] The seventeenth to Joshbekashah, he, his sons, and his brethren, were twelve. [25] The eighteenth to Hanani, he, his sons, and his brethren, were twelve. [26] The nineteenth to Mallothi, he, his sons, and his brethren, were twelve. [27] The twentieth to Eliathah, he, his sons, and his brethren, were twelve. [28] The one and twentieth to Hothir, he, his sons, and his brethren, were twelve. [29] The two and twentieth to Giddalti, he, his sons, and his brethren, were twelve. [30] The three and twentieth to Mahazioth, he, his sons, and his brethren, were twelve. [31] The four and twentieth to Romamti-ezer, he, his sons, and his brethren, were twelve.

1 Chron. xxvi.

[1] Concerning the divisions of the porters. Of the Korhites was ‡Meshelemiah the son of Kore, of the sons of *Asaph. [2] And the sons of Meshelemiah were, Zechariah the firstborn, Jediel the second, Zebadiah the third, Jathniel the fourth, [3] Elam the fifth, Jehohanan the sixth, Elioenai the seventh. [4] Moreover the sons

‡ Or, *Shelemiah*, ver. 14.

* Or, *Ebiasaph*, 1 Ch. 6. 37. & 9. 19.

of Obed-edom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, [5] Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed †him. [6] Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valor. [7] The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah. [8] All these of the sons of Obed-edom; they and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom. [9] And Meshelemiah had sons and brethren, strong men, eighteen. [10] Also Hosah, of the children of Merari, had sons: Simri the chief, (for though he was not the firstborn, yet his father made him the chief;) [11] Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

† That is, *Obed-edom*, as 1 Ch. 13. 14.

[12] Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the Lord. [13] And they cast lots, ‡as well the small as the great, according to the house of their fathers, for every gate. [14] And the lot eastward fell to *Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward. [15] To Obed-edom southward; and to his sons the house of †Asuppim. [16] To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going ‡up, ward against ward. [17] Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two. [18] At Parbar westward, four at the causeway, and two at Parbar. [19] These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

‡ Or, *as well for the small as for the great.*

* Called *Meshelemiah*, ver. 1.

† Heb. *gatherings.*

‡ See 1 Ki. 10. 5. 2 Ch. 9. 4.

[20] And of the Levites, Ahijah was [z]over the treasures of the house of God, and over the treasures of the *dedicated things. [21] As concerning the sons of †Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were ‡Jehieli. [22] The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the Lord. [23] Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites: [24] and Shebuel the son of Gershom, the son of Moses, was ruler of the treasures. [25] And his brethren by Eliezer; Rehabiah his son, and Jeshahiah his son, and Joram his son, and Zichri his son, and Shelomith his son; [26] which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. [27] *Out of the spoils won in battles did they dedicate to maintain the house of the Lord. [28] And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

z Mal. 3. 10.

* Heb. *holy things.*

† Or, *Libni*, 1 Ch. 6. 17.

‡ Or, *Jehiel*, 1 Ch. 23. 8. & 29. 8.

* Heb. *the battles and spoils.*

[29] Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges. [30] And of the Hebronites, Hashabiah and his brethren, men of valor, a thousand and seven hundred, were †officers among them of Israel on this side Jordan westward in all the business of the Lord, and in the service of the king. [31] Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valor [a]at Jazer of Gilead. [32] And his brethren, men of valor, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and ‡affairs of the king.

† Heb. *over the charge.*

a See Jos. 21. 39.

‡ Heb. *thing.* 2 Ch. 19. 11.

1 Chron. xxvii. 1–22, 25, *to end.*

[1] Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

[2] Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand. [3] Of the children of Perez was the chief of all the captains of the host for the first month. [4] And over the course of the second month was *Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand. [5] The third captain of the host for the third month was Benaiah the son of Jehoiada, a †chief priest: and in his course were twenty and four thousand. [6] This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son. [7] The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand. [8] The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand. [9] The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand. [10] The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand. [11] The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand. [12] The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand. [13] The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand. [14] The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand. [15] The twelfth captain for the twelfth month was ‡Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

* Or, *Dodo*, 2 Sa. 23. 9.

† Or, *principal officer*, 1 Ki. 4. 5.

‡ Or, *Heled*, 1 Ch. 11. 30.

[16] Furthermore over the tribes of Israel:—the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah. [17] Of the Levites, Hashabiah the son of Kemuel; of the Aaronites, Zadok. [18] Of Judah, [b]Elihu, one of the brethren of David: of Issachar, Omri the son of Michael. [19] Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel. [20] Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah. [21] Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner. [22] Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

[b] 1 Sa. 16. 6, *Eliab.*

[25] And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah. [26] And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub. [27] And over the vineyards was Shimei the Ramathite: *over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite. [28] And over the olive trees and the sycamore trees that were in the low plains was Baal-hanan the Gederite: and over the cellars of oil was Joash. [29] And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai. [30] Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite. [31] And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.

* Heb. *over that which was of the vineyards.*

[32] Also Jonathan, David's uncle, was a counsellor, a wise man, and a †scribe: and Jehiel the ‡son of Hachmoni was with the king's sons. [33] And [c]Ahithophel was the king's counsellor: and [d]Hushai the Archite was the king's companion. [34] And after Ahithophel was Jehoiada the son of Benaiah, and [e]Abiathar: and the general of the king's army was [f]Joab.

† Or, *secretary.*
‡ Or, *Hachmonite.*
[c] 2 Sa. 15. 12.
[d] 2 Sa. 15. 37. & 16. 16.
[e] 1 Ki. 1. 7.
[f] 1 Ch. 11. 6.

1 CHRON. xxviii. 11, *to the end.*

[11] Then David gave to Solomon his son [g]the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, [12] and the pattern *of all that he had by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things. [13] Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD. [14] He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service. [15] Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof; and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. [16] And by weight he gave gold for the tables of showbread, for every table; and likewise silver for the tables of silver. [17] Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver. [18] And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the [h]cherubim, that spread out their wings, and covered the ark of the covenant of the LORD. [19] "All this," said David, "the LORD made me understand in writing by his hand upon me, even all the works of this pattern." [20] And David said to Solomon his son, "Be [i]strong and of good courage, and do it: fear not, nor be dismayed; for the LORD God, even my God, will be with thee; [j]he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD. [21] And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God; and there shall be with thee for all manner of workmanship [k]every willing skilful man, for any manner of service; also the princes and all the people will be wholly at thy commandment."

[g] See Ex. 25. 40.
* Heb. *of all that was with him.*
[h] Ex. 25. 18–22.
[i] De. 31. 7, 8. Jos. 1. 6, 7, 9.
[j] Jos. 1. 5.
[k] Ex. 35. 25, 26. & 36. 1, 2.

SECT. XXIII.

SECTION XXIII.—*Psalms composed by David, of which the Dates and Occasions are unknown.*

PSALM XL.

PSALM XL.

The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 The sense of David's evils inflameth his prayer.

To the chief Musician, A Psalm of David.

1 *I waited patiently for the LORD;
And he inclined unto me, and heard my cry.
2 He brought me up also out of †a horrible pit,
Out of the miry clay,
And set my feet upon a rock,
And established my goings;
3 And he hath put a new song in my mouth,
Even praise unto our God.
Many [a]shall see it, and fear,
And shall trust in the LORD.
4 Blessed [b]is that man that maketh the LORD his trust,
And respecteth not the proud, nor such as turn aside to lies.

* Heb. *In waiting I waited.* Ps. 27. 14.
† Heb. *a pit of noise.*
[a] Ps. 52. 6.
[b] Ps. 34. 8. Je. 17. 7.

[5] Many, [c]O LORD my God, are thy wonderful works which thou hast done,
And [d]thy thoughts which are to us-ward:
‡They cannot be reckoned up in order unto thee:
If I would declare and speak of them,
They are more than can be numbered.
[6] Sacrifice [e]and offering thou didst not desire;
Mine ears hast thou *opened:
Burnt offering and sin offering hast thou not required.
[7] Then said I, "Lo! I come:
In the volume of the book it is [f]written of me.
[8] I [g]delight to do thy will, O my God!
Yea, thy law is †within my heart.
[9] I have preached righteousness in the great congregation:
Lo! I have not refrained my lips, O LORD! thou knowest.
[10] I [h]have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation;
I have not concealed thy loving-kindness and thy truth
From the great congregation."
[11] Withhold not thou thy tender mercies from me, O LORD!
Let thy loving-kindness and thy truth continually preserve me.
[12] For innumerable evils have compassed me about:
Mine [i]iniquities have taken hold upon me,
So that I am not able to look up;
They are more than the hairs of my head:
Therefore my heart ‡faileth me.
[13] Be pleased, O LORD, to deliver me!
O LORD, make haste to help me!
[14] Let them be ashamed and confounded together
That seek after my soul to destroy it;
Let them be driven backward and put to shame that wish me evil.
[15] Let them be desolate for a reward of their shame
That say unto me, Aha! aha!
[16] Let all those that seek thee rejoice and be glad in thee:
Let such as love thy salvation
Say continually, The LORD be magnified!
[17] But I am poor and needy;
Yet [j]the LORD thinketh upon me:
Thou art my help and my deliverer;
Make no tarrying, O my God!

[c] Ex. 11. 15. Job 5. 9. & 9. 10. Ps. 71. 15.
[d] Is. 55. 8.
‡ Or, *None can order them unto thee.*
[e] 1 Sa. 15. 22. Ps. 50. 8. Is. 1. 11. & 66. 3. Hos. 6. 6. Mat. 9. 13. & 12. 7. He. 10. 5.
* Heb. *digged.* Ex. 21. 6.
[f] Lu. 24. 44.
[g] John 4. 34. Ro. 7. 22.
† Heb. *in the midst of my bowels.* Je. 31. 33. 2 Co. 3. 3.
[h] Ac. 20. 20, 27.
[i] Ps. 38. 4.
‡ Heb. *forsaketh.*
[j] 1 Pe. 5. 7.

PSALM XLI.

PSALM XLI.

God's care of the poor. 4 *David complaineth of his enemies' treachery.* 10 *He fleeth to God for succour.*

To the chief Musician, A Psalm of David.

[1] Blessed [a]is he that considereth *the poor:
The LORD will deliver him †in time of trouble.
[2] The LORD will preserve him, and keep him alive;
And he shall be blessed upon the earth:
And ‡thou wilt not deliver him unto the will of his enemies.
[3] The LORD will strengthen him upon the bed of languishing:
Thou wilt *make all his bed in his sickness.
[4] I said, "LORD, be merciful unto me:
Heal [b]my soul; for I have sinned against thee."
[5] Mine enemies speak evil of me,
"When shall he die, and his name perish?"
[6] And if he come to see me, he [c]speaketh vanity:
His heart gathereth iniquity to itself;
When he goeth abroad, he telleth it.

[a] Pr. 14. 21.
* Or, *the weak,* or, *sick.*
† Heb. *in the day of evil.*
‡ Or, *do not thou deliver.* Ps. 27. 12.
* Heb. *turn.*
[b] 2 Ch. 30. 20.
[c] Pr. 26. 24–26.

7 All that hate me whisper together against me:
Against me do they devise †my hurt.
8 "‡An evil disease," say they, "cleaveth fast unto him;
And now that he lieth he shall rise up no more."
9 Yea, *mine own familiar friend,
(In whom I trusted, [d]which did eat of my bread,)
Hath †lifted up his heel against me.
10 But, thou, O LORD! be merciful unto me,
And raise me up, that I may requite them.
11 By this I know that thou favorest me,
Because mine enemy doth not triumph over me.
12 And as for me, thou upholdest me in mine integrity,
And [e]settest me before thy face for ever.
13 Blessed be the LORD God of Israel
From everlasting, and to everlasting! Amen, and Amen.

† Heb. *evil to me.*
‡ Heb. *A thing of Belial.*
* Heb. *the man of my peace.* 2 Sa. 15. 12. Job 19. 19. Ps. 55. 12, 13, 20. Je. 20. 10.
d Obad. 7. John 13. 18.
† Heb. *magnified.*
e Job 36. 7.

PSALM LXI.

PSALM LXI.

David fleeth to God upon his former experience. 4 *He voweth perpetual service unto him, because of his promises.*

To the chief Musician upon Neginah, A Psalm of David.

1 Hear my cry, O God!
Attend unto my prayer.
2 From the end of the earth will I cry unto thee,
When my heart is overwhelmed:
Lead me to the rock that is higher than I.
3 For thou hast been a shelter for me,
And [a]a strong tower from the enemy.
4 I will abide in thy tabernacle for ever:
I will *trust in the covert of thy wings. Selah!
5 For thou, O God! hast heard my vows:
Thou hast given me the heritage of those that fear thy name.
6 †Thou wilt prolong the king's life;
And his years as ‡many generations.
7 He shall abide before God for ever:
O prepare mercy [b]and truth, which may preserve him.
8 So will I sing praise unto thy name for ever,
That I may daily perform my vows.

a Pr. 18. 10.
* Or, *make my refuge.*
† Heb. *Thou shalt add days to the days of the king.*
‡ Heb. *generation and generation.*
b Ps. 40. 11. Pr. 20. 28.

PSALM LXV.

PSALM LXV.

David praiseth God for his grace. 4 *The blessedness of God's chosen by reason of benefits.*

To the chief Musician, A Psalm and Song of David.

1 Praise *waiteth for thee, O God! in Zion;
And unto thee shall the vow be performed.
2 O thou that hearest prayer,
Unto [a]thee shall all flesh come.
3 †Iniquities prevail against me:
As for our transgressions, thou shalt [b]purge them away.
4 Blessed is the man whom thou choosest,
And causest to approach unto thee, that he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
Even of thy holy temple.
5 By terrible things in righteousness
Wilt thou answer us, O God of our salvation!
Who art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
6 Which by his strength setteth fast the mountains;
Being girded with power:
7 Which [c]stilleth the noise of the seas,
The noise of their waves, and [d]the tumult of the people.

* Heb. *is silent,* Ps. 62. 1.
a Is. 66. 23.
† Heb. *Words,* or, *Matters of iniquities.*
b Ps. 51. 2. Is. 6. 7. Heb. 9. 14. 1 John 1. 7, 9.
c See Job 38. 11.
d Ps. 76. 10. Is. 17. 12, 13.

‡ Or, *sing.*
e De. 11. 12.
* Or, *after thou hadst made it to desire rain.* See Job 5. 10. Ps. 68. 9, 10.
† Or, *causest rain to descend into the furrows thereof.*
‡ Heb. *dissolvest it.*
* Heb. *of thy goodness.*
† Heb. *are girded with joy.*
f Is. 55. 12.

[8] They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to ‡rejoice.
[9] Thou [e]visitest the earth, and *waterest it;
Thou greatly enrichest it with the river of God, which is full of [water;
Thou preparest them corn, when thou hast so provided for it.
[10] Thou waterest the ridges thereof abundantly;
Thou †settlest the furrows thereof;
Thou ‡makest it soft with showers;
Thou blessest the springing thereof.
[11] Thou crownest the year *with thy goodness;
And thy paths drop fatness.
[12] They drop upon the pastures of the wilderness;
And the little hills †rejoice on every side.
[13] The pastures are clothed with flocks;
The [f]valleys also are covered over with corn;
They shout for joy, they also sing.

PSALM LXIX.

PSALM LXIX.

David complaineth of his affliction. 13 He prayeth for deliverance. 22 He devoteth his enemies to destruction. 30 He praiseth God with thanksgiving.

To the chief Musician, *upon Shoshannim, A Psalm of David.

* Ps. 45, title.
a Jonah 2. 5.
† Heb. *the mire of depth.*
‡ Heb. *depth of waters.*
b Ps. 119. 82, 123. Is. 38. 14.
c John 15. 25.
* Heb. *guiltiness.*

[1] Save me, O God!
For [a]the waters are come in unto my soul.
[2] I sink in †deep mire, where there is no standing:
I am come into ‡deep waters, where the floods overflow me.
[3] I am weary of my crying; my throat is dried;
Mine [b]eyes fail while I wait for my God.
[4] They that [c]hate me without a cause are more than the hairs of my [head:
They that would destroy me, being mine enemies wrongfully, are [mighty:
Then I restored that which I took not away.
[5] O God, thou knowest my foolishness;
And my *sins are not hid from thee.
[6] Let not them that wait on thee, O Lord God of hosts!
Be ashamed for my sake:
Let not those that seek thee be confounded for my sake,
O God of Israel!
[7] Because for thy sake I have borne reproach;
Shame hath covered my face.

d See Job 19. 13. Is. 53. 3. John 1. 11. & 7. 5.
e Ps. 119. 139. Jo. 2. 17.
f See Ps. 89. 50, 51. Rom. 15. 3.
g 1 Ki. 9. 7. Je. 24. 9.
h See Job 30. 9.
† Heb. *drinkers of strong drink.*
i Is. 49. 8. 2 Cor. 6. 2.
j Nu. 16. 33.

[8] I [d]am become a stranger unto my brethren,
And an alien unto my mother's children.
[9] For [e]the zeal of thy house hath eaten me up;
And [f]the reproaches of them that reproached thee are fallen upon [me.
[10] When I wept, and chastened my soul with fasting,
That was to my reproach.
[11] I made sackcloth also my garment;
And [g]I became a proverb to them.
[12] They that sit in the gate speak against me;
And [h]I was the song of the †drunkards.
[13] But as for me,
My prayer is unto thee, O Lord, [i]in an acceptable time:
O God, in the multitude of thy mercy hear me,
In the truth of thy salvation.
[14] Deliver me out of the mire, and let me not sink:
Let me be delivered from them that hate me,
And out of the deep waters.
[15] Let not the water-flood overflow me,
Neither let the deep swallow me up,
And [j]let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy lovingkindness is good:
Turn unto me according to the multitude of thy tender mercies.
17 And hide not thy face from thy servant;
For I am in trouble: ‡hear me speedily.
18 Draw nigh unto my soul, and redeem it:
Deliver me because of mine enemies.
19 Thou hast known [k]my reproach,
And my shame, and my dishonor:
Mine adversaries are all before thee.
20 Reproach hath broken my heart; and I am full of heaviness:
And [l]I looked for some *to take pity—but there was none;
And for [m]comforters—but I found none.
21 They gave me also gall for my meat;
And [n]in my thirst they gave me vinegar to drink.
22 Let [o]their table become a snare before them;
And that which should have been for their welfare, let it become a trap.
23 Let [p]their eyes be darkened, that they see not;
And make their loins continually to shake.
24 Pour [q]out thine indignation upon them,
And let thy wrathful anger take hold of them.
25 Let their †habitation be desolate;
And ‡let none dwell in their tents.
26 For [r]they persecute [s]him whom thou hast smitten;
And they talk to the grief of *those whom thou hast wounded.
27 Add †iniquity to their iniquity;
And [t]let them not come into thy righteousness.
28 Let them [u]be blotted out of the book of the living,
And [v]not be written with the righteous.
29 But I am poor and sorrowful:
Let thy salvation, O God! set me up on high.
30 I will praise the name of God with a song,
And will magnify him with thanksgiving.
31 This [w]also shall please the LORD better than an ox
Or bullock that hath horns and hoofs.
32 The ‡humble shall see this, and be glad;
And [x]your heart shall live that seek God.
33 For the LORD heareth the poor,
And despiseth not [y]his prisoners.
34 Let [z]the heaven and earth praise him,
The seas, [a]and every thing that *moveth therein.
35 For [b]God will save Zion, and will build the cities of Judah;
That they may dwell there, and have it in possession.
36 The [c]seed also of his servants shall inherit it;
And they that love his name shall dwell therein.

‡ Heb. *make haste to hear me.*
k Ps. 22. 6, 7. Is. 53. 3. He. 12. 2.
l Ps. 142. 4. Is. 63. 5.
* Heb. *to lament* with me.
m Job 16. 2.
n Mat. 27, 34, 48.
o Rom. 11. 9, 10.
p Is. 6. 9, 10. Jo. 12. 39, 40. Rom. 11. 10. 2 Cor. 3. 14.
q 1 Thes. 2. 16.
† Heb. *palace.* Mat. 23. 38. Acts 1. 20.
‡ Heb. *let there not be a dweller.*
r See 2 Ch. 28. 9. Ze. 1. 15.
s Is. 53. 4.
* Heb. *thy wounded.*
† Or, *punishment of iniquity.* Rom. 1. 28.
t Is. 26. 10. Rom. 9. 31.
u Ex. 32. 32. Phil. 4. 3. Rev. 3. 5.
v Ez. 1. 39. Luke 10. 20. He. 12. 23.
w Ps. 50. 13, 14, 23.
‡ Or, *meek.* Ps. 34. 2.
x Ps. 22. 26.
y Eph. 3. 1.
z Ps. 96. 11. Is. 44. 23.
a Is. 55. 12.
* Heb. *creepeth.*
b Ps. 51. 18. Is. 44. 26.
c Ps. 102. 28.

PS. LXXVIII.

PSALM LXXVIII.

An exhortation both to learn and to preach the law of God. 9 *The story of God's wrath against the incredulous and disobedient.* 67 *The Israelites being rejected, God chose Judah, Zion, and David.*

*Maschil of Asaph.

1 Give [a]ear, O my people, to my law:
Incline your ears to the words of my mouth.
2 I [b]will open my mouth in a parable
I will utter dark sayings of old:
3 Which we have heard and known,
And our fathers have told us.
4 We [c]will not hide them from their children,
Showing [d]to the generation to come the praises of the LORD,
And his strength, and his wonderful works that he hath done.

* Or, *A Psalm for Asaph to give instruction.* Ps. 74, title.
a Is. 51. 4.
b Ps. 49. 4. Mat. 13. 35.
c De. 4. 9. Joel 1. 3.
d Ex. 12. 26, 27.

5 For he established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,
That [e]they should make them known to their children:
6 That the generation to come might know them,
Even the children which should be born;
Who should arise and declare them to their children:
7 That they might set their hope in God,
And not forget the works of God,
But keep his commandments:
8 And [f]might not be as their fathers,
A [g]stubborn and rebellious generation;
A generation †that set not their heart aright,
And whose spirit was not steadfast with God.
9 The children of Ephraim, being armed, and ‡carrying bows,
Turned back in the day of battle.
10 They [h]kept not the covenant of God,
And refused to walk in his law;
11 And forgat his works,
And his wonders that he had showed them.
12 Marvellous [i]things did he in the sight of their fathers,
In the land of Egypt, [j]in the field of Zoan.
13 He [k]divided the sea, and caused them to pass through;
And [l]he made the waters to stand as a heap.
14 In [m]the daytime also he led them with a cloud,
And all the night with a light of fire.
15 He [n]clave the rocks in the wilderness,
And gave them drink as out of the great depths.
16 He brought [o]streams also out of the rock,
And caused waters to run down like rivers.
17 And they sinned yet more against him
By [p]provoking the Most High in the wilderness.
18 And [q]they tempted God in their heart
By asking meat for their lust.
19 Yea, [r]they spake against God;
They said, "Can God *furnish a table in the wilderness?
20 (Behold, [s]he smote the rock, that the waters gushed out,
And the streams overflowed!)
Can he give bread also?
Can he provide flesh for his people?"
21 Therefore the LORD heard this, and [t]was wroth:
So a fire was kindled against Jacob,
And anger also came up against Israel;
22 Because they [u]believed not in God,
And trusted not in his salvation:
23 Though he had commanded the clouds from above,
And [v]opened the doors of heaven,
24 And [w]had rained down manna upon them to eat,
And had given them of the corn of heaven.
25 †Man did eat angels' food:
He sent them meat to the full.
26 He [x]caused an east wind ‡to blow in the heaven;
And by his power he brought in the south wind.
27 He rained flesh also upon them as dust,
And *feathered fowls like as the sand of the sea:
28 And he let it fall in the midst of their camp,
Round about their habitations.

[e] De. 4. 9.
[f] 2 Ki. 17. 14. Ez. 20. 18.
[g] Ex. 32. 9. Ps. 68. 6.
† Heb. that *prepared not their heart.* 2 Ch. 20. 33.
‡ Heb. *throwing forth.*
[h] 2 Ki. 17. 15.
[i] Ex. vii. *to* xii.
[j] Ge. 32. 3. Nu. 13. 22. Is. 19. 11, 13. Ez. 30. 14.
[k] Ex. 14. 21.
[l] Ex. 15. 8.
[m] See Ex. 13. 21.
[n] Ex. 17. 6. Nu. 20. 11. 1 Co. 10. 4.
[o] De. 9. 21.
[p] De. 9. 22. Heb. 3. 16.
[q] Ex. 16. 2.
[r] Nu. 11. 4.
* Heb. *order.*
[s] See ver. 15.
[t] Nu. 11. 1, 10.
[u] He. 3. 18. Jude 5.
[v] Ge. 7. 11. Mal. 3. 10.
[w] Ex. 16. 4, 14. John 6. 31. 1 Co. 10. 3.
† Or, *Every one did eat the bread of the mighty,* Ps. 103. 20.
[x] Nu. 11. 31.
‡ Heb. *to go.*
* Heb. *fowl of wing.*

29 So [y]they did eat, and were well filled;
For he gave them their own desire.
30 They were not estranged from their lust;
But [z]while their meat was yet in their mouths,
31 The wrath of God came upon them,
And slew the fattest of them,
And †smote down the ‡chosen men of Israel.
32 For all this [a]they sinned still,
And believed not for his wondrous works.
33 Therefore [b]their days did he consume in vanity,
And their years in trouble.
34 When [c]he slew them, then they sought him;
And they returned and inquired early after God.
35 And they remembered that [d]God was their rock,
And the High God [e]their redeemer.
36 Nevertheless they did [f]flatter him with their mouth,
And they lied unto him with their tongues.
37 For their heart was not right with him,
Neither were they steadfast in his covenant.
38 But [g]he, being full of compassion, forgave their iniquity,
And destroyed them not:
Yea, many a time [h]turned he his anger away,
And [i]did not stir up all his wrath.
39 For [j]he remembered [k]that they were but flesh;
A [l]wind that passeth away, and cometh not again.
40 How oft did they *provoke him in the wilderness,
And grieve him in the desert!
41 Yea, [m]they turned back and tempted God,
And limited the Holy One of Israel.
42 They remembered not his hand,
Nor the day when he delivered them †from the enemy.
43 How he had ‡wrought his signs in Egypt,
And his wonders in the field of Zoan;
44 And [n]had turned their rivers into blood;
And their floods, that they could not drink:
45 He [o]sent divers sorts of flies among them, which devoured them;
And [p]frogs, which destroyed them:
46 He [q]gave also their increase unto the caterpillar,
And their labor unto the locust:
47 He *destroyed their vines with hail,
And their sycamore trees with †frost:
48 He ‡gave up their cattle also to the hail,
And their flocks to *hot thunderbolts:
49 He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,
By sending evil angels among them:
50 †He made a way to his anger;
He spared not their soul from death,
But gave ‡their life over to the pestilence;
51 And [r]smote all the firstborn in Egypt;
The chief of their strength in the tabernacles of Ham:
52 But made his own people to go forth like sheep,
And guided them in the wilderness like a flock.
53 And [s]he led them on safely, so that they feared not;
But the sea *overwhelmed their enemies.
54 And he brought them to the border of his [t]sanctuary,
Even to this mountain, which his right hand had purchased.

y Nu. 11. 20.
z Nu. 11. 33.
† Heb. *made to bow.*
‡ Or, *young men.*
a Nu. xiv., xvi. & xvii.
b Nu. 26. 64, 65.
c See Ho. 5. 15.
d De. 32. 4, 15, 31.
e Ex. 15. 13. Is. 41. 14.
f Ez. 33. 31.
g Nu. 14. 18, 20.
h Is. 48. 9.
i 2 Ki. 21. 29.
j Ps. 103. 14, 16.
k John 3. 6.
l Job 7. 7, 16. Ja. 4. 14.
* Or, *rebel against him.* Ps. 95. 9, 10. Is. 7. 13. Eph. 4. 30. Heb. 3. 16, 17.
m Nu. 14. 22. De. 6. 16.
† Or, *from affliction.*
‡ Heb. *set.*
n Ex. 7. 20.
a See Ex. 8. 24.
p Ex. 8. 6.
q See Ex. 10. 13, 15.
* Heb. *killed.* Ex. 9. 23-25.
† Or, *great hailstones.*
‡ Heb. *shut up.* Ex. 9. 23-25.
* Or, *lightnings.*
† Heb. *He weighed a path.*
‡ Or, *their beasts to the murrain.* Ex. 9. 3, 6.
r Ex. 12. 29.
s Ex. 14. 19, 20.
* Heb. *covered.* Ex. 14. 27, 28.
t Ex. 15. 17.

55 He cast out the heathen also before them,
And [u]divided them an inheritance by line,
And made the tribes of Israel to dwell in their tents.
56 Yet [v]they tempted and provoked the Most High God,
And kept not his testimonies;
57 But [w]turned back, and dealt unfaithfully like their fathers;
They were turned aside [x]like a deceitful bow.
58 For [y]they provoked him to anger with their [z]high places,
And moved him to jealousy with their graven images.
59 When God heard this, he was wroth,
And greatly abhorred Israel.
60 So [a]that he forsook the tabernacle of Shiloh,
The tent which he placed among men;
61 And [b]delivered his strength into captivity,
And his glory into the enemy's hand.
62 He [c]gave his people over also unto the sword;
And was wroth with his inheritance.
63 The fire consumed their young men;
And [d]their maidens were not †given to marriage.
64 Their [e]priests fell by the sword;
And [f]their widows made no lamentation.
65 Then the LORD awaked as one out of sleep,
And [g]like a mighty man that shouteth by reason of wine.
66 And [h]he smote his enemies in the hinder part:
He put them to a perpetual reproach.
67 Moreover he refused the tabernacle of Joseph,
And chose not the tribe of Ephraim;
68 But chose the tribe of Judah,
The Mount Zion which he loved.
69 And he [i]built his sanctuary like high palaces,
Like the earth which he hath ‡established for ever.
70 He [j]chose David also his servant,
And took him from the sheepfolds:
71 From *following the [k]ewes great with young
He brought him [l]to feed Jacob his people,
And Israel his inheritance.
72 So he fed them according to the [m]integrity of his heart;
And guided them by the skilfulness of his hands.

[u] Jos. 13. 7.
[v] Ju. 2. 11, 12.
[w] Ez. 20. 27, 28.
[x] Ho. 7. 16.
[y] De. 32. 16, 21. Ez. 20. 28.
[z] De. 12. 2, 4. 1 Ki. 11. 7.
[a] 1 Sa. 4. 11. Je. 7. 12, 14.
[b] Ju. 18. 30.
[c] 1 Sa. 4. 10.
[d] Je. 7. 34.
† Heb. *praised.*
[e] 1 Sa. 4. 11. & 22. 18.
[f] Job 27. 15. Ez. 24. 23.
[g] Is. 42. 13.
[h] 1 Sa. 5. 6, 12. & 6. 4.
[i] 1 Ki. vi.
‡ Heb. *founded.*
[j] 1 Sa. 16. 11, 12. 2 Sa. 7. 8.
* Heb. *after.*
[k] Ge. 33. 13. Is. 40. 11.
[l] 2 Sa. 5. 2. 1 Ch. 11. 2.
[m] 1 Ki. 9. 4.

SECT. XXIV.
PSALM VI.

SECTION XXIV.—*Psalms composed by David after his Accession, of which the Dates and the Occasions are uncertain.*

PSALM VI.

David's complaint in his sickness. 8 By faith he triumpheth over his enemies.

To the chief Musician on Neginoth, upon *Sheminith, A Psalm of David.

1 O [a]LORD! rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
2 Have mercy upon me, O LORD! for I am weak;
O LORD, [b]heal me; for my bones are vexed.
3 My soul is also sore vexed;
But thou, O LORD, how long?
4 Return, O LORD, deliver my soul:
Oh save me for thy mercies' sake.
5 For [c]in death there is no remembrance of thee:
In the grave who shall give thee thanks?
6 I am weary with my groaning;
†All the night make I my bed to swim;
I water my couch with my tears.

* Or, *the eighth.* See 1 Ch. 15. 21. Ps. 12, title.
[a] Ps. 38. 1. Je. 10. 24.
[b] Ho. 6. 1.
[c] See Ps. 88. 11.
† Or, *Every night.*

7 Mine [d]eye is consumed because of grief;
It waxeth old because of all mine enemies.
8 Depart [e]from me, all ye workers of iniquity;
For the LORD hath heard the voice of my weeping.
9 The LORD hath heard my supplication;
The LORD will receive my prayer.
10 Let all mine enemies be ashamed and sore vexed:
Let them return and be ashamed suddenly.

d Job 17. 7. Ps. 31. 9. La. 5. 17.
e Ps. 119. 115. Mat. 7. 23. & 25. 41. Lu. 13. 27.

PSALM VIII.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief Musician upon *Gittith, A Psalm of David.

1 O LORD our Lord,
How excellent is thy name in all the earth!
Who hast set thy glory above the heavens.
2 Out [a]of the mouth of babes and sucklings
Hast thou †ordained strength because of thine enemies,
That thou mightest still the enemy and the avenger.
3 When I [b]consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
4 What [c]is man, that thou art mindful of him?
And the son of man, that thou visitest him?
5 For thou hast made him a little lower than the angels,
And hast crowned him with glory and honor.
6 Thou [d]madest him to have dominion over the works of thy hands;
Thou [e]hast put all things under his feet:
7 ‡All sheep and oxen,
Yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
9 O LORD our Lord,
How excellent is thy name in all the earth!

* Ps. 81, & 84, title.
a See Mat. 11. 25. & 21. 16. 1 Co. 1. 27.
† Heb. *founded.*
b Ps. 111. 2. See Ge. 1. 1, 14.
c See Job 7. 17.
d Ge. 1. 26, 28.
e 1 Co. 15. 27. He. 2. 8.
‡ Heb. *Flocks and oxen all of them.*

PSALM XII.

PSALM XII.

David, destitute of human comfort, craveth help of God. 3 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.

To the chief Musician, *upon Sheminith, A Psalm of David.

1 †Help, LORD; for [a]the godly man ceaseth;
For the faithful fail from among the children of men.
2 They speak vanity every one with his neighbour:
With [b]flattering lips and with ‡a double heart do they speak.
3 The LORD shall cut off all flattering lips,
And the tongue that speaketh *proud things;
4 Who have said, "With our tongue will we prevail;
Our lips †are our own: who is lord over us?"
5 "For the oppression of the poor, for the sighing of the needy,
Now [c]will I arise," saith the LORD;
"I will set him in safety from him that ‡puffeth at him."
6 The words of the LORD are [d]pure words:
As silver tried in a furnace of earth, purified seven times.
7 Thou shalt keep them, O LORD!
Thou shalt preserve *them from this generation for ever.
8 The wicked walk on every side,
When †the vilest men are exalted.

* Or, *the eighth.* Ps. 6, title.
† Or, *Save.*
a Is. 57. 1. Mic. 7. 2.
b Je. 9. 8. Ro. 16. 18.
‡ Heb. *a heart and a heart.* 1 Ch. 12. 33.
* Heb. *great things.* 1 Sa. 2. 3. Ps. 17. 10. Da. 7. 8, 25.
† Heb. are *with us.*
c Ex. 3. 7, 8. Is. 33. 10.
‡ Or, *would ensnare him.*
d 2 Sa. 22. 31. Pr. 30. 5.
* Heb. *him:* that is, *every one of them.*
† Heb. *the vilest of the sons of men are exalted.*

PSALM XIX.

PSALM XIX.

The creatures show God's glory. 7 The word his grace. 12 David prayeth for grace.

To the chief Musician, A Psalm of David.

1 The [a]heavens declare the glory of God;
And the firmament showeth his handiwork.

a See Ge. 1. 6, 14.

[2] Day unto day uttereth speech,
And night unto night showeth knowledge.
[3] There is no speech nor language,
*Where their voice is not heard.
[4] Their †line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
[5] Which is as a bridegroom coming out of his chamber,
And [b]rejoiceth as a strong man to run a race.
[6] His going forth is from the end of the heaven,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.
[7] The ‡law of the LORD is perfect, *converting the soul:
The testimony of the LORD is sure, making wise the simple.
[8] The statutes of the LORD are right, rejoicing the heart:
The commandment of the LORD is pure, enlightening the eyes.
[9] The fear of the LORD is clean, enduring for ever:
The judgments of the LORD are †true and righteous altogether.
[10] More to be desired are they than gold,
Yea, [c]than much fine gold:
Sweeter also than honey and ‡the honeycomb.
[11] Moreover by them is thy servant warned;
And [d]in keeping of them there is great reward.
[12] Who can understand his errors?
Cleanse [e]Thou me from secret faults.
[13] Keep [f]back thy servant also from presumptuous sins;
Let [g]them not have dominion over me:
Then shall I be upright,
And I shall be innocent from *the great transgression.
[14] Let the words of my mouth, and the meditation of my heart,
Be acceptable in thy sight,
O LORD, my †strength, and my [h]redeemer.

* Or, *Without these their voice is heard.* Heb. *Without their voice heard.*
† Or, *rule,* or, *direction.* Ro. 10. 18.
[b] Ec. 1. 5.
‡ Or, *doctrine.* See Job 28. 28.
* Or, *restoring.*
† Heb. *truth.*
[c] Pr. 8. 10, 11, 19.
‡ Heb. *the dropping of honeycombs.*
[d] Pr. 29. 18.
[e] Le. 4. 2. &c.
[f] Ge. 20. 6. 1 Sa. 25. 32–34, 39.
[g] Ro. 6. 12, 14.
* Or, *much.*
† Heb. *rock.* Ps. 18. 1.
[h] Is. 43. 14. & 44. 6. & 47. 4. 1 Thes. 1. 10.

PSALM XXIII.

PSALM XXIII.

David's confidence in God's grace.

A Psalm of David.

[1] The LORD is [a]my shepherd—I [b]shall not want.
[2] He [c]maketh me to lie down in *green pastures:
He [d]leadeth me beside the †still waters.
[3] He restoreth my soul:
He [e]leadeth me in the paths of righteousness for his name's sake.
[4] Yea, though I walk through the valley of [f]the shadow of death,
I will fear no evil—for [g]Thou art with me;
Thy rod and thy staff they comfort me.
[5] Thou preparest a table before me in the presence of mine enemies:
Thou ‡anointest my head with oil—my cup runneth over.
[6] Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the LORD *for ever.

[a] Is. 40. 11. Je. 23. 4. Ez. 34. 11, 12, 23. John 10. 11. 1 Pe. 2. 25. Re. 7. 17.
[b] Phil. 4. 19.
[c] Ez. 34. 14.
* Heb. *pastures of tender grass.*
[d] Re. 7. 17.
† Heb. *waters of quietness.*
[e] Pr. 8. 20.
[f] See Job 3. 5.
[g] Is. 43. 2.
‡ Heb. *makest fat.*
* Heb. *to length of days.*

PSALM XXIV.

PSALM XXIV.

God's lordship in the world. 3 The citizens of his spiritual kingdom. 7 An exhortation to receive him.

A Psalm of David.

[1] The [a]earth is the LORD's, and the fulness thereof;
The world, and they that dwell therein.
[2] For he hath founded it upon the seas,
And established it upon the floods.
[3] Who shall ascend into the hill of the LORD?
And who shall stand in his holy place?

[a] See Ge. 1. 19. & 14. 19.

[4] *He that hath [b]clean hands, and [c]a pure heart;
Who hath not lifted up his soul unto vanity, nor sworn deceitfully;
[5] He shall receive the blessing from the LORD,
And righteousness from the God of his salvation.
[6] This is the generation of them that seek Him,
That seek thy face, †O Jacob! Selah!
[7] Lift [d]up your heads, O ye gates!
And be ye lift up, ye everlasting doors!
And [e]the King of glory shall come in.
[8] Who is this King of glory?
The LORD strong and mighty,
The LORD mighty in battle.
[9] Lift up your heads, O ye gates!
Even lift them up, ye everlasting doors!
And the King of glory shall come in.
[10] Who is this King of glory?
The LORD of hosts, he is the King of glory. Selah!

* Heb. *The clean of hands.* Is. 33. 15, 16.
b Job 17. 9. 1 Ti. 2. 8.
c Mat. 5. 8.
† Or, *O God of Jacob!*
d Is. 26. 2.
e Ps. 97. 6. Hag. 2. 7. Mal. 3. 1. 1 Co. 2. 8.

PS. XXVIII.

PSALM XXVIII.

David prayeth earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.

A Psalm of David.

[1] Unto thee will I cry, O LORD my rock!
Be not silent *to me:
Lest, if thou be silent to me,
I become like them that go down into the pit.
[2] Hear the voice of my supplications, when I cry unto thee,
When [a]I lift up my hands toward †thy holy oracle.
[3] Draw me not away with the wicked,
And with the workers of iniquity,
Which [b]speak peace to their neighbours,
But mischief is in their hearts.
[4] Give [c]them according to their deeds,
And according to the wickedness of their endeavours:
Give them after the work of their hands;
Render to them their desert.
[5] Because [d]they regard not the works of the LORD,
Nor the operation of his hands,
He shall destroy them, and not build them up.
[6] Blessed be the LORD,
Because he hath heard the voice of my supplications.
[7] The LORD is my strength and my shield;
My heart trusted in him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise him.
[8] The LORD is ‡their strength,
And he is the *saving strength of his anointed.
[9] Save thy people, and bless [e]thine inheritance:
†Feed them also, [f]and lift them up for ever.

* Heb. *from me.*
a 1 Ki. 6. 22, 23. & 8. 28, 29.
† Or, *the oracle of thy sanctuary.*
b Je. 9. 8.
c 2 Ti. 4. 14. Re. 18. 6.
d See Job 34. 27.
‡ Or, *his strength.*
* Heb. *strength of salvations.*
e De. 9. 29. 1 Ki. 8. 51, 53.
† Or, *Rule.* Ps. 78. 71.
f Ezra 1. 4.

PSALM XXIX.

PSALM XXIX.

David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.

A Psalm of David.

[1] Give [a]unto the LORD, O *ye mighty!
Give unto the LORD glory and strength.
[2] Give unto the LORD †the glory due unto his name;
Worship the LORD ‡in the beauty of holiness.
[3] The voice of the LORD is upon the waters:

a 1 Ch. 16. 28, 29.
* Heb. *ye sons of the mighty!*
† Heb. *the honor of his name.*
‡ Or, *in his glorious sanctuary.*

The [b]God of glory thundereth:
The Lord is upon *many waters.
[4] The voice of the Lord is †powerful;
The voice of the Lord is ‡full of majesty.
[5] The voice of the Lord breaketh the cedars;
Yea, the Lord breaketh [c]the cedars of Lebanon.
[6] He maketh them also to skip like a calf;
Lebanon and [d]Sirion like a young unicorn.
[7] The voice of the Lord *divideth the flames of fire.
[8] The voice of the Lord shaketh the wilderness;
The Lord shaketh the wilderness of Kadesh.
[9] The voice of the Lord maketh the hinds †to calve,
And discovereth the forest:
And in his temple ‡doth every one speak of his glory.
[10] The Lord [e]sitteth upon the flood;
Yea, the Lord sitteth King for ever.
[11] The Lord will give strength unto his people;
The Lord will bless his people with peace.

[b] Job 37. 4, 5.
* Or, *great waters.*
† Heb. *in power.*
‡ Heb. *in majesty.*
[c] Is. 2. 13.
[d] De. 3. 9.
* Heb. *cutteth out.*
† Or, *to be in pain.* Job 39. 1–3.
‡ Or, *every whit of it uttereth, &c.*
[e] Ge. 6. 17. Job 38. 8, 25.

PS. XXXVIII.

PSALM XXXVIII.

David moveth God to take compassion of his pitiful case.

A Psalm of David, *to bring to remembrance.

[1] O Lord, rebuke me not in thy wrath;
Neither chasten me in thy hot displeasure.
[2] For [a]thine arrows stick fast in me,
And [b]thy hand presseth me sore.
[3] There is no soundness in my flesh because of thine anger;
Neither is there any †rest in my bones because of my sin.
[4] For [c]mine iniquities are gone over my head:
As a heavy burden they are too [d]heavy for me.
[5] My wounds stink and are corrupt
Because of my foolishness.
[6] I am ‡troubled; I am bowed down greatly;
I [e]go mourning all the day long.
[7] For my loins are filled with [f]a loathsome disease;
And there is no soundness in my flesh.
[8] I am feeble and sore broken:
I [g]have roared by reason of the disquietness of my heart.
[9] Lord, all my desire is before thee;
And my groaning is not hid from thee.
[10] My heart panteth, my strength faileth me:
As for the light of mine eyes, it also is *gone from me.
[11] My [h]lovers and my friends [i]stand aloof from my †sore;
And my ‡kinsmen [j]stand afar off.
[12] They also that seek after my life [k]lay snares for me;
And they that seek my hurt [l]speak mischievous things,
And imagine deceits all the day long.
[13] But [m]I, as a deaf man, heard not;
And I was as a dumb man that openeth not his mouth.
[14] Thus I was as a man that heareth not,
And in whose mouth are no reproofs.
[15] For *in thee, O Lord! [n]do I hope:
Thou wilt †hear, O Lord my God!
[16] For I said, "Hear me, lest otherwise they should rejoice over me:"
When my [o]foot slippeth, they [p]magnify themselves against me.
[17] For I am ready ‡to halt,
And my sorrow is continually before me.

* Ps. 70, title.
[a] Job 6. 4.
[b] Job 19. 21. Ps. 32. 4.
† Heb. *peace,* or, *health.*
[c] Ezra 9. 6.
[d] Mat. 11. 28.
‡ Heb. *wried.*
[e] See Job 30. 28.
[f] Job 7. 5.
[g] Job 3. 24. Is. 59. 11.
* Heb. *not with me.*
[h] See Job 19. 13.
[i] Lu. 10. 31, 32.
† Heb. *stroke.*
‡ Or, *neighbours.*
[j] Lu. 23. 49.
[k] 2 Sa. 17. 1–3.
[l] 2 Sa. 16. 7, 8.
[m] See 2 Sa. 16. 10.
* Or, *thee do I wait for.*
[n] 2 Sa. 16. 12.
† Or, *answer.*
[o] De. 32. 35.
[p] See Job 19. 5.
‡ Heb. *for halting.* Ps. 33. 15.

[18] For I will [q]declare mine iniquity;
I will be [r]sorry for my sin.
[19] But mine enemies *are lively, and they are strong;
And they that hate me wrongfully are multiplied.
[20] They also that render evil for good are mine adversaries;
Because [s]I follow *the thing that* good *is*.
[21] Forsake me not, O LORD!
O my God, be not far from me!
[22] Make haste †to help me, O LORD [t]my salvation!

q Pr. 28. 13.
r 2 Co. 7. 9, 10.
* Heb. being *living, are strong.*
s See 1 Jo. 3. 12. & 1 Pe. 3. 13.
† Heb. *for my help.*
t Is. 12. 2.

PS. XXXIX.

PSALM XXXIX.

David's care of his thoughts. 4 *The consideration of the brevity and vanity of life.* 7 *The reverence of God's judgments,* 10 *and prayer, are his bridles of impatience.*

To the chief Musician, *even* to *Jeduthun, A Psalm of David.

[1] I said, I will [a]take heed to my ways,
That I sin not with my tongue:
I will keep †my mouth with a bridle,
While [b]the wicked is before me.
[2] I was dumb with silence,
I held my peace, even from good;
And my sorrow was ‡stirred.
[3] My heart was hot within me,
While I was musing [c]the fire burned:
Then spake I with my tongue,
[4] LORD, make me to know mine end,
And the measure of my days, what it is;
That I may know *how frail I am.
[5] Behold, thou hast made my days [d]as a handbreadth;
And mine age is as nothing before thee:
Verily every man †at his best state is altogether vanity. Selah!
[6] Surely every man walketh in ‡a vain show:
Surely they are disquieted in vain:
He [e]heapeth up riches—and knoweth not who shall gather them.
[7] And now, LORD, what wait I for?
My hope is in thee.
[8] Deliver me from all my transgressions:
Make me not the reproach of the foolish.
[9] I [f]was dumb, I opened not my mouth;
Because [g]thou didst it.
[10] Remove [h]thy stroke away from me:
I am consumed by the *blow of thy hand.
[11] When thou with rebukes dost correct man for iniquity,
Thou makest †his beauty to consume away like a moth:
Surely every man is vanity. Selah!
[12] Hear my prayer, O LORD! and give ear unto my cry;
Hold not thy peace at my tears:
For [i]I am a stranger with thee,
And a sojourner, [j]as all my fathers were.
[13] O [k]spare me, that I may recover strength,
Before I go hence, and [l]be no more.

* 1 Ch. 16. 41. & 25. 1. Ps. 62, & 77, title.
a 1 Ki. 2. 4. 2 Ki. 10. 31.
† Heb. *a bridle,* or, *muzzle for my mouth.* Ja. 3. 2.
b Col. 4. 5.
‡ Heb. *troubled.*
c Je. 20. 9.
* Or, *what time I have here.*
d See Job 7. 6.
† Heb. *settled.*
‡ Heb. *an image.* 1 Co. 7. 31. Ja. 4. 14.
e Job 27. 17. Ec. 2. 18, 21, 26. & 5. 14. Lu. 12. 20, 21.
f Le. 10. 3. Job 40. 4, 5. Ps. 38. 13.
g 2 Sa. 16. 10. Job 2. 10.
h See Job 9. 34.
* Heb. *conflict.*
† Heb. *that which is to be desired in him to melt away.* Job 4. 19. Is. 50. 9. Ho. 5. 12.
i Le. 25. 23. 1 Ch. 29. 15. Ps. 119. 19. 2 Co. 5. 6. He. 11. 13. 1 Pe. 1. 17. & 2. 11.
j Ge. 47. 9.
k Job 10. 20, 21.
l Job 14. 10-12.

PS. LXXXVI.

PSALM LXXXVI.

David strengtheneth his prayer by the conscience of his religion, 5 *by the goodness and power of God.* 11 *He desireth the continuance of former grace.* 14 *Complaining of the proud he craveth some token of God's goodness.*

*A Prayer of David.

[1] Bow down thine ear, O LORD! hear me;
For I am poor and needy.

* Or, *A Prayer, being a Psalm of David.*

[2] Preserve my soul; for I am †holy:
O thou my God! save thy servant [a]that trusteth in thee
[3] Be merciful unto me, O Lord!
For I cry unto thee ‡daily.
[4] Rejoice the soul of thy servant;
For unto thee, O Lord, do I lift up my soul.
[5] For [b]thou, Lord, art good, and ready to forgive;
And plenteous in mercy unto all them that call upon thee.
[6] Give ear, O Lord! unto my prayer;
And attend to the voice of my supplications.
[7] In the day of my trouble I will call upon thee;
For thou wilt answer me.
[8] Among [c]the gods there is none like unto thee, O Lord!
Neither [d]are there any works like unto thy works.
[9] All [e]nations whom thou hast made
Shall come and worship before thee, O Lord!
And shall glorify thy name.
[10] For thou art great, and [f]doest wondrous things:
Thou [g]art God alone.
[11] Teach [h]me thy way, O Lord!
I will walk in thy truth: unite my heart to fear thy name.
[12] I will praise thee, O Lord my God, with all my heart;
And I will glorify thy name for evermore.
[13] For great is thy mercy toward me;
And thou hast delivered my soul from the lowest *hell.
[14] O God, the proud are risen against me,
And the assemblies of †violent men have sought after my soul;
And have not set thee before them.
[15] But [i]thou, O Lord, art a God full of compassion, and gracious,
Long suffering, and plenteous in mercy and truth.
[16] O turn unto me, and have mercy upon me;
Give thy strength unto thy servant, and save the son of thy handmaid.
[17] Show me a token for good,
That they which hate me may see it, and be ashamed;
Because thou, Lord, hast holpen me, and comforted me.

† Or, *one whom thou favorest.*
a Is. 26. 3.
‡ Or, *all the day.*
b Ps. 130. 7. Joel 2. 13.
c See Ex. 8. 10. & 15. 11.
d De. 3. 24.
e Is. 43. 7. Re. 15. 4.
f Ex. 15. 11.
g De. 6. 3. & 32. 39. Is. 37. 16. & 44. 6. Ma. 12. 29. 1 Co. 8. 4. Eph. 4. 6.
h Ps. 25. 4.
* Or, *grave.*
† Heb. *terrible.*
i Ex. 34. 6. Nu. 14. 18. Ne. 9. 17.

PSALM XCV.

PSALM XCV.

An exhortation to praise God, 3 for his greatness, 6 and for his goodness, 8 and not to tempt him.

[1] O come, let us sing unto the Lord:
Let [a]us make a joyful noise to the rock of our salvation.
[2] Let us *come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.
[3] For the Lord is a great God,
And a great King above all gods.
[4] In †his hand are the deep places of the earth:
‡The strength of the hills is his also.
[5] *The sea is his, and he made it;
And his hands formed the dry land.
[6] O come, let us worship and bow down:
Let [b]us kneel before the Lord our Maker.
[7] For he is our God;
And we are the people of his pasture, and the sheep of his hand.
To-day [c]if ye will hear his voice,
[8] Harden not your heart, [d]as in the †provocation,
And as in the day of temptation in the wilderness:
[9] When [e]your fathers tempted me,
Proved me, and [f]saw my work.

a De. 32. 15. 2 Sa. 22. 47.
* Heb. *prevent his face.*
† Heb. *whose.*
‡ Or, *The heights of the hills are his.*
* Heb. *Whose the sea is.* Ge. 1. 9, 10.
b 1 Co. 6. 20.
c He. 3. 7, 15. & 4. 7.
d Ex. 17. 2, 7. Nu. 14. 22, &c. & 20. 13. De. 6. 16.
† Heb. *contention.*
e 1 Co. 10. 9.
f Nu. 14. 22.

10 Forty [g]years long was I grieved with this generation,
And said, "It is a people that do err in their heart,
And they have not known my ways:"
11 Unto whom [h]I sware in my wrath
‡That they should not enter into my rest.

g He. 3. 10, 17.
h Nu. 14. 23, 28, 30. He. 3. 11, 18. & 4. 3, 5.
‡ Heb. *If they enter into my rest.*

PSALM CI.

PSALM CI.

David maketh a vow and profession of godliness.
A Psalm of David.

1 I will sing of mercy and judgment:
Unto thee, O LORD, will I sing.
2 I will [a]behave myself wisely in a perfect way.
O when wilt thou come unto me?
I will [b]walk within my house with a perfect heart.
3 I will set no *wicked thing before mine eyes:
I hate the work of them [c]that turn aside;
It shall not cleave to me.
4 A froward heart shall depart from me:
I will not [d]know a wicked person.
5 Whoso privily slandereth his neighbour, him will I cut off:
Him [e]that hath a high look and a proud heart will not I suffer.
6 Mine eyes shall be upon the faithful of the land,
That they may dwell with me:
He that walketh †in a perfect way, he shall serve me.
7 He that worketh deceit shall not dwell within my house;
He that telleth lies shall not ‡tarry in my sight.
8 I will [f]early destroy all the wicked of the land;
That I may cut off all wicked doers from the city of the LORD.

a 1 Sa. 18. 14.
b 1 Ki. 9. 4. & 11. 4.
* Heb. *thing of Belial.*
c Jos. 23. 6. 1 Sa. 12. 20, 21.
d Mat. 7. 23. 2 Ti. 2. 19.
e Pr. 6. 17.
† Or, *perfect in the way.* Ps. 119. 1.
‡ Heb. *be established.*
f Je. 21. 12.

PSALM CIV.

PSALM CIV.

A meditation upon the mighty power, 7 *and wonderful providence of God.* 31 *God's glory is eternal.* 33 *The prophet voweth perpetually to praise God.*

1 Bless the LORD, O my soul!
O LORD my God! thou art very great;
Thou art clothed with honor and majesty.
2 Who [a]coverest thyself with light as with a garment:
Who [b]stretchest out the heavens like a curtain:
3 Who [c]layeth the beams of his chambers in the waters:
Who [d]maketh the clouds his chariot:
Who walketh upon the wings of the wind:
4 Who [e]maketh his angels spirits;
His ministers a flaming fire.
5 *Who laid the foundations of the earth,
That it should not be removed for ever.
6 Thou [f]coveredst it with the deep as with a garment:
The waters stood above the mountains.
7 At [g]thy rebuke they fled;
At the voice of thy thunder they hasted away.
8 †They go up by the mountains;
They go down by the valleys
Unto [h]the place which thou hast founded for them.
9 Thou [i]hast set a bound that they may not pass over;
That [j]they turn not again to cover the earth.
10 ‡He sendeth the springs into the valleys,
Which *run among the hills.
11 They give drink to every beast of the field:
The wild asses †quench their thirst.
12 By them shall the fowls of the heaven have their habitation,
Which ‡sing among the branches.

a Da. 7. 9.
b Is. 40. 22. & 45. 12.
c Am. 9. 6.
d Is. 19. 1.
e He. 1. 7.
* Heb. *He hath founded the earth upon her bases.* Job 26. 7. & 38. 4, 6. Ps. 24. 2. & 136. 6. Ec. 1. 4.
f Ge. 7. 19.
g Ge. 8. 1.
† Or, *The mountains ascend, the valleys descend.* Ge. 8. 5.
h Job 38. 10, 11.
i Job 26. 10. Ps. 33. 7. Je. 5. 22.
j Ge. 9. 11, 15.
‡ Heb. *Who sendeth.*
* Heb. *walk.*
† Heb. *break.*
‡ Heb. *give a voice.*

[13] He watereth the hills from his chambers:
The earth is satisfied with [k]the fruit of thy works.
[14] He [l]causeth the grass to grow for the cattle,
And herb for the service of man:
That he may bring forth [m]food out of the earth,
[15] And [n]wine that maketh glad the heart of man,
And *oil to make his face to shine,
And bread which strengtheneth man's heart.
[16] The trees of the LORD are full of sap;
The cedars of Lebanon, [o]which he hath planted;
[17] Where the birds make their nests:
As for the stork, the fir trees are her house.
[18] The high hills are a refuge for the wild goats;
And the rocks for [p]the conies.
[19] He [q]appointeth the moon for seasons:
The sun [r]knoweth his going down.
[20] Thou [s]makest darkness, and it is night:
Wherein †all the beasts of the forest do creep forth.
[21] The [t]young lions roar after their prey,
And seek their meat from God.
[22] The sun ariseth, they gather themselves together,
And lay them down in their dens.
[23] Man goeth forth to [u]his work,
And to his labor until the evening.
[24] O [v]LORD, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches:
[25] So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.
[26] There go the ships:
There is that [w]leviathan, whom thou hast ‡made to play therein.
[27] These wait all upon thee;
That thou mayest give them their meat in due season.
[28] That thou givest them they gather:
Thou openest thy hand—they are filled with good.
[29] Thou hidest thy face—they are troubled:
Thou [x]takest away their breath—they die, and return to their dust.
[30] Thou [y]sendest forth thy Spirit—they are created:
And thou renewest the face of the earth.
[31] The glory of the LORD *shall endure for ever:
The LORD [z]shall rejoice in his works.
[32] He looketh on the earth, and it [a]trembleth:
He toucheth the hills, and they smoke.
[33] I will sing unto the LORD as long as I live:
I will sing praise unto my God while I have my being.
[34] My meditation of him shall be sweet:
I will be glad in the LORD.
[35] Let [b]the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the LORD, O my soul!
Praise ye the LORD!

k Je. 10. 13. & 14. 22.
l Ge. 1. 29, 30.
m Job 28. 5.
n Ju. 9. 13. Pr. 31. 6, 7.
* Heb. *to make* his *face shine with oil*, or, *more than oil*.
o Nu. 24. 6.
p Pr. 30. 26.
q Ge. 1. 14.
r Job 38. 12.
s Is. 45. 7.
† Heb. *all the beasts thereof do trample on the forest.*
t Job 38. 39. Joel 1. 20.
u Ge. 3. 19.
v Pr. 3. 19.
w Job 41. 1.
‡ Heb. *formed.*
x Job 34. 14, 15. Ec. 12. 7.
y Is. 32. 15. Ez. 37. 9.
* Heb. *shall be.*
z Ge. 1. 31.
a Hab. 3. 10.
b Pr. 2. 22.

PSALM CXX.

PSALM CXX.

David prayeth against Doeg, 3 reproveth his tongue, 5 complaineth of his necessary conversation with the wicked.

A Song of Degrees.

[1] In [a]my distress I cried unto the LORD,
And he heard me.

a Ps. 118. 5. Jonah 2. 2.

[2] Deliver my soul, O Lord! from lying lips,
And from a deceitful tongue.
[3] *What shall be given unto thee?
Or what shall be †done unto thee, thou false tongue?
[4] ‡Sharp arrows of the mighty,
With coals of juniper.
[5] Woe is me, that I sojourn in [b]Mesech,
That [c]I dwell in the tents of Kedar!
[6] My soul hath long dwelt
With him that hateth peace.
[7] I am *for peace;
But when I speak, they are for war.

* Or, *What shall the deceitful tongue give unto thee?* or, *What shall it profit thee?*
† Heb. *added.*
‡ Or, *It is as the sharp arrows of the mighty man, with coals of juniper.*
[b] Ge. 10. 2. Ez. 27. 13.
[c] Ge. 25. 13. 1 Sa. 25. 1. Je. 49. 28, 29.
* Or, *a man of peace.*

PSALM CXXI.

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.
A Song of Degrees.

[1] *I will lift up mine eyes unto the hills,
From whence cometh my help.
[2] My help cometh from the Lord,
Which [a]made heaven and earth.
[3] He [b]will not suffer thy foot to be moved:
He [c]that keepeth thee will not slumber.
[4] Behold, he that keepeth Israel
Shall neither slumber nor sleep.
[5] The Lord is thy keeper:
The Lord is [d]thy shade upon thy right hand.
[6] The [e]sun shall not smite thee by day,
Nor the moon by night.
[7] The Lord shall preserve thee from all evil:
He shall preserve thy soul.
[8] The Lord shall [f]preserve thy going out and thy coming in,
From this time forth, and even for evermore.

* Or, *Shall I lift up mine eyes to the hills? Whence should my help come?* See Je. 3. 23.
[a] See Ge. 1. 1.
[b] 1 Sa. 2. 9. Pr. 3. 23, 26.
[c] Is. 27. 3.
[d] Is. 25. 4.
[e] Is. 49. 10. Re. 7. 16.
[f] De. 28. 6. Pr. 2. 8. & 3. 6.

PSALM CXXII.

PSALM CXXII.

David professeth his joy for the Church, 6 *and prayeth for the peace thereof.*
A Song of Degrees of David.

[1] I was glad when they said unto me,
"Let [a]us go into the house of the Lord."
[2] Our feet shall stand within thy gates, O Jerusalem!
[3] Jerusalem is builded as a city that is [b]compact together;
[4] Whither [c]the tribes go up,
The tribes of the Lord, unto [d]the testimony of Israel,
To give thanks unto the name of the Lord.
[5] For there *are set thrones of judgment,
The thrones of the house of David.
[6] Pray [e]for the peace of Jerusalem:
They shall prosper that love thee.
[7] Peace be within thy walls,
And prosperity within thy palaces!
[8] For my brethren and companions' sakes,
I will now say, Peace be within thee!
[9] Because of the house of the Lord our God
I will [f]seek thy good.

[a] Is. 2. 3. Ze. 8. 21.
[b] See 2 Sa. 5. 9.
[c] Ex. 23. 17. De. 16. 16.
[d] Ex. 16. 34.
* Heb. *do sit.* De. 17. 8. 2 Ch. 19. 8.
[e] Ps. 51. 18.
[f] Ne. 2. 10.

PS. CXXIV.

PSALM CXXIV.

The Church blesseth God for a miraculous deliverance.
A Song of Degrees of David.

[1] If it had not been the Lord who was on our side,
Now may Israel say;

[2] If it had not been the Lord who was on our side,
When men rose up against us:
a Pr. 1. 12. [3] Then they had [a]swallowed us up quick,
When their wrath was kindled against us:
[4] Then the waters had overwhelmed us;
The stream had gone over our soul;
[5] Then the proud waters had gone over our soul.
[6] Blessed be the Lord,
Who hath not given us as a prey to their teeth.
b Pr. 6. 5. [7] Our soul is escaped [b]as a bird out of the snare of the fowlers:
The snare is broken, and we are escaped.
[8] Our help is in the name of the Lord,
c Ge. 1. 1. Ps. 134. 3. Who [c]made heaven and earth.

PS. CXXXI.

PSALM CXXXI.

David, professing his humility, 3 exhorteth Israel to hope in God.

A Song of Degrees of David.

[1] Lord, my heart is not haughty,
Nor mine eyes lofty;
* Heb. *walk.* Ro. 12. 16. Neither do I *exercise myself in great matters,
† Heb. *wonderful,* Job 42. 3. Or in things too †high for me.
‡ Heb. *my soul.* Mat. 18. 3. 1 Co. 14. 20. [2] Surely I have behaved and quieted ‡myself,
As a child that is weaned of his mother:
My soul is even as a weaned child.
a Ps. 130. 7. [3] Let [a]Israel hope in the Lord
* Heb. *now.* From *henceforth and for ever.

PS. CXXXIII.

PSALM CXXXIII.

The benefit of the communion of saints.

A Song of Degrees of David.

[1] Behold, how good and how pleasant it is
* Heb. *even together.* Ge. 13. 8. For brethren to dwell *together in unity!
a Ex. 30. 25, 30. [2] It is like [a]the precious ointment upon the head,
That ran down upon the beard—even Aaron's beard,
That went down to the skirts of his garments;
b De. 4. 48. [3] As the dew of [b]Hermon,
And as the dew that descended upon the mountains of Zion:
c Le. 25. 21. De. 28. 8. Ps. 42. 8. For [c]there the Lord commanded the blessing,
Even life for evermore.

SECT. XXV.

A. M. 2989.
B. C. 1015.
Jerusalem.

Section XXV.—*Second Assembly of the People;—David's Charge.*

1 Chron. xxix. 1–19.—Psalm lxxii.—1 Chron. xxix. 20–25.

David, by his example and entreaty, 6 causeth the princes and people to offer willingly. 10 David's thanksgiving and prayer.—His Psalm for Solomon.—20 The people, having blessed God and sacrificed, make Solomon king.

[1] Furthermore David the king said unto all the congregation, *a* 1 Ki. 3. 7. Pr. 4. 3. "Solomon my son, whom alone God hath chosen, is yet [a]young and tender, and the work is great; for the palace is not for man, but for the Lord God. [2] Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things *b* See Is. 54. 11, 12. Re. 21. 18, &c. of iron, and wood for things of wood; [b]onyx stones, and stones to be set, glistering stones, and of divers colors, and all manner of precious stones, and marble stones in abundance. [3] Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, [4] even three *c* 1 Ki. 9. 28. thousand talents of gold, of the gold of [c]Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal;

[5] the gold for things of gold, and the silver for things of silver, and
for all manner of work to be made by the hands of artificers. And
who then is willing to *consecrate his service this day unto the LORD ?"
[6] Then the chief of the fathers and princes of the tribes of Israel,
and the captains of thousands and of hundreds, with the rulers over the
king's work, offered willingly, [7] and gave for the service of the house
of God of gold five thousand talents and ten thousand drams, and of
silver ten thousand talents, and of brass eighteen thousand talents, and
one hundred thousand talents of iron. [8] And they with whom precious
stones were found gave them to the treasure of the house of the LORD,
by the hand of Jehiel the Gershonite. [9] Then the people rejoiced, for
that they offered willingly, because with perfect heart they [d]offered
willingly to the LORD; and David the king also rejoiced with great joy.

[10] Wherefore David blessed the LORD before all the congregation:
and David said,—

"Blessed be thou, LORD God of Israel our father, for ever and ever!
[11] Thine, [e]O LORD! is the greatness,
And the power, and the glory,
And the victory, and the majesty:
For all that is in the heaven and in the earth is thine;
Thine is the kingdom, O LORD,
And thou art exalted as head above all.
[12] Both [f]riches and honor come of thee,
And thou reignest over all;
And in thy hand is power and might;
And in thy hand it is to make great,
And to give strength unto all.
[13] Now therefore, our God, we thank thee,
And praise thy glorious name.
[14] But who am I, and what is my people,
That we should †be able to offer so willingly after this sort?
For all things come of thee,
And of ‡thine own have we given thee.
[15] For [g]we are strangers before thee,
And sojourners, as were all our fathers:
Our [h]days on the earth are as a shadow,
And there is none *abiding.
[16] O LORD our God, all this store that we have prepared
To build thee a house for thy holy name
Cometh of thy hand, and is all thine own.
[17] I know also, my God, that thou [i]triest the heart,
And [j]hast pleasure in uprightness.
As for me—in the uprightness of my heart
I have willingly offered all these things:
And now have I seen with joy thy people,
Which are †present here, to offer willingly unto thee.
[18] O LORD God of Abraham, Isaac, and of Israel, our fathers,
Keep this for ever in the imagination of the thoughts of the heart
of thy people,
And ‡prepare their heart unto thee;
[19] And [k]give unto Solomon my son a perfect heart,
To keep thy commandments, thy testimonies, and thy statutes,
And to do all these things,
And to build the palace, for the which I have made provision."

* Heb. *fill his hand.*
d 2 Co. 9. 7.
e Mat. 6. 13. 1 Ti. 1. 17. Re 5. 13.
f Ro. 11. 36.
† Heb. *retain*, or, *obtain strength.*
‡ Heb. *thy hand.*
g He. 11. 13. 1 Pe. 2. 11.
h Job 14. 2. Ps. 90. 9.
* Heb. *expectation.*
i 1 Sa. 16. 7.
j Pr. 11. 20.
† Or, *found.*
‡ Or, *stablish*, Ps. 10. 17.
k Ps. 72. 1.

PSALM LXXII.

PSALM LXXII.(70)

David, praying for Solomon, showeth the goodness and glory of his, in type and in truth, of Christ's kingdom. 18 *He blesseth God.*

A Psalm *for Solomon.

* Or, *of*. Ps. 127, title.
a Is. 11. 2–4. & 32. 1.
b Is. 32. 17. & 52. 7.
c Is. 11. 4.
d Ps. 89. 36, 37.
e 2 Sa. 23. 4. Ho. 6. 3.
f Is. 2. 4. Da. 2. 44. Lu. 1. 33.
† Heb. *till* there be *no moon.*
g See Ex. 23. 31. 1 Ki. 4. 21, 24. Ps. 2. 8. Ze. 9. 10.
h Ps. 74. 14.
i Is. 49. 23. Mic. 7. 17.
j 2 Ch. 9. 21. Ps. 45. 12. Is. 49. 7. & 60. 6, 9.
k Is. 49. 22, 23.
l See Job 29. 12.
m Ps. 116. 15.
‡ Heb. one *shall give.*
n 1 Ki. 4. 20.
* Heb. *shall be.* Ps. 89. 36.
† Heb. *Shall be as a son to continue his father's name for ever.*
o Jo. 4. 2.
p Lu. 1. 48.
q 1 Ch. 29. 10. Ps. 41. 13. & 106. 48.
r Ex. 15. 11.
s Ne. 9. 5.
t Nu. 14. 21. Ze. 14. 9.

1 Give the king thy judgments, O God!
And thy righteousness unto the king's son.
2 He [a]shall judge thy people with righteousness,
And thy poor with judgment.
3 The [b]mountains shall bring peace to the people,
And the little hills, thy righteousness.
4 He [c]shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
5 They shall fear thee [d]as long as the sun and moon endure,
Throughout all generations.
6 He [j]shall come down like rain upon the mown grass:
As showers that water the earth.
7 In his days shall the righteous flourish;
And [f]abundance of peace †so long as the moon endureth.
8 He [g]shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
9 They [h]that dwell in the wilderness shall bow before him;
And [i]his enemies shall lick the dust.
10 The [j]kings of Tarshish and of the isles shall bring presents:
The kings of Sheba and Seba shall offer gifts.
11 Yea, [k]all kings shall fall down before him:
All nations shall serve him.
12 For [l]he shall deliver the needy when he crieth;
The poor also, and him that hath no helper.
13 He shall spare the poor and needy,
And shall save the souls of the needy.
14 He shall redeem their soul from deceit and violence;
And [m]precious shall their blood be in his sight.
15 And he shall live,
And to him ‡shall be given of the gold of Sheba:
Prayer also shall be made for him continually;
And daily shall he be praised.
16 There shall be a handful of corn in the earth
Upon the top of the mountains;
The fruit thereof shall shake like Lebanon;
And [n]they of the city shall flourish like grass of the earth.
17 His name *shall endure for ever;
†His name shall be continued as long as the sun;
And [o]men shall be blessed in him;
All [p]nations shall call him blessed.
18 Blessed [q]be the LORD God, the God of Israel,
Who [r]only doeth wondrous things!
19 And [s]blessed be his glorious name for ever;
And [t]let the whole earth be filled with his glory! Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

1 CHRON. xxix. 20–25.

20 And David said to all the congregation, "Now bless the LORD your God." And all the congregation blessed

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(70) Psalm lxxii. This beautiful Psalm is generally supposed to have been written when Solomon was appointed king with his father. It is prophetic of the reign of the Messiah: it describes the peaceful glories of the Messiah's future reign; his righteousness; the universal worship to be paid to him; the perpetuity of his dominion, "whose name shall endure for ever;" in whom mankind shall be blessed, and whom all nations shall call blessed.—Dr. Hales; Travell.

the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king. [21] And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel; [22] and did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and [a]anointed him unto the LORD to be chief governor, and Zadok to be priest. [23] Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. [24] And all the princes, and the mighty men, and all the sons likewise of king David, *submitted themselves unto Solomon the king. [25] And the LORD magnified Solomon exceedingly in the sight of all Israel, and [b]bestowed upon him such royal majesty as had not been on any king before him in Israel.

a 1 Ki. 1. 35, 39.
* Heb. *gave the hand under Solomon:* see Ge. 24. 2. & 47. 29. 2 Ch. 30. 8. Ec. 8. 2. Ez. 17. 18.
b 1 Ki. 3. 13. 2 Ch. 1. 12. Ec. 2. 9.

SECTION XXVI.—*David's Charge to Solomon;—His last Words and Death.*

SECT. XXVI.
A. M. 2989.
B. C. 1015.
HALES, 1030.

1 KINGS ii. 1–9.—2 SAM. xxiii. 1–7.—1 CHRON. xxix. 26, *to the end.*—1 KINGS ii. 10, 11.

David, having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, —(2 SAM. xxiii.) 1 *professeth his faith in God's promises to be beyond sense or experience.* 6 *The different state of the wicked.—His reign and death.*

[1] Now [a]the days of David drew nigh that he should die; and he charged Solomon his son, saying, [2] "I [b]go the way of all the earth: [c]be thou strong therefore, and show thyself a man; [3] and keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the Law of Moses, that [d]thou mayest *prosper in all that thou doest, and whithersoever thou turnest thyself; [4] that the LORD may [e]continue his word which he spake concerning me, saying, 'If [f]thy children take heed to their way, [g]to walk before me in truth with all their heart and with all their soul, [h]there shall not †fail thee' (said he) 'a man on the throne of Israel.' [5] Moreover thou knowest also what Joab the son of Zeruiah [i]did to me, and what he did to the two captains of the hosts of Israel, unto [j]Abner the son of Ner, and unto [k]Amasa the son of Jether, whom he slew, and ‡shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. [6] Do therefore [l]according to thy wisdom, and let not his hoar head go down to the grave in peace.(71) [7] But show kindness unto the sons of [m]Barzillai the Gileadite, and let them be of those that [n]eat at thy table; for so [o]they came to me when I fled because of Absalom thy brother. [8] And, behold, thou hast with thee [p]Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a *grievous curse in the day when I went to Mahanaim; but [q]he came down to meet me at Jordan, and [r]I sware to him by the LORD, saying, 'I will not put thee to death with the sword.' [9] Now therefore [s]hold him not guiltless; for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head [t]bring thou down to the grave with blood."

a See Ge. 47. 29.
b Jos. 23. 14.
c De. 17. 19, 20.
d De. 29. 9. Jos. 1. 7. 1 Ch. 22. 12, 13.
* Or, *do wisely.* 1 Sa. 18. 5, 14, 40.
e 2 Sa. 7. 25.
f Ps. 132. 12.
g 2 Ki. 20. 3.
h 2 Sa. 7. 12, 13.
† Heb. *be cut off from thee from the throne.*
i 2 Sa. 3. 39. & 18. 5, 12, 14. & 19. 5–7.
j 2 Sa. 3. 27.
k 2 Sa. 20. 10.
‡ Heb. *put.*
l Pr. 20. 26.
m 2 Sa. 12. 31, 38.
n 2 Sa. 9. 7, 10. & 19. 28.
o 2 Sa. 17. 27.
p 2 Sa. 16. 5.
* Heb. *strong.*
q 2 Sa. 19. 18.
r 2 Sa. 19. 23.
s Ex. 20. 7. Job 9. 28.
t Ge. 42. 38. & 44. 31.

[1] Now these be the last words of David. 2 SAM. xxiii. 1–7.
David the son of Jesse said,
And the man who was raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel, said,—

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(71) The charge of David to Solomon has been much misunderstood. He is not directed to put Joab and Shimei to death. These men had become the bitterest enemies to the throne of David and his son. Solomon, therefore, is desired to observe their conduct, and to punish any future treason with death. The expressions in verses 6 and 8, "do therefore according to thy wisdom," and "thou art a wise man," refer to the discretionary power which Solomon possessed, and which he was commanded by his father to use rightly.

u 2 Pe. 1. 21. [2] "The [u]Spirit of the LORD spake by me,
And his word was in my tongue.
[3] The God of Israel said,
v De. 32. 4, 31. The [v]Rock of Israel spake to me,
† Or, *Be thou ruler, &c.* Ps. 110. 2. '†He that ruleth over men must be just,
Ruling [w]in the fear of God.
w Ex. 18. 21. 2 Ch. 19. 7, 9. [4] And [x]he shall be as the light of the morning, when the sun riseth,
x Ju. 5. 31. Ps. 89. 36. Pr. 4. 18. Ho. 6. 5. See Ps. 110. 3. Even a morning without clouds;
As the tender grass springing out of the earth
By clear shining after rain.'
[5] Although my house be not so with God;
y Ps. 89. 29. Is. 55. 3. Yet [y]he hath made with me an everlasting covenant,
Ordered in all things, and sure:
For this is all my salvation, and all my desire,
Although he make it not to grow.
[6] "But the sons of Belial
Shall be all of them as thorns thrust away,
Because they cannot be taken with hands.
[7] But the man that shall touch them
‡ Heb. *filled.* Must be ‡fenced with iron and the staff of a spear;
And they shall be utterly burned with fire in the same place."

1 CHRON. xxix. 26, 27, *part of* 28.

[26] Thus David the son of Jesse reigned over all Israel. [27] And [z]the time that he reigned over Israel was forty years; [a]seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. [28] And he [b]died in a good old age, full of days, riches, and honor;

z 2 Sa. 5. 4.
a 2 Sa. 5. 5.
b Ge. 25. 8.
c Ac. 2. 29. & 13. 36.

1 KINGS ii. 10. 1 CHRON. xxix. *part of* 28, *and* 29, 30.

[10] so [c]David slept with his fathers, and was buried in the city of David; and Solomon his son reigned in his stead. [29] Now the acts of David the king, first and last, behold, they are written in the ‡Book of Samuel the seer, and in the Book of Nathan the prophet, and in the Book of Gad the seer, [30] with all his reign and his might, [d]and the times that went over him, and over Israel, and over all the kingdoms of the countries.

‡ Or, *History.* Heb. *Words.*
d Da. 2. 21.

1 KINGS ii. 11. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

PERIOD V.

THE REIGN OF SOLOMON.

PART I.

REIGN OF SOLOMON BEFORE THE DEDICATION OF THE TEMPLE.

SECT. I.
A. M. 2989.
B. C. 1015.
HALES, 1027.

SECTION I.—*The Offering at Gibeon;—Judgment of Solomon;—Deaths of Adonijah and Joab;—Return of Hadad.*(1)

1 KINGS ii. 12.—2 CHRON. i. 1.—1 KINGS iii. 3.—2 CHRON. i. 2–6.—1 KINGS iii. 5, *to the end.*—2 CHRON. i. 13.—1 KINGS ii. 13–38.—xi. 21, 22.—iii. 4.—2 CHRON. i. 7–12.

Solomon succeedeth. The solemn offering at Gibeon. God endows him with wisdom, riches, and honor. Solomon's judgment between the two harlots maketh him renowned. He returns to Jerusalem. Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death. Abiathar, having his life given him, is deprived of the priesthood. Joab, fleeing to the horns of the altar, is there slain. Benaiah is put in Joab's room, and Zadok in Abiathar's. Shimei is confined to Jerusalem. Hadad the Edomite leaves Egypt and returns to his own country.

[12] THEN sat Solomon upon the throne of David his father; and his kingdom was established greatly. [1] And Solomon the son of David

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(1) The events related in this Section took place within the first year after Solomon's accession. The narrative in the First Book of Kings, immediately on relating the succession of Solomon, proceeds to the account of Adonijah's death; that in the Second Book of Chronicles mentions the offering at Gibeon. The latter event is placed first in this Arrangement, as it is to be supposed that Solo-

a Ge. 39. 2.
b De. 6. 5. & 30. 16, 20. Ps. 31. 23. Ro. 8. 28. 1 Co. 8. 3.

was strengthened in his kingdom, and [a]the LORD his God was with him, and magnified him exceedingly. [3] And Solomon [b]loved the LORD, walking in the statutes of David his father; only he sacrificed and burnt incense in high places.

2 CHRON. i. 2–6.

c 1 Sa. 6. 2, 17. 1 Ch. 15. 1.
d Ex. 27. 1, 2. & 38. 1, 2.
e Ex. 31. 2.
* Or, *was there.*

[2] Then Solomon spake unto all Israel, to the captains of thousands, and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. [3] So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness. [4] But [c]the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it; for he had pitched a tent for it at Jerusalem. [5] Moreover [d]the brazen altar, that [e]Bezaleel the son of Uri, the son of Hur, had made, *he put before the tabernacle of the LORD; and Solomon and the congregation sought unto it. [6] And Solomon went up thither to the brazen altar before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

1 KINGS iii. 5, *to the end.*

f 1 Ki. 9. 2.
g Nu. 12. 6. Mat. 1. 20. & 2. 13, 19.
† Or, *bounty.*
h See Ge. 5. 22. 1 Ki. 2. 4. & 9. 4. 2 Ki. 20. 3. Ps. 15. 2.
i De. 7. 6.
j See Ge. 12. 2.
k Pr. 2. 3–9. Ja. 1. 5.
‡ Heb. *hearing.*
l Ps. 72. 1, 2.
m He. 5. 14.
n Ja. 4. 3.
* Heb. *many days.*
† Heb. *hear.*
o 1 John 5. 14, 15.
p 1 Ki. 4. 29, 31. & 5. 12. & 10. 24. Ec. 1. 16.
q Wis. 7. 11. Mat. 6. 33. Eph. 3. 20.
r 1 Ki. 4. 21, 24. & 10. 23, 25, &c. Pr. 3. 16.
‡ Or, *hath not been.*
s 1 Ki. 15. 5.
t Ps. 91. 16. Pr. 3. 2.
u So Ge. 41. 7.
v So Ge. 40. 20. 1 Ki. 8. 65. Est. 1. 3. Da. 5. 1. Mark 6. 21.

[5] In [f]Gibeon the LORD appeared to Solomon [g]in a dream by night; and God said, "Ask what I shall give thee." [6] And Solomon said, "Thou hast showed unto thy servant David my father great †mercy, according as he [h]walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. [7] And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. [8] And thy servant is in the midst of thy people which thou [i]hast chosen, a great people, that [j]cannot be numbered nor counted for multitude. [9] Give [k]therefore thy servant an ‡understanding heart [l]to judge thy people, that I may [m]discern between good and bad; for who is able to judge this thy so great a people?" [10] And the speech pleased the LORD, that Solomon had asked this thing, [11] and God said unto him, "Because thou hast asked this thing, and hast [n]not asked for thyself *long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to †discern judgment; [12] behold, [o]I have done according to thy words: [p]lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. [13] And I have also [q]given thee that which thou hast not asked, both [r]riches and honor; so that there ‡shall not be any among the kings like unto thee all thy days. [14] And if thou wilt walk in my ways, to keep my statutes and my commandments, [s]as thy father David did walk, then I will [t]lengthen thy days." [15] And Solomon [u]awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and [v]made a feast to all his servants.

[16] Then came there two women, *that were* harlots, unto the king, and stood before him. [17] And the one woman said, "O my lord, I and this woman dwell in one house; and I was delivered of a child with

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mon would convoke the people, and offer his sacrifices as soon as possible, after he had succeeded to the crown; and it is probable that Adonijah would not desire to marry the Shunammite immediately on his father's death. It may appear strange that the petition of Adonijah to obtain Abishag should be thought deserving of death; but in those times, the seraglio always descended with the crown, and it was considered as a step to the throne to marry the mistress of the deceased monarch. In requesting, therefore, permission to unite himself to Abishag, Adonijah, in fact, reasserted his pretensions to the crown. Joab, the most powerful military chieftain, and Abiathar, the high priest, were implicated in the intended revolt; which it was necessary to check at the commencement. Adonijah and Joab, therefore, were condemned to death, and Abiathar degraded from his office.—Vide Michaelis, *Commentary*, &c. vol. i. p. 278–281.

her in the house. [18] And it came to pass the third day after that I was
delivered, that this woman was delivered also: and we were together;
there was no stranger with us in the house, save we two in the house.
[19] And this woman's child died in the night; because she overlaid it.
[20] And she arose at midnight, and took my son from beside me, while
thy handmaid slept, and laid it in her bosom, and laid her dead child
in my bosom. [21] And when I arose in the morning to give my child
suck, behold, it was dead; but when I had considered it in the morning,
behold, it was not my son, which I did bear." [22] And the other
woman said, "Nay; but the living is my son, and the dead is thy
son." And this said, "No; but the dead is thy son, and the living is
my son." Thus they spake before the king. [23] Then said the king,
"The one saith, 'This is my son that liveth, and thy son is the dead,'
and the other saith, 'Nay; but thy son is the dead, and my son is the
living.'" [24] And the king said, "Bring me a sword." And they brought
a sword before the king. [25] And the king said, "Divide the living child
in two, and give half to the one, and half to the other." [26] Then spake
w Ge. 43. 30. Is. 49. 15. Je. 31. 20. Ho. 11. 8. the woman whose the living child was unto the king, [w]for her bowels
[*]yearned upon her son, and she said, "O my lord, give her the living
* Heb. *were hot.* child, and in no wise slay it!" But the other said, "Let it be neither
mine nor thine, but divide it." [27] Then the king answered and said,
"Give her the living child, and in no wise slay it: she is the mother
thereof." [28] And all Israel heard of the judgment which the king had
judged; and they feared the king, for they saw that the wisdom of
† Heb. *in the midst of him.* God was †in him, to do judgment.

[13] Then Solomon came *from his journey* to the high place 2 Chron. i. 13.
that was at Gibeon to Jerusalem, from before the tabernacle
of the congregation, and reigned over Israel.

[13] And Adonijah the son of Haggith came to Bath-sheba 1 Kings ii. 13–38.
x 1 Sa. 16. 4, 5. the mother of Solomon. And she said, "Comest [x]thou peaceably?"
And he said, "Peaceably." [14] He said moreover, "I have
somewhat to say unto thee." And she said, "Say on." [15] And he said,
"Thou knowest that the kingdom was mine, and that all Israel set their
faces on me, that I should reign: howbeit the kingdom is turned about,
y 1 Ch. 22. 9, 10. & 28. 5–7. Pr. 21. 30. Da. 2. 21. and is become my brother's; [y]for it was his from the Lord. [16] And now
I ask one petition of thee, ‡deny me not." And she said unto him,
‡ Heb. *turn not away my face.* Ps. 132. 10. "Say on." [17] And he said, "Speak, I pray thee, unto Solomon the king,
(for he will not say thee nay), that he give me Abishag the Shunammite
to wife." [18] And Bath-sheba said, "Well; I will speak for thee
unto the king."

[19] Bath-sheba therefore went unto king Solomon, to speak unto him
z Ex. 20. 12. for Adonijah. And the king rose up to meet her, and [z]bowed himself
unto her, and sat down on his throne, and caused a seat to be set for
a See Ps. 45. 9. the king's mother; [a]and she sat on his right hand. [20] Then she said,
"I desire one small petition of thee; *I pray thee,* say me not nay."
And the king said unto her, "Ask on, my mother; for I will not say
thee nay." [21] And she said, "Let Abishag the Shunammite be given to
Adonijah thy brother to wife." [22] And king Solomon answered and
said unto his mother, "And why dost thou ask Abishag the Shunammite
for Adonijah? ask for him the kingdom also, (for he is mine elder
brother), even for him, and for Abiathar the priest, and for Joab the
son of Zeruiah." [23] Then king Solomon sware by the Lord, saying,
b Ru. 1. 17. "God [b]do so to me, and more also, if Adonijah have not spoken this
word against his own life. [24] Now therefore, as the Lord liveth, which
hath established me, and set me on the throne of David my father,
c 2 Sa. 7. 11, 13. and who hath made me a house, [c]as he promised, Adonijah shall be
put to death this day." [25] And king Solomon sent by the hand of
Benaiah the son of Jehoiada; and he fell upon him that he died.

d Jos. 21. 18.
* Heb. *a man of death.*
e 1 Sa. 23. 6. 2 Sa. 15. 24, 29.
f 1 Sa. 22. 20, 23.
g 1 Sa. 2. 31–35.

[26] And unto Abiathar the priest said the king, "Get thee to [d]Anathoth, unto thine own fields; for thou art *worthy of death: but I will not at this time put thee to death, [e]because thou barest the ark of the Lord God before David my father, and [f]because thou hast been afflicted in all wherein my father was afflicted." [27] So Solomon thrust out Abiathar from being priest unto the Lord; that he might [g]fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh.

h Ex. 21. 14.
i Nu. 35. 33. De. 19. 13. & 21. 8, 9.
j Ju. 9. 24, 57. Ps. 7. 16.
k 2 Ch. 21. 13.
l 2 Sa. 3. 27.
m 2 Sa. 20. 10.
n 2 Sa. 3. 29
o Pr. 25. 5.

[28] Then tidings came to Joab; for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar. [29] And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, fall upon him." [30] And Benaiah came to the tabernacle of the Lord, and said unto him, "Thus saith the king, 'Come forth.'" And he said, "Nay; but I will die here." And Benaiah brought the king word again, saying, "Thus said Joab, and thus he answered me." [31] And the king said unto him, "Do [h]as he hath said, and fall upon him, and bury him; [i]that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. [32] And the Lord [j]shall return his blood upon his own head, who fell upon two men more righteous [k]and better than he, and slew them with the sword, my father David not knowing thereof, *to wit,* [l]Abner the son of Ner, captain of the host of Israel, and [m]Amasa the son of Jether, captain of the host of Judah. [33] Their blood shall therefore return upon the head of Joab, and [n]upon the head of his seed for ever: [o]but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord." [34] So Benaiah the son of Jehoiada went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness.

p Nu. 25. 11–13. 1 Sa. 2. 35. See 1 Ch. 6. 53. & 24. 3.
q 2 Sa. 16. 5.
r Le. 20. 9. Jos. 2. 29. 2 Sa. 1. 16.

[35] And the king put Benaiah the son of Jehoiada in his room over the host; and [p]Zadok the priest did the king put in the room of Abiathar. [36] And the king sent and called for [q]Shimei, and said unto him, "Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither. [37] For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die; [r]thy blood shall be upon thine own head." [38] And Shimei said unto the king, "The saying is good: as my lord the king hath said, so will thy servant do." And Shimei dwelt in Jerusalem many days.

1 Kings xi. 21, 22.
† Heb. *Send me away.*
‡ Heb. *Not.*

[21] And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, "†Let me depart, that I may go to mine own country." [22] Then Pharaoh said unto him, "But what hast thou lacked with me, that, behold, thou seekest to go to thine own country?" And he answered, "‡Nothing: howbeit let me go in any wise."

s 1 Ch. 16. 39.

1 Kings iii. 4.—And the king went to Gibeon to sacrifice there; [s]for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

* Heb. *much as the dust of the earth.*
t Nu. 27. 17. De. 31. 2.
u Ec. 2. 9.

2 Chron. i. 7–12.—[7] In that night did God appear unto Solomon, and said unto him, "Ask what I shall give thee." [8] And Solomon said unto God, "Thou hast showed great mercy unto David my father, and hast made me to reign in his stead. [9] Now, O Lord God! let thy promise unto David my father be established; for thou hast made me king over a people *like the dust of the earth in multitude. [10] Give me now wisdom and knowledge, that I may [t]go out and come in before this people; for who can judge this thy people, that is so great?" [11] And God said to Solomon, "Because this was in thy heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: [12] wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as [u]none

of the kings have had that have been before thee, neither shall there any after thee have the like."

SECT. II.

A. M. 2990.
B. C. 1014.
Hales, 1027.

Jerusalem.

Section II.—*Preparations for building the Temple;—Death of Shimei;—Solomon's Marriage.*

1 Kings iv. 1-25.—2 Chron. ii. 1, 2.—1 Kings v. 1-9.—2 Chron. ii. 3-16.—1 Kings v. 10, *to the end.*—2 Chron. ii. 17, 18.—1 Kings ii. 39, *to the end.*—1 Kings iii. 1, 2.

Solomon's princes. His twelve officers for provision. The peace and largeness of his kingdom. His daily provision. He determines to build the temple. Hiram, sending to congratulate him, is certified of his purpose and desired to furnish him with timber. Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees. His embassage to Huram for workmen and provision of stuff. Huram sendeth him a kind answer. The number of Solomon's workmen and laborers. Death of Shimei. Solomon's marriage. High places being in use, Solomon sacrificeth at Gibeon.

[1] So king Solomon was king over all Israel. [2] And these were the princes which he had; Azariah the son of Zadok *the priest, [3] Elihoreph and Ahiah, the sons of Shisha, †scribes; [a]Jehoshaphat the son of Ahilud, the ‡recorder. [4] And [b]Benaiah the son of Jehoiada was over the host: and Zadok and [c]Abiathar were the priests. [5] And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was [d]principal officer, and [e]the king's friend. [6] And Ahishar was over the household: and Adoniram the son of Abda was over the *tribute.

* Or, *the chief officer.*
† Or, *secretaries.*
a 2 Sa. 8. 16. & 20. 24.
‡ Or, *remembrancer.*
b 1 Ki. 2. 35.
c 1 Ki. 2. 27.
d 2 Sa. 8. 18. & 20. 26.
e 2 Sa. 15. 37. & 16. 16. 1 Ch. 27. 33.
* Or, *levy.*

[7] And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. [8] And these are their names. †The son of Hur, in Mount Ephraim. [9] ‡The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan. [10] *The son of Hesed, in Aruboth; to him pertained Sochoh, and all the land of Hepher. [11] †The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife. [12] Baana the son of Ahilud: to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam. [13] ‡The son of Geber in Ramoth-gilead: to him pertained [f]the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained [g]the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars: [14] Ahinadab the son of Iddo had *Mahanaim: [15] Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife: [16] Baanah the son of Hushai was in Asher and in Aloth: [17] Jehoshaphat the son of Paruah, in Issachar: [18] Shimei the son of Elah, in Benjamin: [19] Geber the son of Uri was in the country of Gilead, [h]in the country of Sihon king of the Amorites, and of Og king of Bashan: and he was the only officer which was in the land.

† Or, *Ben-hur.*
‡ Or, *Ben-dekar.*
* Or, *Ben-hesed.*
† Or, *Ben-abinadab.*
‡ Or, *Ben-geber.*
f Nu. 32. 41.
g De. 3. 4.
* Or, *to Mahanaim.*
h De. 3. 8.

[20] Judah and Israel were many, [i]as the sand which is by the sea in multitude, [j]eating and drinking, and making merry. [21] And [k]Solomon reigned over all kingdoms from [l]the river unto the land of the Philistines, and unto the border of Egypt: [m]they brought presents, and served Solomon all the days of his life.

[22] And Solomon's †provision for one day was thirty ‡measures of fine flour, and threescore measures of meal, [23] ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roebucks, and fallowdeer, and fatted fowl. [24] For he had (2)dominion over all the region on this side the river, from Tiphsah even to Azzah, over [n]all the kings on this side the river: and [o]he had peace on all sides round about him. [25] And Judah and [p]Israel dwelt *safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.(3)

i Ge. 22. 17. Pr. 14. 28.
j Ps. 72. 3, 7. Mi. 4. 4.
k 2 Ch. 9. 26. Ps. 72. 8.
l Ge. 15. 18. Jos. 1. 4.
m Ps. 68. 29. & 72. 10, 11.
† Heb. *bread.*
‡ Heb. *cors.*
n Ps. 72. 11.
o 1 Ch. 22. 9.
p See Je. 23. 6.
* Heb. *confidently.* Mi. 4. 4. Ze. 3. 10.

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(2) By this extension of Solomon's dominions, the covenant made with Abraham (Gen. xv. 18.) was fulfilled.—Vide Hales's *Anal.* vol. ii. p. 413, and the commentators.

(3) "The matter," says Lightfoot, "of the fourth chap. 1 Kings, is not of fixed and determinate date, tied to any one year, but it runneth through the story of many years, for it showeth the growth and

2 CHRON. ii. 1, 2.

[1] And Solomon determined to build a house for the name of the LORD, and a house for his kingdom. [2] And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

1 KINGS v. 1–9.

[1] And [q]Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: [r]for Hiram was ever a lover of David. [2] And Solomon sent to Hiram, saying, [3] "Thou knowest how that David my father could not build a house unto the name of the LORD his God [s]for the wars which were about him on every side, until the LORD put them under the soles of his feet. [4] But now the LORD my God hath given me [t]rest on every side, so that there is neither adversary nor evil occurrent. [5] And, behold, I †purpose to build a house unto the name of the LORD my God, [u]as the LORD spake unto David my father, saying, 'Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.' [6] Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt ‡appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians."

[7] And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, "Blessed be the LORD this day, which hath given unto David a wise son over this great people." [8] And Hiram sent to Solomon, saying, "I have *considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. [9] My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt †appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, [v]in giving food for my household."

q *Huram*, 2 Ch. 2. 3.
r 2 Sa. 5. 11. 1 Ch. 14. 1. Am. 1. 9.
s 1 Ch. 22. 8. & 28. 3.
t 2 Ch. 22. 9.
† Heb. *say*.
u 2 Sa. 7. 13. 1 Ch. 17. 12. & 22. 10.
‡ Heb *say*.
* Heb. *heard*.
† Heb. *send*.
v See Ezra 3. 7. Ez. 27. 17. Acts 12. 20.

2 CHRON. ii. 3–16.

[3] And Solomon sent to ‡Huram the king of Tyre, saying, "As [w]thou didst deal with David my father, and didst send him cedars to build him a house to dwell therein, even so deal with me. [4] Behold, I build a house to the name of the LORD my God, to dedicate it to him, and [x]to burn before him *sweet incense, and for [y]the continual showbread, and for [z]the burnt offerings morning and evening, on the Sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel. [5] And the house which I build is great: for great is our God above all gods. [6] But [a]who †is able to build him a house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him a house, save only to burn sacrifice before him? [7] Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill ‡to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. [8] Send me also cedar trees, fir trees, and *algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold! my servants shall be with thy servants, [9] even to prepare me timber in abundance: for the house which I am about to build shall be ‡wonder-

‡ Or, *Hiram*, 1 Ki. 5. 1.
w 1 Ch. 14. 1.
x Ex. 30. 7.
* Heb. *incense of spices*.
y Ex. 25. 30. Le. 24. 8.
z Nu. 28. 3, 9, 11.
a Is. 66 1.
† Heb. *hath retained*, or, *obtained strength*.
‡ Heb. *to grave gravings*.
* Or, *almuggim*, 1 Ki. 10. 11.
† Heb. *great and wonderful*.

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continuance of Solomon's strength, establishment, and prosperity in his kingdom; and the evidencing of his wisdom, all the time till his declining to idolatry; and therefore as for the method and place of it, it might be laid any where," &c. I have accordingly inserted the brief account of his horses, &c. in the section in which his greatness is related—of his wisdom, immediately preceding the book of Proverbs—and the last verse before the visit of the queen of Sheba.

There seems to have been two embassies to the king of Tyre, one for cedar and different kinds of wood; the other for skilful workmen in brass, gold, &c.

The Jews suppose that Shimei was put to death prior to Solomon's marriage.—Lightfoot in loc.

ful great. [10] And, behold ! I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.”

[11] Then Huram the king of Tyre answered in writing, which he sent to Solomon, “ Because the Lord hath loved his people, he hath made thee king over them.” [12] Huram said moreover, “ Blessed be the Lord God of Israel, [b]that made heaven and earth, who hath given to David the king a wise son, ‡endued with prudence and understanding, that might build a house for the Lord, and a house for his kingdom. [13] And now I have sent a cunning man, endued with understanding, of Huram my father’s, [14] the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. [15] Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants. [16] And we will cut wood out of Lebanon, *as much as thou shalt need: and we will bring it to thee in floats by sea to †Joppa; and thou shalt carry it up to Jerusalem.” [10] So Hiram gave Solomon cedar trees and fir trees according to all his desire. [11] And Solomon gave Hiram twenty thousand ‡measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. [12] And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

b See Ge. i. ii.

‡ Heb. *knowing prudence and understanding.*

* Heb. *according to all thy need.*

† Heb. *Japho*, Jos. 19. 46. Ac. 9. 36.

1 Kings v. 10, *to end.*

‡ Heb. *cors.*

[13] And king Solomon raised a *levy out of all Israel; and the levy was thirty thousand men. [14] And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. [15] And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; [16] besides the chief of Solomon’s officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. [17] And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. [18] And Solomon’s builders and Hiram’s builders did hew them, and the †stone-squarers: so they prepared timber and stones to build the house.

* Heb. *tribute* of men.

† Or, *Giblites;* as Ez. 27. 9.

[17] And Solomon numbered all ‡the strangers that were in the land of Israel, after the numbering wherewith [c]David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. [18] And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

2 Chron. ii. 17, 18.

‡ Heb. *the men the strangers.*

c 1 Ch. 22. 2.

[39] And it came to pass at the end of three years, that two of the servants of Shimei ran away unto [d]Achish son of Maachah king of Gath. And they told Shimei, saying, “ Behold, thy servants be in Gath.” [40] And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath. [41] And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. [42] And the king sent and called for Shimei, and said unto him, “ Did I not make thee to swear by the Lord, and protested unto thee, saying, ‘ Know for a certain, on the day thou goest out, and walkest abroad any

1 Kings ii. 39, *to end.*

d 1 Sa. 27. 2.

whither, that thou shalt surely die?' and thou saidst unto me, 'The word that I have heard is good.' [43] Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?" [44] The king said moreover to Shimei, "Thou knowest [e]all the wickedness which thy heart is privy to, that thou didst to David my father: therefore the LORD shall [f]return thy wickedness upon thine own head; [45] and king Solomon shall be blessed, and [g]the throne of David shall be established before the LORD for ever." [46] So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

e 2 Sa. 16. 5.
f Ps. 7. 16. Ez. 17. 19.
g Pr. 25. 5.

1 KINGS iii. 1, 2.

[1] And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about. [2] Only [h]the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

h Le. 17. 3–5.

PART II.

THE BUILDING OF THE TEMPLE.(4)

PART II.
A. M. 2993 to 2999.
B. C. 1011 to 1005.
HALES, 1027 to 1020.
Jerusalem.

2 CHRON. iii. 1.—1 KINGS vi. 1.—2 CHRON. iii. 2–9.—1 KINGS vi. 4–8, 15–28.—2 CHRON. iii. *part of* 13, 14.—1 KINGS vi. 29–36.—vii. 13–22.—2 CHRON. iv. 1.—1 KINGS vii. 23–50.—2 CHRON. iv. 8–10.—1 KINGS vi. 9–14.—vii. 51.—vi. 37, 38, *and* 2, 3.—2 CHRON. iii. 10–12, *part of* 13, 15, *to the end.*—iv. 2–7, 11, *to the end.*

The place and time of building the temple. The measure and ornaments of the house. The chambers thereof. The ceiling and adorning of it. The cherubim. The doors. The court. Hiram's work of the two pillars. Of the altar. Of the molten sea. Of the ten bases. Of the ten lavers, and all the vessels. The ten tables. The courts. God's promise unto the house. Its completion and the time of building it.

2 CHRON. iii. 1.

[1] THEN Solomon began to build the house of the LORD [a]at Jerusalem in Mount Moriah, *where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of †Ornan the Jebusite.

a Ge. 22. 2, 14.
* Or, *which was seen of David his father.*
† Or, *Araunah,* 2 Sa. 24. 18.

1 KINGS vi. 1.

[1] And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he ‡began to build the house of the LORD.

‡ Heb. *built.* Acts 7. 47.

2 CHRON. iii. 2–9.

[2] And he began to build in the second day of the second month, in the fourth year of his reign.

[3] Now these are the things wherein Solomon was *instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits. [4] And the porch that was in the front *of the house*, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold. [5] And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. [6] And he †garnished the house with precious stones for beauty: and the gold was gold of Parvaim. [7] He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubim on the walls. [8] And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amount-

* Heb. *founded.*
† Heb. *covered.*

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(4) It will be observed, that the descriptions of the building of the temple in Kings and Chronicles differ. Circumstances mentioned in one are omitted in the other. I have endeavoured to harmonize the two. The same may be observed of the prayer at the dedication of the temple.

ing to six hundred talents. [9] And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

[4] And for the house he made †windows of narrow lights. [5] And ‡against the wall of the house he built *chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made †chambers round about: [6] the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made ‡narrowed rests round about, that the beams should not be fastened in the walls of the house. [7] And [b]the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building. [8] The door for the middle chamber was in the right *side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

1 Kings vi. 4–8, and 15–28.

† Or, *windows broad within and narrow without:* or, *skewed and closed.* See Ez. 40. 16. & 41. 16.
‡ Or, *upon,* or, *joining to.*
* Heb. *floors.* See Ez. 41. 6.
† Heb. *ribs.*
‡ Heb. *narrowings,* or, *rebatements.*
[b] See De. 27. 5, 6.
* Heb. *shoulder.*

[15] And he built the walls of the house within with boards of cedar, †both the floor of the house, and the walls of the ceiling; and he covered them on the inside with wood, and covered the floor of the house with planks of fir. [16] And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for [c]the most holy place. [17] And the house (that is, the temple before it), was forty cubits long. [18] And the cedar of the house within was carved with ‡knops and *open flowers: all was cedar; there was no stone seen. [19] And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord. [20] And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it with †pure gold, and so covered the altar which was of cedar. [21] So Solomon overlaid the house within with pure gold; and he made a partition by the chains of gold before the oracle, and he overlaid it with gold. [22] And the whole house he overlaid with gold, until he had finished all the house: also [d]the whole altar that was by the oracle he overlaid with gold.

† Or, *from the floor of the house unto the walls, &c.* and so, ver. 16.
[c] Ex. 26. 33. Le. 16. 2. Ez. 45. 3. He. 9. 3.
‡ Or, *gourds.*
* Heb. *openings of flowers.*
† Heb. *shut up.*
[d] Ex. 30. 1, 3, 6.

[23] And within the oracle [e]he made two cherubim of ‡olive tree, each ten cubits high. [24] And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. [25] And the other cherub was ten cubits: both the cherubim were of one measure and one size. [26] The height of the one cherub was ten cubits, and so was it of the other cherub. [27] And he set the cherubim within the inner house; and *they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. [28] And he overlaid the cherubim with gold. [13] And they stood on their feet, and their faces were †inward. [14] And he made the [f]vail of blue, and purple, and crimson, and fine linen, and ‡wrought cherubim thereon.

2 Chron. iii. *latter pt. of* 13, *and ver.* 14.

[e] Ex. 37. 7–9.
‡ Or, *oily.* Heb. *trees of oil.*
* Or, *the cherubim stretched forth their wings.* Ex. 25. 20. & 37. 9. 2 Ch. 5. 8.
† Or, *toward the house.*
[f] Ex. 26. 31. Mat. 27. 51. Heb. 9. 3.
‡ Heb. *caused to ascend.*

[29] And he carved all the walls of the house round about with carved figures of cherubim and palm trees and *open flowers, within and without. [30] And the floor of the house he overlaid with gold, within and without.

1 Kings vi. 29–36.

* Heb. *openings of flowers.*

[31] And for the entering of the oracle he made doors of olive tree: the lintel and side posts were †a fifth part of the wall. [32] The ‡two doors also were of olive tree; and he carved upon them carvings of cherubim and palm trees and *open flowers, and overlaid them with

† Or, *fivesquare.*
‡ Or, *leaves of the doors.*
* Heb. *openings of flowers.*

gold, and spread gold upon the cherubim, and upon the palm trees.
[33] So also made he for the door of the temple posts of olive tree, †a
† Or, *foursquare.* fourth part of the wall. [34] And the two doors were of fir tree: the
two leaves of the one door were folding, and the two leaves of the
other door were folding. [35] And he carved thereon cherubim and palm
trees and open flowers: and covered them with gold fitted upon the
carved work.

[36] And he built the inner court with three rows of hewed stone, and
a row of cedar beams.

[g] 2 Ch. 4. 11, *Huram.* [13] And king Solomon sent and fetched [g]Hiram out of Tyre. 1 KINGS vii. 13–22.
‡ Heb. *the son of a widow woman.* [14] He was ‡a widow's son of the tribe of Naphtali, and his
father was a man of Tyre, a worker in brass: and he was filled with
wisdom, and understanding, and cunning to work all works in brass.

And he came to king Solomon, and wrought all his work: [15] for he
* Heb. *fashioned.* 2 Ki. 25. 17. Je. 52. 21. *cast two pillars of brass, of eighteen cubits high apiece; and a line
of twelve cubits did compass either of them about. [16] And he made
two chapiters of molten brass, to set upon the tops of the pillars; the
height of the one chapiter was five cubits, and the height of the other
chapiter was five cubits. [17] And nets of checker work, and wreaths of
chain work, for the chapiters which were upon the top of the pillars;
seven for the one chapiter, and seven for the other chapiter. [18] And
he made the pillars, and two rows round about upon the one network,
to cover the chapiters that were upon the top, with pomegranates; and
so did he for the other chapiter. [19] And the chapiters that were upon
the top of the pillars were of lily work in the porch, four cubits.
[20] And the chapiters upon the two pillars had pomegranates also above,
over against the belly which was by the network; and the pomegranates
[h] Je. 52. 23. were [h]two hundred in rows round about upon the other chapiter.
[21] And he set up the pillars in the porch of the temple; and he set up
† That is, *He shall establish.* the right pillar, and called the name thereof †Jachin, and he set up the
‡ That is, *In it is strength.* left pillar, and called the name thereof ‡Boaz. [22] And upon the top of
the pillars was lily work: so was the work of the pillars finished.

[i] Ex. 27. 1, 2. 2 Ki. 16. 14. Ez. 43. 13, 16. [1] Moreover he made [i]an altar of brass, twenty cubits the 2 CHRON. iv. 1.
length thereof, and twenty cubits the breadth thereof, and
ten cubits the height thereof.

[j] Je. 52. 17. [23] And he made [j]a molten sea, ten cubits *from the one 1 KINGS vii. 23–50.
* Heb. *from his brim to his brim.* brim to the other; it was round all about, and his height
was five cubits, and a line of thirty cubits did compass it round about.
[24] And under the brim of it round about there were knops compassing
it, ten in a cubit, compassing the sea round about; the knops were
[k] Je. 52. 20. cast in two rows, when it was cast. [25] It stood upon [k]twelve oxen, three
looking toward the north, and three looking toward the west, and
three looking toward the south, and three looking toward the east;
and the sea was set above upon them, and all their hinder parts were
inward. [26] And it was a handbreadth thick, and the brim thereof was
wrought like the brim of a cup, with flowers of lilies; it contained
two thousand baths.

[27] And he made ten bases of brass; four cubits was the length of
one base, and four cubits the breadth thereof, and three cubits the
height of it. [28] And the work of the bases was on this manner: they
had borders, and the borders were between the ledges. [29] And on the
borders that were between the ledges were lions, oxen, and cherubim;
and upon the ledges there was a base above; and beneath the lions
and oxen were certain additions made of thin work. [30] And every base
had four brazen wheels, and plates of brass; and the four corners
thereof had undersetters: under the laver were undersetters molten,
at the side of every addition. [31] And the mouth of it within the chap-

iter and above was a cubit; but the mouth thereof was round after the work of the base, a cubit and a half; and also upon the mouth of it were gravings with their borders, foursquare, not round. [32] And under the borders were four wheels; and the axletrees of the wheels were †joined to the base: and the height of a wheel was a cubit and half a cubit. [33] And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten. [34] And there were four undersetters to the four corners of one base; and the undersetters were of the very base itself. [35] And in the top of the base was there a round compass of half a cubit high; and on the top of the base the ledges thereof and the borders thereof were of the same. [36] For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm trees, according to the ‡proportion of every one, and additions round about. [37] After this manner he made the ten bases: all of them had one casting, one measure, and one size.

† Heb. *in the base.*

‡ Heb. *nakedness.*

[38] Then made he ten lavers of brass (one laver contained forty baths, and every laver was four cubits); and upon every one of the ten bases one laver. [39] And he put five bases on the right *side of the house, and five on the left side of the house; and he set the sea on the right side of the house eastward over against the south.

* Heb. *shoulder.*

[40] And †Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord. [41] The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars; [42] and four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon ‡the pillars; [43] and the ten bases, and ten lavers on the bases; [44] and one sea, and twelve oxen under the sea; [45] and [l]the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of *bright brass. [46] In the plain of Jordan did the king cast them, †in the clay ground between Succoth and Zarthan. [47] And Solomon left all the vessels unweighed, ‡because they were exceeding many; neither was the weight of the brass *found out.

† Heb. *Hirom*: See ver. 13.

‡ Heb. *the face of the pillars.*

l Ex. 27. 3.

* Heb. *made bright*, or, *scoured.*

† Heb. *in the thickness of the ground.*

‡ Heb. *for the exceeding multitude.*

* Heb. *searched.* 1 Ch. 22. 14.

[48] And Solomon made all the vessels that pertained unto the house of the Lord: [m]the altar of gold, and the table of gold, whereupon the showbread was, [49] and the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, [50] and the bowls, and the snuffers, and the basons, and the spoons, and the †censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

m Ex. 37. 10, &c.

† Heb. *ash pans.*

2 Chron. iv. 8–10.

[8] He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred ‡basons of gold.

‡ Or, *bowls.*

[9] Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. [10] And he set the sea on the right side of the east end, over against the south.

1 Kings vi. 9–14.

[9] So he built the house, and finished it; and covered the house *with beams and boards of cedar. [10] And then he built chambers against all the house, five cubits high; and they rested on the house with timber of cedar.

* Or, *the vault-beams and the ceilings with cedar.*

[11] And the word of the Lord came to Solomon, saying, [12] "Concerning this house which thou art in building, if thou wilt walk in my statutes,

and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, [n]which I spake unto David thy father; [13] and [o]I will dwell among the children of Israel, and will not [p]forsake my people Israel.” [14] So Solomon built the house, and finished it.

n 2 Sa. 7. 13. 1 Ch. 22. 10.
o Ex. 25. 8. Le. 26. 11. 2 Co. 6. 16. Re. 21. 3.
p De. 31. 6.

1 Kings vii. 51.

[51] So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the †things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.

† Heb. *holy things of David.* 2 Sa. 8. 11.

1 Kings vi. 37, 38.

[37] In the fourth year was the foundation of the house of the Lord laid, in the month Zif; [38] and in the eleventh year, in the month Bul, which is the eighth month, was the house finished ‡throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

‡ Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

1 Kings vi. 2, 3.—[2] And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. [3] And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

2 Chron. iii. 10–12, *part of* 13, 15, *to the end.*—[10] And in the most holy house he made two cherubim *of image work, and overlaid them with gold. [11] And the wings of the cherubim were twenty cubits long: one wing *of the one cherub* was five cubits, reaching to the wall of the house: and the other wing was *likewise* five cubits, reaching to the wing of the other cherub. [12] And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits *also*, joining to the wing of the other cherub. [13] The wings of these cherubim spread themselves forth twenty cubits.—[15] Also he made before the house two pillars of thirty and five cubits †high, and the chapiter that was on the top of each of them was five cubits. [16] And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. [17] And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand ‡Jachin, and the name of that on the left *Boaz.

* Or, (as some think) *of movable work.*
† Heb. *long.*
‡ That is, *He shall establish.*
* That is, *In it is strength.*

2 Chron. iv. 2–7, 11, *to the end.*—[2] Also he made a molten sea of ten cubits from †brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. [3] And under it was the similitude of oxen, which did compass it round about; ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast. [4] It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set above upon them, and all their hinder parts were inward. [5] And the thickness of it was a handbreadth, and the brim of it like the work of the brim of a cup, ‡with flowers of lilies; and it received and held three thousand baths.

[6] He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: *such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in. [7] And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

† Heb. *his brim to his brim.*
‡ Or, *like a lily-flower.*
* Heb. *the work of burnt offering.*

[11] And Huram made the pots, and the shovels, and the †basons. And Huram ‡finished the work that he was to make for king Solomon for the house of God; [12] to wit, the two pillars, and the pommels, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were on the top of the pillars; [13] and four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the *pillars. [14] He made also bases, and †lavers made he upon the bases; [15] one sea, and twelve oxen under it. [16] The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the Lord of ‡bright brass. [17] In the plain of Jordan did the king cast them, in the *clay ground between Succoth and Zeredathah. [18] Thus Solomon made all these vessels in great abundance; for the weight of the brass could not be found out.

† Or, *bowls.*
‡ Heb. *finished to make.*
* Heb. *face.*
† Or, *caldrons.*
‡ Heb. *made bright,* or, *scoured.*
* Heb. *thicknesses of the ground.*

[19] And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the showbread was set; [20] moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; [21] and the flowers, and the lamps, and the tongs, made he of gold, and that †perfect gold; [22] and the snuffers and the ‡basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

† Heb. *perfections of gold.*
‡ Or, *bowls.*

PART III.

A. M. 3000.
B. C. 1004.
Hales, 1020.
Jerusalem.

PART III.

THE DEDICATION OF THE TEMPLE;—PSALMS ON THE OCCASION.

2 Chron. v. 1-10.—Psalms xlvii., xcvii., xcviii., xcix., *and* c.—2 Chron. v. 11-14.—Psalms cxxxv. *and* cxxxvi.—2 Chron. vii. 4-7.—vi. 1-39.—1 Kings viii. *part of* 50 *to* 61.—2 Chron. vi. 40, *to the end*, vii. 1-3, 8-10.—1 Kings viii. 1, *to the middle of ver.* 50, *and* 62, *to the end.*

The dedicated treasures. 2 The solemn induction of the ark into the oracle.—Psalms on the occasion. God being praised giveth a visible sign of his favor.—Psalms.—Solomon's solemn sacrifice. He blesseth the people, and God. Solomon's dedicating prayer. God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him. Solomon having kept the feast of Tabernacles, and the feast of the Dedication of the Altar, dismisseth the people.

1 THUS all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord [a]out of the city of David, which is Zion.

a 2 Sa. 6. 12.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month. 4 And all the elders of Israel came; and the Levites took up the ark. 5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up. 6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude. 7 And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubim: 8 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. 9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And [*]there it is unto this day. 10 There was nothing in the ark save the two tables which Moses [b]put therein at Horeb, [†]when the Lord made a covenant with the children of Israel, when they came out of Egypt.

* Or, *they are there*, as 1 Ki. 8. 8.
b De. 10. 2, 5.
† Or, *where.*

Psalms on removing the Ark into the Temple of Solomon.(5)

PSALM XLVII.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief Musician, A Psalm [*]for the sons of Korah.

* Or, *of.*

1 O clap your hands, all ye people!
Shout unto God with the voice of triumph.
2 For the Lord most high is [a]terrible;
He [b]is a great King over all the earth.
3 He shall subdue the people under us,
And the nations under our feet.

a De. 7. 21.
b Mal. 1. 14.

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(5) Psalm xlvii. was probably composed and sung on the occasion of bringing the ark, either into the tabernacle on Mount Zion by David, or from thence into the temple by Solomon. (Vide Dr. Wells in loc.) I have inserted it here on the supposition that ver. 5. appears to allude rather to the magnificent description in 2 Chron. v. 13.

Psalms xcvii., xcviii., xcix., c. It is quite uncertain when these Psalms were composed. They are inserted here from the apparent allusions they contain to the cloud which filled the temple, to the fire which consumed the sacrifices; and to the description in 2 Chron. v. 13.

Psalms cxxxv., cxxxvi. The first of these Psalms was supposed to have been sung by the Levites on opening the gates of the temple. The second was sung on the great festivals; one half by one half of the choir, the other by either the other half or by the whole chorus uniting in the words, "His mercy endureth for ever." As these Psalms were used in the temple service, and the precise time of their composition is not ascertained, it may be assumed that they were adopted at the beginning of that service, and were composed about this time.

[4] He shall choose our [c]inheritance for us,
The excellency of Jacob whom he loved. Selah!
[5] God is gone up with a shout,
The LORD with the sound of a trumpet.
[6] Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
[7] For [d]God is the King of all the earth:
Sing [e]ye praises †with understanding.
[8] God reigneth over the heathen:
God sitteth upon the throne of his holiness.
[9] ‡The princes of the people are gathered together,
Even [f]the people of the God of Abraham;
For the shields of the earth belong unto God:
He is greatly exalted.

c 1 Pe. 1. 4.
d Ze. 14. 9.
e 1 Co. 14. 15, 16.
† Or, *every one that hath understanding.*
‡ Or, *the voluntary of the people are gathered unto the people of the God of Abraham.*
f Ro. 4. 11, 12.

PSALM XCVII.

PSALM XCVII.

The majesty of God's kingdom. 7 *The Church rejoiceth at God's judgments upon idolators.* 10 *An exhortation to godliness and gladness.*

[1] The LORD reigneth—let the earth rejoice;
Let the *multitude of [a]isles be glad thereof.
[2] Clouds [b]and darkness are round about him:
Righteousness and judgment are the †habitation of his throne.
[3] A [c]fire goeth before him,
And burneth up his enemies round about.
[4] His [d]lightnings enlightened the world:
The earth saw and trembled.
[5] The [e]hills melted like wax at the presence of the LORD,
At the presence of the LORD of the whole earth.
[6] The [f]heavens declare his righteousness,
And all the people see his glory.
[7] Confounded [g]be all they that serve graven images,
That boast themselves of idols:
Worship [h]him, all ye gods!
[8] Zion heard, and was glad;
And the daughters of Judah rejoiced
Because of thy judgments, O LORD.
[9] For thou, LORD, art high above all the earth:
Thou [i]art exalted far above all gods.
[10] Ye that love the LORD, [j]hate evil:
He [k]preserveth the souls of his saints;
He [l]delivereth them out of the hand of the wicked.
[11] Light [m]is sown for the righteous,
And gladness for the upright in heart.
[12] Rejoice in the LORD, ye righteous;
And give thanks ‡at the remembrance of his holiness.

* Heb. *many,* or, *great isles.*
a Is. 60. 9.
b 1 Ki. 8. 12.
† Or, *establishment.*
c Ps. 18. 8. Da. 7. 10. Hab. 3. 5.
d Ex. 19. 18.
e Ju. 5. 5. Mic. 1. 4. Nah. 1. 5.
f Ps. 19. 1.
g Ex. 20. 4.
h He. 1. 6.
i Ex. 18. 11.
j Am. 5. 15. Ro. 12. 9.
k Ps. 31. 23. Pr. 2. 8.
l Da. 3. 28. & 6. 22, 27.
m Job 22. 28. Pr. 4. 18.
‡ Or, *to the memorial.*

PS. XCVIII.

PSALM XCVIII.

The psalmist exhorteth the Jews, 4 *the Gentiles,* 7 *and all the creatures to praise God*

A Psalm.

[1] O sing unto the LORD a new song;
For [a]he hath done marvellous things:
His [b]right hand, and his holy arm,
Hath gotten him the victory.
[2] The [c]LORD hath made known his salvation:
His [d]righteousness hath he *openly showed in the sight of the heathen
[3] He hath [e]remembered his mercy and his truth
Toward the house of Israel:
All [f]the ends of the earth have seen the salvation of our God.

a Ex. 15. 11.
b Ex. 15. 6. Is. 59. 16.
c Is. 52. 10. Lu. 2. 30, 31.
d Is. 62. 2. Ro. 3. 25, 26.
* Or, *revealed.*
e Lu. 1. 54, 55, 72.
f Is. 49. 6. & 52. 10. Lu. 2. 30, 31. & 3. 6. Ac. 13. 47. & 28. 28.

[4] Make a joyful noise unto the LORD, all the earth:
Make a loud noise, and rejoice, and sing praise.
[5] Sing unto the LORD with the harp;
With the harp, and the voice of a psalm.
[6] With trumpets and sound of cornet
Make a joyful noise before the LORD, the King.
[7] Let the sea roar, and the fulness thereof;
The world, and they that dwell therein.
[8] Let the floods [g]clap their hands:
Let the hills be joyful together [9] before the LORD;
For [h]he cometh to judge the earth:
With righteousness shall he judge the world,
And the people with equity.

g Is. 55. 12.
h See Ge. 18. 25.

PSALM XCIX.

PSALM XCIX.

The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of their forefathers, to worship God at his holy hill.

[1] The LORD reigneth—let the people tremble:
He [a]sitteth between the cherubim—let the earth [*]be moved.
[2] The LORD is great in Zion;
And he is high above all people.
[3] Let them praise [b]thy great and terrible name;
For it is holy.
[4] The [c]king's Strength also loveth judgment;
Thou dost establish equity,
Thou executest judgment and righteousness in Jacob.
[5] Exalt ye the LORD our God,
And worship at his footstool;
For [†]he is holy.
[6] Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They [d]called upon the LORD, and he answered them.
[7] He [e]spake unto them in the cloudy pillar:
They kept his testimonies, and the ordinance that he gave them.
[8] Thou answeredst them, O LORD our God!
Thou [f]wast a God that forgavest them,
Though [g]thou tookest vengeance of their inventions.
[9] Exalt the LORD our God,
And worship at his holy hill;
For the LORD our God is holy.

a Ex. 25. 22.
* Heb. *stagger.*
b De. 28. 58. Re. 15. 4.
c Job 36. 5–7.
† Or, *it is holy.* Le. 19. 2.
d Ex. 14. 15. & 15. 25. 1 Sa. 7. 9. & 12. 18.
e Ex. 33. 9.
f Nu. 14. 20. Je. 46. 28. Ze. 3. 7.
g See Ex. 32. 2, &c. Nu. 20. 12, 24. De. 9. 20.

PSALM C.

PSALM C.

An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.

[*]A Psalm of [†]Praise.

[1] Make a joyful noise unto the LORD, all [‡]ye lands.
[2] Serve the LORD with gladness:
Come before his presence with singing.
[3] Know ye that the LORD he is God:
It [a]is he that hath made us, [*]and not we ourselves;
We [b]are his people, and the sheep of his pasture.
[4] Enter into his gates with thanksgiving,
And into his courts with praise:
Be thankful unto him, and bless his name.
[5] For the LORD is good;
His mercy is everlasting;
And his truth endureth [†]to all generations.

* Ps. 145, title.
† Or, *Thanksgiving.*
‡ Heb. *the earth.*
a Ps. 119. 73. Ep. 2. 10.
* Or, *and his we are*
b Ps 95. 7. Ez. 34. 30, 31.
† Heb. *to generation and generation.* Ps. 89. 1.

2 CH. v. 11–14.

[11] And it came to pass, when the priests were come out of the holy place; (for all the priests that were [*]present were sanctified,

* Heb. *found.*

and did not then wait by course; [12] also [a]the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, [b]and with them an hundred and twenty priests sounding with trumpets;) [13] it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying, "For [c]he is good, for his mercy endureth for ever;" that then the house was filled with a cloud, even the house of the LORD, [14] so that the priests could not stand to minister by reason of the cloud; [d]for the glory of the LORD had filled the house of God.

a 1 Ch. 25. 1.
b 1 Ch. 15. 24.
c See 1 Ch. 16. 34, 41.
d Ex. 40. 35.

PS. CXXXV.

Psalms on the Dedication of Solomon's Temple.

PSALM CXXXV.

An exhortation to praise God for his mercy, 5 *for his power,* 8 *for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bless God.*

[1] Praise ye the LORD.
Praise ye the name of the LORD;
Praise him, O ye servants of the LORD!
[2] Ye [a]that stand in the house of the LORD,
In the courts of the house of our God,
[3] Praise the LORD; for the LORD is good:
Sing praises unto his name; for it is pleasant.
[4] For [b]the LORD hath chosen Jacob unto himself,
And Israel for his peculiar treasure.
[5] For I know that the LORD is great,
And that our LORD is above all gods.
[6] Whatsoever the LORD pleased, that did he
In heaven, and in earth,
In the seas, and all deep places.
[7] He [c]causeth the vapors to ascend from the ends of the earth;
He [d]maketh lightnings for the rain;
He bringeth the wind out of his [e]treasuries:
[8] Who [f]smote the firstborn of Egypt,
*Both of man and beast:
[9] Who sent tokens and wonders into the midst of thee, O Egypt!
Upon Pharaoh, and upon all his servants:
[10] Who [g]smote great nations,
And slew mighty kings;
[11] Sihon king of the Amorites,
And Og king of Bashan,
And [h]all the kingdoms of Canaan:
[12] And gave their land for a heritage,
A heritage unto Israel his people.
[13] Thy [i]name, O LORD! endureth for ever;
And thy memorial, O LORD! †throughout all generations.
[14] For [j]the LORD will [a]judge his people,
And he will [b]repent himself concerning his servants.
[15] The idols of the heathen are silver and gold,
The work of men's hands.
[16] They have mouths—but they speak not;
Eyes have they—but they see not;
[17] They have ears—but they hear not;
Neither is there any breath in their mouths.
[18] They that make them are like unto them:
So is every one that trusteth in them.

a Lu. 2. 37.
b Ex. 19. 5. De. 7. 6, 7. & 10. 15.
c Je. 10. 13.
d Job 28. 25, 26. Ze. 10. 1.
e Job 38. 22.
f Ex. 12. 12, 29.
* Heb. *From man unto beast.* Ex. vii.—xiv.
g Nu. 21. 24–26, 34, 35.
h Jos. 12. 7.
i Ex. 3. 15.
† Heb. *to generation and generation.*
j De. 32. 26.
a *i. e.* will plead the cause of.—*Ed.*
b *i. e.* recall his sentence.—*Ed.*

19 Bless the Lord, O house of Israel!
Bless the Lord, O house of Aaron!
20 Bless the Lord, O house of Levi!
Ye that fear the Lord, bless the Lord!
21 Blessed be the Lord out of Zion,
Which dwelleth at Jerusalem!
Praise ye the Lord!

PS. CXXXVI.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

1 O give thanks unto the Lord; for he is good:
For his mercy endureth for ever!
2 O give thanks unto the God of gods;
For his mercy endureth for ever!
3 O give thanks to the Lord of lords;
For his mercy endureth for ever!
4 To Him who alone doeth great wonders;
For his mercy endureth for ever.
a Ge. 1. 1. Pr. 3. 19. Je. 51. 15.
5 To [a]Him that by wisdom made the heavens;
For his mercy endureth for ever.
b Ge. 1. 9. Je. 10. 12.
6 To [b]Him that stretched out the earth above the waters;
For his mercy endureth for ever.
c Ge. 1. 14.
7 To [c]Him that made great lights;
For his mercy endureth for ever:
* Heb. *for the rulings by day.* Ge. 1. 16.
8 The sun *to rule by day;
For his mercy endureth for ever:
9 The moon and stars to rule by night;
For his mercy endureth for ever.
d Ex. 12. 29.
10 To [d]Him that smote Egypt in their firstborn;
For his mercy endureth for ever.
e Ex. 12. 51. & 13. 3, 17.
11 And [e]brought out Israel from among them;
For his mercy endureth for ever:
12 With a strong hand, and with a stretched-out arm;
For his mercy endureth for ever.
f Ex. 14. 21, 22.
13 To [f]Him which divided the Red Sea into parts;
For his mercy endureth for ever:
14 And made Israel to pass through the midst of it;
For his mercy endureth for ever:
† Heb. *shaked off.* Ex. 14. 27.
15 But †overthrew Pharaoh and his host in the Red Sea;
For his mercy endureth for ever.
g Ex. 13. 18. & 15. 22. De. 8. 15.
16 To [g]Him which led his people through the wilderness;
For his mercy endureth for ever.
17 To Him which smote great kings;
For his mercy endureth for ever.
h De. 29. 7.
18 And [h]slew famous kings;
For his mercy endureth for ever.
i Nu. 21. 21, 33.
19 Sihon [i]king of the Amorites;
For his mercy endureth for ever.
20 And Og the king of Bashan;
For his mercy endureth for ever.
j Jos. 12. 1, &c.
21 And [j]gave their land for a heritage;
For his mercy endureth for ever.
22 Even a heritage unto Israel his servant;
For his mercy endureth for ever.
k Ge. 8. 1. De. 32. 36.
23 Who [k]remembered us in our low estate;
For his mercy endureth for ever.
24 And hath redeemed us from our enemies;
For his mercy endureth for ever.

l See Ge. 1. 29.

[25] Who [l]giveth food to all flesh;
For his mercy endureth for ever.
[26] O give thanks unto the God of heaven;
For his mercy endureth for ever!

2 CHRON. vii. 4–7.

[4] Then the king and all the people offered (6)sacrifices before the LORD. [5] And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. [6] And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their *ministry; and the priests sounded trumpets before them, and all Israel stood. [7] Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat. [1] Then said Solomon,—

* Heb. *hand.*

2 CHRON. vi. 1–39.

a Le. 16. 2.

"The LORD hath said that he would dwell in the [a]thick darkness! [2] But I have built a house of habitation for thee, and a place for thy dwelling for ever." [3] And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood. [4] And he said,—"Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, [5] 'Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: [6] but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.' [7] Now [b]it was in the heart of David my father to build a house for the name of the LORD God of Israel. [8] But the LORD said to David my father, 'Forasmuch as it was in thy heart to build a house for my name, thou didst well in that it was in thy heart; [9] notwithstanding thou shalt not build the house, but thy son which shall come forth out of thy loins, he shall build the house for my name.' [10] The LORD therefore hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel. [11] And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel."

b 2 Sa. 7. 2.

[12] And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands. [13] For Solomon had made a brazen scaffold, of five cubits †long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, [14] and said,—

† Heb. *the length thereof, &c.*

"O LORD God of Israel, [c]there is no God like thee in the heaven, nor in the earth, which keepest covenant, and showest mercy unto thy servants, that walk before thee with all their hearts; [15] thou [d]which hast kept with thy servant David my father that which thou hast prom-

c Ex. 15. 11. De. 4. 39. & 7. 9.

d 1 Ch. 22. 9.

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(6) It was the custom both among the Jews, and, before them, among the patriarchs, to offer the sacrifice, and then to make their prayer. Immediately after Solomon's prayer, we read that the fire descended and consumed the sacrifices; which, in compliance with the usual custom, must have been first offered. The events of this third part then would have taken place in the order in which they are here arranged; the ark is removed into the temple—the sacrifices are slain—the prayer is made—and the fire descends to prove that these services were accepted by the God of Israel.

ised him; and spakest with thy mouth, and hast fulfilled it with thy hand, as it is this day. [16] Now therefore, O Lord God of Israel! keep with thy servant David my father that which thou hast promised him, saying, 'There [e]shall not ‡fail thee a man in my sight to sit upon the throne of Israel; [f]yet so that thy children take heed to their way to walk in my Law, as thou hast walked before me.' [17] Now then, O Lord God of Israel! let thy word be verified, which thou hast spoken unto thy servant David.

[18] "But will God in very deed dwell with men on the earth? [g]behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! [19] Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God! to hearken unto the cry and the prayer which thy servant prayeth before thee; [20] that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth *toward this place. [21] Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall †make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

[22] "If a man sin against his neighbour, ‡and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; [23] then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

[24] "And if thy people Israel *be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee †in this house; [25] then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

[26] "When [h]the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; [27] then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

[28] "If there [i]be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them ‡in the cities of their land; whatsoever sore or whatsoever sickness there be; [29] then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hand *in this house: [30] then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest, (for thou only knowest the hearts of the children of men); [31] that they may fear thee, to walk in thy ways, †so long as they live ‡in the land which thou gavest unto our fathers.

[32] "Moreover concerning the stranger, [j]which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house; [33] then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that *this house which I have built is called by thy name.

e 2 Sa. 7. 12, 16.
‡ Heb. *a man be cut off.*
f Ps. 132. 12.
g Is. 66. 1. Ac. 7. 49.
* Or, *in this place.*
† Heb. *pray.*
‡ Heb. *and he require an oath of him.*
* Or, *be smitten.*
† Or, *toward.*
h 1 Ki. 17. 1.
i 2 Ch. 20. 9.
‡ Heb. *in the land of their gates.*
* Or, *toward this house.*
† Heb. *all the days which.*
‡ Heb. *upon the face of the land.*
j Jo. 12. 20. Ac. 8. 27.
* Heb. *thy name is called upon this house.*

[34] "If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; [35] then hear thou from the heavens their prayer and their supplication, and maintain their †cause.

† Or, *right.*

[36] "If they sin against thee, (for there is [k]no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and ‡they carry them away captives unto a land far off or near; [37] yet if they *bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; [38] if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name; [39] then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their †cause, and forgive thy people which have sinned against thee, [50] and [l]give them compassion before them who carried them captive, that they may have compassion on them; [51] for [m]they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, [n]from the midst of the furnace of iron; [52] that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. [53] For thou didst separate them from among all the people of the earth, to be thine inheritance, [o]as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God."

[k] Pr. 20. 9. Ec. 7. 20. Ja. 3. 2. 1 Jo. 1. 8.
‡ Heb. *they that take them captives carry them away.*
* Heb. *bring back to their heart.*
† Or, *right.*
[l] Ezra 7. 6. Ps. 106. 46.
[m] De. 9. 29. Neh. 1. 10.
[n] De. 4. 20. Je. 11. 4.
[o] Ex. 19. 5. De. 9. 26, 29.

1 Kings viii. *pt. v.* 50 *to* 61.

[54] And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. [55] And he stood, [p]and blessed all the congregation of Israel with a loud voice, saying,—

[p] 2 Sa. 6. 18.

[56] "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: [q]there hath not ‡failed one word of all his good promise, which he promised by the hand of Moses his servant. [57] The Lord our God be with us, as he was with our fathers: [r]let him not leave us, nor forsake us: [58] that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. [59] And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel *at all times, as the matter shall require: [60] that [s]all the people of the earth may know that [t]the Lord is God, and that there is none else. [61] Let your [u]heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day. [40] Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent †unto the prayer that is made in this place. [41] Now therefore arise, O Lord God! into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God! be clothed with salvation, and let thy saints rejoice in goodness. [42] O Lord God! turn not away the face of thine anointed: remember the mercies of David thy servant."

[q] De. 12. 10. Jos. 21. 45. & 23. 14.
‡ Heb. *fallen.*
[r] De. 31. 6. Jos. 1. 5.
* Heb. *the thing of a day in his day.*
[s] Jos. 4. 24. 1 Sa. 17. 46. 2 Ki. 19. 19.
[t] De. 4. 35, 39.
[u] 1 Ki. 15. 3, 14. 2 Ki. 20. 3.
† Heb. *to the prayer of this place.*

2 Chron. vi. 40, *to the end.*

[1] Now when Solomon had made an end of praying, [v]the fire came down from heaven, and consumed the burnt offering and the sacrifices; and [w]the glory of the Lord filled the

2 Chron. vii. 1–3, *and* 8–10.

[v] Le. 9. 24. Ju. 6. 21. 1 Ki. 18. 38. 1 Ch. 21. 26.
[w] Ez. 10. 3, 4.

house. [2] And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. [3] And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, "For he is good, for his mercy endureth for ever."

z Jos. 13. 3.
‡ Heb. *a restraint.*

[8] Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto [z]the river of Egypt. [9] And in the eighth day they made ‡a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days. [10] And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel his people.

a See, for references, the parallel passage in large type.
* Heb. *princes.*

1 Kings viii. 1, *to the middle of ver.* 50, *and* 62, *to the end.*—[1] Then [a]Solomon assembled the elders of Israel, and all the heads of the tribes, the *chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. [2] And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. [3] And all the elders of Israel came, and the priests took up the ark. [4] And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. [5] And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. [6] And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. [7] For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. [8] And they drew out the staves, that the †ends of the staves were seen out in the ‡holy place before the oracle, and they were not seen without: and there they are unto this day. [9] There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, *when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. [10] And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, [11] so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord. [12] Then spake Solomon,—

† Heb. *heads.*
‡ Or, *ark*: as 2 Ch. 5. 9.
* Or, *where.*

"The Lord said that he would dwell in the thick darkness. [13] I have surely built thee a house to dwell in, a settled place for thee to abide in for ever." [14] And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) [15] and he said,—"Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, [16] 'Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David to be over my people Israel.' [17] And it was in the heart of David my father to build a house for the name of the Lord God of Israel. [18] And the Lord said unto David my father, 'Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart. [19] Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.' [20] And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name of the Lord God of Israel. [21] And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt."

[22] And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven; [23] and he said,—

"Lord God of Israel! there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: [24] who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thy hand, as it is this day. [25] Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, 'There shall not †fail thee a man in my sight to sit on the throne of Israel; ‡so that thy children take heed to their way, that they walk before me as thou hast walked before me.' [26] And now, O God of Israel! let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

† Heb. *be cut off unto thee a man from my sight.*
‡ Heb. *only if.*

[27] "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded! [28] Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day; [29] that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, 'My name shall be there;' that thou mayest hearken unto the prayer which thy servant shall make *toward this place. [30] And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray †toward this place; and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

* Or, *in this place.*
† Or, *in this place.*

[31] "If any man trespass against his neighbour, ‡and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house; [32] then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

‡ Heb. *and he require an oath of him,* &c. Le. 5. 1.

[33] "When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee *in this house; [34] then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

* Or, *toward.*

[35] "When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them; [36] then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

[37] "If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their †cities; whatsoever plague, whatsoever sickness there be; [38] what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house; [39] then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) [40] that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

† Or, *jurisdiction.*

[41] "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake, [42] (for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm); when he shall come and pray toward this house; [43] hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that ‡this house, which I have builded, is called by thy name.

‡ Heb. *thy name is called upon this house*

[44] "If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord *toward the city which thou hast chosen, and toward the house that I have built for thy name; [45] then hear thou in heaven their prayer and their supplication, and maintain their †cause.

* Heb. *the way of the city.*
† Or, *right.*

[46] "If they sin against thee (for there is no man that sinneth not), and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; [47] yet if they shall ‡bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; [48] and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name; [49] then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their *cause, [50] and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee.—"

‡ Heb. *bring back to their heart.*
* Or, *right.*

[62] And the king, and all Israel with him, offered sacrifice before the Lord. [63] And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord. [64] The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brazen altar that was before the Lord was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. [65] And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days. [66] On the eighth day he sent the people away; and they †blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

† Or, *thanked.*

PART IV.

OTHER BUILDINGS AND MAGNIFICENCE OF SOLOMON.

SECT. 1.

A. M. 3003.
B. C. 1001.
Lebanon.

SECTION I.—*Building of the House of Lebanon;—God appears to Solomon.*

1 KINGS vii. 1–12.—2 CHRON. vii. 11, *to the end.*—1 KINGS ix. 1–9.

The building of Solomon's house. Of the house of Lebanon. Of the porch of pillars. Of the porch of judgment. Of the house for Pharaoh's daughter. God appearing to Solomon giveth him promises upon condition.

[1] BUT Solomon was building his own house thirteen years, and he finished all his house.

[2] He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. [3] And it was covered with cedar above upon the *beams that lay on forty-five pillars, fifteen in a row. [4] And there were windows in three rows, and †light was against light in three ranks. [5] And all the ‡doors and posts were square, with the windows; and light was against light in three ranks. [6] And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was *before them; and the other pillars and the thick beam were †before them. [7] Then he made a porch for the throne where he might judge, even the porch of judgment; and it was covered with cedar ‡from one side of the floor to the other. [8] And his house where he dwelt had another court within the porch, which was of the like work.

* Heb. *ribs.*
† Heb. *sight against sight.*
‡ Or, *spaces and pillars were square in prospect.*
* Or, *according to them.*
† Or, *according to them.*
‡ Heb. *from floor to floor.*

a 2 Ch. 8. 11.

Solomon made also a house for Pharaoh's daughter, [a]whom he had taken to wife, like unto this porch.

[9] All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. [10] And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. [11] And above were costly stones, after the measures of hewed stones, and cedars. [12] And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

2 CHRON. vii. 11, *to the end.*

[11] Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

[12] And the LORD appeared to Solomon by night, and said unto him,—"I have heard thy prayer, and [b]have chosen this place to myself for a house of sacrifice. [13] If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; [14] if my people, *which are called by my name, shall [c]humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. [15] Now mine eyes shall be open, and mine ears attent †unto the prayer that is made in this place. [16] For now have I chosen and sanctified this house, that my name may be there for ever; and mine eyes and my heart shall be there perpetually. [17] And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; [18] then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, 'There shall not ‡fail thee a man to be ruler in Israel.' [19] But [d]if ye turn away, and forsake my statutes and my commandments, which I have set

b De. 12. 5.
* Heb. *upon whom my name is called.*
c Ja. 4. 10.
† Heb. *to the prayer of this place.*
‡ Heb. *be cut off to thee.*
d Le. 26. 14, 33. De. 28. 15, 36, 37.

before you, and shall go and serve other gods, and worship them; [20] then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. [21] And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [e]Why hath the LORD done thus unto this land and unto this house? [22] And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them."

[e] De. 29. 24. Je. 22. 8, 9.

[a] See for references the parallel passage in large type.

1 KINGS ix. 1–9.—[1] And [a]it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, [2] that the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon. [3] And the LORD said unto him,—

"I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and my heart shall be there perpetually. [4] And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: [5] then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, 'There shall not fail thee a man upon the throne of Israel.' [6] But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; [7] then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: [8] and at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? [9] And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil."

SECT. II.

A. M. 3003.
B. C. 1001.
HALES, 1006.

SECTION II.—*Conquests, &c. of Solomon.*

1 KINGS ix. 10–14.—2 CHRON. viii. 1–11.—1 KINGS ix. 24.

The mutual presents of Solomon and Hiram. Solomon's buildings. The Gentiles which were left Solomon made tributaries, but the Israelites rulers. Pharaoh's daughter removeth to her house.

[10] AND it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, [11] (now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. [12] And Hiram came out from Tyre to see the cities which Solomon had given him; and they [*]pleased him not. [13] And he said, "What cities are these which thou hast given me, my brother!" And [a]he called them the land of [†]Cabul unto this day. [14] And Hiram sent to the king sixscore talents of gold.

[*] Heb. *were not right in his eyes.*
[a] Jos. 19. 27.
[†] That is, *displeasing*, or, *dirty.*

2 CHRON. viii. 1–11.

[1] And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD and his own house, [2] that the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. [3] And Solomon went to Hamath-zobah, and prevailed against it. [4] And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. [5] Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; [6] and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and [‡]all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

[‡] Heb. *all the desire of Solomon which he desired to build.*

[7] As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were

not of Israel, [8] but of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day. [9] But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen. [10] And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

[11] And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her; for he said, "My wife shall not dwell in the house of David king of Israel, because the places are *holy, whereunto the ark of the Lord hath come."

* Heb. *holiness.*

[24] But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: [b]then did he build Millo.

[b] 2 Sa. 5. 9. 1 Ki. 11. 27. 2 Ch. 32. 5.

SECT. III.

A. M. 3003.
B. C. 1001.

Section III.—*The Song of Solomon.*(7)

Chap. i. *The Church's love unto Christ.* 5 *She confesseth her deformity,* 7 *and prayeth to be directed to his flock.* 8 *Christ directeth her to the shepherds' tents:* 9 *and showing his love to her,* 11 *giveth her gracious promises.* 12 *The Church and Christ congratulate one another.* — Chap. ii. 1 *The mutual love of Christ and his Church.* 8 *The hope,* 10 *and calling of the Church.* 14 *Christ's care of the Church.* 16 *The profession of the Church, her faith and hope.* — Chap. iii. 1 *The Church's fight and victory in temptation.* 6 *The Church glorieth in Christ.* — Chap. iv. 1 *Christ setteth forth the graces of the Church.* 8 *He showeth his love to her.* 16 *The Church prayeth to be made fit for his presence.* — Chap. v. 1 *Christ awaketh the Church with his calling.* 2 *The Church having a taste of Christ's love is sick of love.* 9 *A description of Christ by his graces.* — Chap. vi. 1 *The Church professeth her faith in Christ.* 4 *Christ showeth the graces of the Church,* 10 *and his love towards her.* — Chap. vii. 1 *A further description of the Church's graces.* 10 *The Church professeth her faith and desire.* — Chap. viii. 1 *The love of the Church to Christ.* 6 *The vehemency of love.* 8 *The calling of the Gentiles.* 14 *The Church prayeth for Christ's coming.*

[1] THE SONG OF SONGS, WHICH IS SOLOMON'S.

[SPOUSE.]—[2] Let him kiss me with the kisses of his mouth;
For thy *love is better than wine.
[3] Because of the savour of thy good ointments
Thy name is as ointment poured forth,
Therefore do the virgins love thee.
[4] Draw [a]me, we will run after thee:
The king [b]hath brought me into his chambers:
We will be glad and rejoice in thee,
We will remember thy love more than wine:
†The upright love thee.
[5] I am black, but comely, O ye daughters of Jerusalem!
As the tents of Kedar, as the curtains of Solomon.
[6] Look not upon me, because I am black,
Because the sun hath looked upon me:
My mother's children were angry with me;
They made me the keeper of the vineyards;
But mine own vineyard have I not kept.
[7] Tell me, O thou whom my soul loveth! where thou feedest,
Where thou makest thy flock to rest at noon:
For why should I be as one ‡that turneth aside by the flocks of thy companions?

[BRIDEGROOM.]—[8] If thou know not, O thou fairest among women!
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents.

* Heb. *loves.*

[a] Ho. 11. 4. Jo. 6. 44. & 12. 32 Phil. 3. 12–14.

[b] Ps. 45. 14, 15. Jo. 14. 2. Eph. 2. 6.

† Or, *They love thee uprightly.*

‡ Or, *that is veiled.*

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(7) The Book of Canticles is inserted here on the authority of Lightfoot; who observes, that it must have been composed after the building of the summer-house in the forest of Lebanon. He infers this from chap. iv. 8. "Come with me from Lebanon, my spouse;" and chap. vii. 4. The common opinion respecting this much discussed book, that it is a mystical allegory of the union of Christ and his Church, is supported by the best and most abundant evidence. No comparison is more general throughout the books of Scripture, than this of marriage, to express the love of God to his Church. For a full account of this beautiful dramatic poem, the various opinions which have been entertained respecting it, and the division of its contents in the form of scenes, acts, idyls, &c. vide Dr. Wells in loc.; Horne's *Crit. Introduct.* vol. ii. p. 188, &c.; and Dr. Gray.

[9] I have compared thee, [c]O my love!
To [d]a company of horses in Pharaoh's chariots.
[10] Thy [e]cheeks are comely with rows of jewels,
Thy neck with chains of gold.
[11] We will make thee borders of gold
With studs of silver.
[SPOUSE.]—[12] While the king sitteth at his table,
My spikenard sendeth forth the smell thereof.
[13] A bundle of myrrh is my wellbeloved unto me;
He shall lie all night betwixt my breasts.
[14] My beloved is unto me as a cluster of *camphire
In the vineyards of En-gedi.
[BRIDEGROOM.]—[15] Behold, thou art fair, my †love;
Behold, thou art fair; thou hast doves' eyes.
[SPOUSE.]—[16] Behold, thou art fair, my beloved, yea, pleasant:
Also our bed is green.
[17] The beams of our house are cedar,
And our ‡rafters of fir.

CHAP. ii.

[SPOUSE.]—[1] I am the rose of Sharon,
And the lily of the valleys.
[BRIDEGROOM.]—[2] As the lily among thorns,
So is my love among the daughters.
[SPOUSE.]—[3] As the apple tree among the trees of the wood,
So is my beloved among the sons.
*I sat down under his shadow with great delight,
And [f]his fruit was sweet to my †taste.
[4] He brought me to the ‡banqueting house,
And his banner over me was love.
[5] Stay me with flagons,
*Comfort me with apples;
For I am sick [a]of love.
[6] His left hand is under my head,
And his right hand doth embrace me.
[BRIDEGROOM.]—[7] †I charge you, O ye daughters of Jerusalem!
By the [b]roes, and by the hinds of the field,
That ye stir not up, nor awake my love, till [c]he please.
[SPOUSE.]—[8] The voice of my beloved!
Behold, he cometh leaping upon the mountains,
Skipping upon the hills.
[9] My beloved is like a roe or a young hart:
Behold, he standeth behind our wall,
He looketh forth at the windows, ‡showing himself through the lattice.
[10] My beloved spake, and said unto me,
"Rise up, my love, my fair one, and come away.
[11] For, lo, the winter is past,
The rain is over and gone;
[12] The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
[13] The fig tree putteth forth her green figs,
And the vines with the tender grape give a good smell.
Arise, my love, my fair one, and come away."
[14] O my dove! that art in the clefts of the rock,
In the secret places of the stairs,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.

c John 15. 14, 15.
d 2 Ch. 1. 16, 17.
e Ez. 16. 11–13.
* Or, *cypress.* ch. 4. 13.
† Or, *companion.*
‡ Or, *galleries.*
* Heb. *I delighted and sat down, &c.*
f Re. 22. 1, 2.
† Heb. *palate.*
‡ Heb. *house of wine.*
* Heb. *Straw me with apples.*
a *Or,* with, *or,* for.—*Ed.*
† Heb. *I adjure you.*
b *Or,* gazelles.—*Ed.*
c *Or,* she.—*Ed.*
‡ Heb. *flourishing.*

g Ps. 80. 13. Ez. 13. 4. Lu. 13. 32.

[15] Take us [g]the foxes, the little foxes that spoil the vines:
For our vines have tender grapes.
[16] My beloved is mine, and I am his:
He feedeth among the lilies.
[17] Until the day break, and the shadows flee away,
Turn, my beloved! and be thou like a roe or a young hart
Upon the mountains *of Bether.

* Or, *of division.*

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h Is. 26. 9.

Chap. iii.

[Spouse.]—[1] By [h]night on my bed I sought him whom my soul loveth:
I sought him, but I found him not.
[2] I will rise now, and go about the city in the streets,
And in the broad ways I will seek him whom my soul loveth:
I sought him—but I found him not.
[3] The watchmen that go about the city found me:
To whom I said, "Saw ye him whom my soul loveth?"
[4] It was but a little that I passed from them,
But I found him whom my soul loveth:
I held him, and would not let him go,
Until I had brought him into my mother's house,
And into the chamber of her that conceived me.
[Bridegroom.]—[5] I charge you, O ye daughters of Jerusalem!
By the roes, and by the hinds of the field,
That ye stir not up, nor awake my love, till [a]he please.
[Virgins of Jerusalem.]—[6] Who is this that cometh out of the wilderness,
Like pillars of smoke,
Perfumed with myrrh and frankincense,
With all powders of the merchant?
[7] Behold his bed, which is Solomon's;
Threescore valiant men are about it, of the valiant of Israel.
[8] They all hold swords, being expert in war:
Every man hath his sword upon his thigh because of fear in the night.
[9] King Solomon made himself †a chariot of the wood of Lebanon.
[10] He made the pillars thereof of silver,
The bottom thereof of gold, the covering of it of purple,
The midst thereof being [b]paved with love, for the daughters of Jerusalem.
[11] Go forth, O ye daughters of Zion!
And behold king Solomon
With the crown wherewith his mother crowned him
In the day of his espousals,
And in the day of the gladness of his heart.

Chap. iv.

[Bridegroom.]—[1] Behold, thou art fair, my love; behold, thou art fair;
Thou hast doves' eyes within thy locks:
Thy hair is as a flock of goats,
That ‡appear from Mount Gilead.
[2] Thy teeth are like a flock of sheep *that are even* shorn,
Which came up from the washing;
Whereof every one bear twins,
And none is barren among them.
[3] Thy lips are like a thread of scarlet,
And thy speech is comely:
Thy temples are like a piece of a pomegranate within thy locks.
[4] Thy neck is like the tower of David builded [i]for an armory,

a *Or,* she.—*Ed.*

† Or, *a bed.*

b *i. e.* inlaid with amatory emblems.—*Ed.*

‡ Or, *eat of, &c.*

i Neh. 3. 19.

Whereon there hang a thousand bucklers,
All shields of mighty men.
[5] Thy [j]two breasts are like two young roes
That are twins, which feed among the lilies.—
[6] Until the day *break, and the shadows flee away,
I will get me to the mountain of myrrh,
And to the hill of frankincense.
[7] Thou [k]art all fair, my love;
There is no spot in thee.
[8] Come with me from Lebanon, my spouse,
With me from Lebanon:
Look from the top of Amana,
From the top of Shenir [l]and Hermon,
From the lions' dens, from the mountains of the leopards.
[9] Thou hast †ravished my heart, my sister, my spouse;
Thou hast ravished my heart with one of thine eyes,
With one chain of thy neck.
[10] How fair is thy love, my sister, my spouse!
How much better is thy love than wine!
And the smell of thine ointments than all spices!
[11] Thy lips, O my spouse! drop as the honeycomb:
Honey [m]and milk are under thy tongue;
And the smell of thy garments is [n]like the smell of Lebanon.
[12] A garden ‡enclosed is my sister, my spouse;
A spring shut up, a fountain sealed.
[13] Thy plants are an orchard of pomegranates, with pleasant fruits;
*Camphire, with spikenard, [14] spikenard and saffron;
Calamus and cinnamon, with all trees of frankincense;
Myrrh and aloes, with all the chief spices:
[15] A fountain of gardens, a well of [o]living waters,
And streams from Lebanon.
[SPOUSE.]—[16] Awake, O north wind! and come, thou south!
Blow upon my garden, that the spices thereof may flow out.
Let my beloved come into his garden,
And eat his pleasant fruits.
[BRIDEGROOM.]—[1] I am come into my garden, my sister, my spouse: CHAP. V.
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk:
Eat, [p]O friends! drink, †yea, drink abundantly, O beloved!
[SPOUSE.]—[2] I sleep, but my heart waketh:
It is the voice of my beloved [q]that knocketh, saying,
"Open to me, my sister! my love! my dove! my undefiled!
For my head is filled with dew,
And my locks with the drops of the night."
[3] I have put off my coat—how shall I put it on?
I have washed my feet—how shall I defile them?
[4] My beloved put in his hand by the hole of the door,
And my bowels were moved ‡for him.
[5] I rose up to open to my beloved;
And my hands dropped with myrrh,
And my fingers with *sweet-smelling myrrh,
Upon the handles of the lock.
[6] I opened to my beloved;
But my beloved had withdrawn himself, and was gone:

[j] See Pr. 5. 19.
* Heb. *breathe.*
[k] Eph. 5. 27.
[l] De. 3. 9.
† Or, *taken away my heart.*
[m] Pr. 24. 13, 14.
[n] Ge. 27. 27. Ho. 14. 6, 7.
‡ Heb. *barred.*
* Or, *Cypress.* ch. 1. 14.
[o] Jo. 4. 10. & 7. 38.
[p] Lu. 15. 7, 10. Jo. 3. 29. & 15. 14.
† Or, *and be drunken with loves.*
[q] Re. 3. 20.
‡ Or, (as some read) *in me.*
* Heb. *passing,* or, *running about.*

My soul failed when he spake:
I sought him—but I could not find him;
I called him—but he gave me no answer.
[7] The watchmen that went about the city found me,
They smote me, they wounded me;
The keepers of the walls took away my veil from me.
[8] I charge you, O daughters of Jerusalem! if ye find my beloved,
†That ye tell him that I am sick [a]of love.

† Heb. *What.*
[a] *Or*, with, *or*, for.—*Ed.*

[Virgins of Jerusalem.]—[9] What is thy beloved more than another beloved,
O thou fairest among women?
What is thy beloved more than another beloved,
That thou dost so charge us?
[Spouse.]—[10] My beloved is white and ruddy,
‡The chiefest among ten thousand.

‡ Heb. *A standard-bearer.*

[11] His head is as the most fine gold,
His locks are *bushy, and black as a raven.

* Or, *curled.*

[12] His eyes are as the eyes of doves by the rivers of waters,
Washed with milk, and †fitly set.
[13] His cheeks are as a bed of spices, as ‡sweet flowers:
His lips like lilies, dropping sweet-smelling myrrh.

† Heb. *sitting in fulness*, that is, *fitly placed, and set as a precious stone in the foil of a ring.*
‡ Or, *towers of perfumes.*

[14] His hands are as gold rings set with the beryl:
His belly is as bright ivory overlaid with sapphires.
[15] His legs are as pillars of marble, set upon sockets of fine gold:
His countenance is as Lebanon, excellent as the cedars.
[16] His *mouth is most sweet: yea, he is altogether lovely.
This is my beloved, and this is my friend,
O daughters of Jerusalem!

* Heb. *palate.*

[Virgins of Jerusalem.]—[1] Whither is thy beloved gone, O thou fairest among women? Chap. vi.
Whither is thy beloved turned aside?
That we may seek him with thee.
[Spouse.]—[2] My beloved is gone down into his garden,
To the beds of spices,
To feed in the gardens, and to gather lilies.
[3] I am my beloved's, and my beloved is mine:
He feedeth among the lilies.
[Bridegroom.]—[4] Thou art beautiful, O my love! as Tirzah,
Comely as Jerusalem, terrible as an army with banners.
[5] Turn away thine eyes from me,
For they have †overcome me:
Thy hair is as a flock of goats
That appear from Gilead.

Or, *puffed me up.*

[6] Thy teeth are as a flock of sheep
Which go up from the washing,
Whereof every one beareth twins,
And there is not one barren among them.
[7] As a piece of a pomegranate
Are thy temples within thy locks.
[8] There are threescore queens, and fourscore concubines,
And virgins without number.
[9] My dove, my undefiled is but one;
She is the only one of her mother,
She is the choice one of her that bare her.
The daughters saw her, and blessed her;
Yea, the queens and the concubines, and they praised her.

[10] Who is she that looketh forth as the morning,
Fair as the moon, clear as the sun,
And terrible as an army with banners?
[11] I went down into the garden of nuts
To see the fruits of the valley,
And to see whether the vine flourished,
And the pomegranates budded.
‡ Heb. *I knew not.*
[12] ‡Or ever I was aware,
* Or, *set me on the chariots of my willing people.*
My soul *made me like the chariots of Amminadib.
[13] Return, return, O Shulamite!
Return! return! that we may look upon thee.
[The Shulamite.]—What will ye see in the Shulamite?
† Or, *of Mahanaim*, Ge. 32. 2.
As it were the company †of two armies?
[r] Ps. 45. 13.
Chap. vii.
[Bridegroom.]—[1] How beautiful are thy feet with shoes, [r]O prince's daughter!
The joints of thy thighs are like jewels,
The work of the hands of a cunning workman.
[2] Thy navel is like a round goblet,
‡ Heb. *mixture.*
Which wanteth not ‡liquor:
Thy belly is like a heap of wheat set about with lilies.
[3] Thy two breasts are like two young roes that are twins.
[4] Thy neck is as a tower of ivory;
Thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim:
Thy nose is as the tower of Lebanon which looketh toward Damascus.
* Or, *crimson.*
[5] Thy head upon thee is like *Carmel,
And the hair of thy head like purple;
† Heb. *bound.*
The king is †held in the galleries.
[6] How fair and how pleasant art thou, O love, for delights!
[7] This thy stature is like to a palm tree,
And thy breasts to clusters of grapes.
[8] I said, I will go up to the palm tree,
I will take hold of the boughs thereof:
Now also thy breasts shall be as clusters of the vine,
And the smell of thy nose like apples;
[9] And the roof of thy mouth like the best wine—
‡ Heb. *straightly.*
[Spouse.]—For my beloved, that goeth down ‡sweetly,
* Or, *of the ancient.*
Causing the lips *of those that are asleep to speak.
[10] I am my beloved's,
[s] Ps. 45. 11.
And [s]his desire is toward me.
[11] Come, my beloved, let us go forth into the field;
Let us lodge in the villages.
[12] Let us get up early to the vineyards;
Let us see if the vine flourish,
† Heb. *open.*
Whether the tender grape †appear, and the pomegranates bud forth:
There will I give thee my loves.
[t] Ge. 30. 14.
[13] The [t]mandrakes give a smell,
[u] Mat. 13. 52.
And at our gates [u]are all manner of pleasant fruits, new and old,
Which I have laid up for thee, O my beloved!
Chap. viii.
[1] O that thou wert as my brother,
That sucked the breasts of my mother!
When I should find thee without, I would kiss thee;
‡ Heb. *they should not despise me.*
Yea, ‡I should not be despised.
[2] I would lead thee, and bring thee into my mother's house,
Who would instruct me:

v Pr. 9. 2.

I would cause thee to drink of [v]spiced wine
Of the juice of my pomegranate.
[3] His left hand should be under my head,
And his right hand should embrace me.
[BRIDEGROOM.]—[4] I charge you, O daughters of Jerusalem!
*That ye stir not up, nor awake my love, until [a]he please.

* Heb. *Why should ye stir up*, or, *why, &c.*
a *Or*, she.—*Ed.*

[VIRGINS OF JERUSALEM.]—[5] Who is this that cometh up from the wilderness,
Leaning upon her beloved?
[SPOUSE.]—I raised thee up under the apple tree:
There thy mother brought thee forth:
There she brought thee forth that bare thee.
[6] Set [w]me as a seal upon thy heart,
As a seal upon thine arm:
For love is strong as death;
Jealousy is †cruel as the grave:
The coals thereof are coals of fire,
Which hath a most vehement flame.
[7] Many waters cannot quench love,
Neither can the floods drown it:
If [x]a man would give all the substance of his house for love,
It would utterly be contemned.

w Is. 49. 16. Je. 22. 24. Hag. 2. 23.
† Heb. *hard.*
x Pr. 6. 35.

[BROTHERS OF THE SPOUSE.]—[8] We [y]have a little sister, and she hath no breasts:
What shall we do for our sister
In the day when she shall be spoken for?
[9] If she be a wall, we will build upon her a palace of silver:
And if she be a door, we will enclose her with boards of cedar.
[SISTER.]—[10] I am a wall, and my breasts like towers:
Then was I in his eyes as one that found ‡favor.
[11] Solomon had a vineyard at Baal-hamon;
He [z]let out the vineyard unto keepers;
Every one for the fruit thereof was to bring a thousand pieces of silver.
[12] My vineyard, which is mine, is before me:
Thou, O Solomon! must have a thousand,
And those that keep the fruit thereof two hundred.
[BRIDEGROOM.]—[13] Thou that dwellest in the gardens,
The companions hearken to thy voice:
Cause me to hear it.
[SPOUSE.]—[14] *Make haste, my beloved, and be thou like to a roe
Or to a young hart upon the mountains of spices.

y Ez. 23 33.
‡ Heb. *peace.*
z Mat. 21. 33.
* Heb. *Flee away.* See Re. 22. 17, 20.

PART V.
A. M. 3012.
B. C. 992.
Jerusalem.

PART V.

GREATNESS OF SOLOMON;—VISIT OF THE QUEEN OF SHEBA.

1 KINGS ix. 15–23.—2 CHRON. viii. 12–16.—1 KINGS ix. 26, *to the end.*—2 CHRON. viii. 17.—1 KINGS x. 14, *to the end.*—iv. 26–28, 34.—x. 1–13.—2 CHRON. viii. 18.—ix. 13–28.—i. 14, *to the end.*—ix. 1–28.

a 1 Ki. 5. 13.

[15] AND this is the reason of [a]the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. [16] For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife. [17] And Solomon built Gezer, and Beth-horon the nether, [18] and Baalath, and Tadmor in the wilderness, in the land, [19] and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon *desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. [20] And all the people that were left of the

* Heb. *the desire of Solomon which he desired.*

Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, [21] their [b]children that were left after them in the land, [c]whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of [d]bondservice unto this day. [21] But of the children of Israel did Solomon [e]make no bondmen; but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. [23] These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

b Ju. 1. 21, 27. 29. & 3. 1.
c Jos. 15. 63. & 17. 12.
d See Ge. 9. 25, 26. Ezra 2. 55, 58. Neh. 7. 57. & 11. 3.
e Le. 25. 39.

2 CHRON. viii. 12–16.

[12] Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, [13] even after a certain rate [f]every day, offering according to the commandment of Moses, on the Sabbaths, and on the new-moons, and on the solemn feasts, [g]three times in the year, even in the feast of Unleavened Bread, and in the feast of Weeks, and in the feast of Tabernacles.

f Ex. 29. 38. Nu. 28. 3, 9, 11, 26.
g Ex. 23. 14.

[14] And he appointed, according to the order of David his father, the [h]courses of the priests to their service, and [i]the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the [j]porters also by their courses at every gate: for †so had David the man of God commanded. [15] And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures. [16] Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

h 1 Ch. 24. 1.
i 1 Ch. 25. 1.
j 1 Ch. 9. 17. & 26. 1.
† Heb. *so was the commandment of David the man of God.*

1 KINGS ix. 26, *to end.*

[26] And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the ‡shore of the Red Sea, in the land of Edom. [27] And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. [28] And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

‡ Heb. *lip.*

2 CHRON. viii. 17.

[17] Then went Solomon to Ezion-geber, and to *Eloth, at the sea-side in the land of Edom.

* Or, *Elath,* De. 2. 8. 2 Ki. 14. 22.

1 KINGS x. 14–22, 11, 12, 23, *to the end.*

[14] Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, [15] besides that he had of the merchantmen, and of the traffic of the spice merchants, and [k]of all the kings of Arabia, and of the †governors of the country.

k Ps. 72. 10.
† Or, *captains.*

[16] And king Solomon made two hundred targets of beaten gold; six hundred shekels of gold went to one target: [17] and *he made* three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.

[18] Moreover the king made a great throne of ivory, and overlaid it with the best gold. [19] The throne had six steps, and the top of the throne was round ‡behind: and there were *stays on either side on the place of the seat, and two lions stood beside the stays. [20] And twelve lions stood there on the one side and on the other upon the six steps: there was not †the like made in any kingdom.

‡ Heb. *on the hinder part thereof.*
* Heb. *bands.*
† Heb. *so.*

[21] And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; ‡none were of silver: it was nothing accounted of in the days of Solomon. [22] For the king had at sea a navy of [l]Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, *ivory, and apes, and peacocks. [11] And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of

‡ Or, *there was no silver in them.*
l Ge. 10. 4. 2 Ch. 20. 36.
* Or, *elephants' teeth.*

m 1 Ki. 3. 12, 13.

almug trees, and precious stones. [12] And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. [23] So [m]king Solomon exceeded all the kings of the earth for riches and for wisdom.

* Heb. *the face of.*

[24] And all the earth sought *to Solomon, to hear his wisdom, which God had put in his heart. [25] And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year.

n De. 17. 16.
† Heb. *gave.*

[26] And Solomon [n]gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. [27] And the king †made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.

‡ Heb. *And the going forth of the horses which was Solomon's.* 2 Ch. 1. 16. & 9. 28.
o Ez. 27. 7.
p Jos. 1. 4. 2 Ki. 7. 6.
* Heb. *hand.*

[28] ‡And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the [o]linen yarn at a price. [29] And a chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for an hundred and fifty: [p]and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their *means.

1 Kings iv. 26-28, 34.
† Or, *mules,* or, *swift beasts.* Est. 8. 14. Mic. 1. 13.

[26] And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. [27] And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. [28] Barley also and straw for the horses and †dromedaries brought they unto the place where the officers were, every man according to his charge.

[34] And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

q Mat. 12. 42.
r See Ju. 14. 12. Pr. 1. 6.
1 Kings x. 1-10, 13.
‡ Heb. *words.*
* Heb. *standing.*
† Or, *butlers.*
s 1 Ch. 26. 16.
‡ Heb. *word.*
* Or, *sayings.*
† Heb. *thou hast added wisdom and goodness to the fame.*
t Pr. 8. 34.
u 2 Sa. 8. 15. Ps. 72. 2. Pr. 8. 15.
v Ps. 72. 10, 15.
‡ Heb. *according to the hand of king Solomon.*

[1] And when [q]the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came [r]to prove him with hard questions. [2] And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. [3] And Solomon told her all her ‡questions: there was not any thing hid from the king, which he told her not. [4] And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, [5] and the meat of his table, and the sitting of his servants, and the *attendance of his ministers, and their apparel, and his †cupbearers, [s]and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. [6] And she said to the king, "It was a true ‡report that I heard in mine own land of thine *acts and of thy wisdom. [7] Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me! †thy wisdom and prosperity exceedeth the fame which I heard! [8] Happy [t]are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. [9] Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, [u]to do judgment and justice." [10] And she [v]gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. [13] And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her ‡of his royal bounty. So she turned and went to her own country, she and her servants.

* Heb. *upon it.*

1 KINGS ix. 25. And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense *upon the altar that was before the LORD. So he finished the house.

a See, for references, the parallel passages in large type.

† Heb. *gave.*

‡ Heb. *the going forth of the horses which* was *Solomon's.*

* Heb. *hand.*

2 CHRON. i. 14, *to the end.*—[14] And [a]Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem. [15] And the king †made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance. [16] And ‡Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. [17] And they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and a horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their *means.

2 CHRON. viii. 18. And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

† Or, *butlers.*

‡ Or, *stays.* Heb. *highways.*

2 CHRON. ix. 1–28.—[1] And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. [2] And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. [3] And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, [4] and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his †cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. [5] And she said to the king, "It was a true report which I heard in mine own land of thine acts, and of thy wisdom: [6] howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me! for thou exceedest the fame that I heard! [7] Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. [8] Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God; because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice." [9] And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. [10] And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones. [11] And the king made of the algum trees ‡terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers; and there were none such seen before in the land of Judah. [12] And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

* Or, *captains.*

[13] Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; [14] besides that which chapmen and merchants brought. And all the kings of Arabia and *governors of the country brought gold and silver to Solomon.

† Heb. *hands.*

[15] And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target. [16] And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon. [17] Moreover the king made a great throne of ivory, and overlaid it with pure gold. [18] And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and †stays on each side of the sitting place, and two lions standing by the stays; [19] and twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

‡ Heb. *shut up.*

* Or, *there was no silver in them.*

† Or, *elephants' teeth.*

[20] And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of ‡pure gold: *none were of silver; it was not any thing accounted of in the days of Solomon. [21] For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, †ivory, and apes, and peacocks. [22] And king Solomon passed all the kings of the earth in riches and wisdom.

[23] And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. [24] And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

[25] And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

‡ That is, *Euphrates.*

[26] And he reigned over all the kings from the ‡river even unto the land of the Philis-

* Heb. *gave.*

tines, and to the border of Egypt. [27] And the king *made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance. [28] And they brought unto Solomon horses out of Egypt, and out of all lands.

PART VI.

A. M. 3020.
B. C. 984.

PART VI.

THE WISDOM OF SOLOMON.

1 Kings iv. 29–33.

[29] AND God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. [30] And Solomon's wisdom excelled the wisdom of all the children of the East country, and all [a]the wisdom of Egypt. [31] For he was wiser than all men; than [b]Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

a See Ac. 7. 22.
b 1 Ch. 15. 19. Ps. 89, title.

[33] And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. [32] And [c]he spake three thousand proverbs: and [d]his songs were a thousand and five.

c Ec. 12. 9.
d Cant. 1. 1.

THE PROVERBS.

IN FIVE PARTS.—PART I.(8)

Chap. i. *to* ix.

Chap. i. 1 *The use of the proverbs.* 7 *An exhortation to fear God, and believe his word.* 10 *To avoid the enticings of sinners.* 20 *Wisdom complaineth of her contempt.* 24 *She threateneth her contemners.*—Chap. ii. 1 *Wisdom promiseth godliness to her children,* 10 *and safety from evil company,* 20 *and direction in good ways.*—Chap. iii. 1 *An exhortation to obedience,* 5 *to faith,* 7 *to mortification,* 9 *to devotion,* 11 *to patience.* 13 *The happy gain of wisdom.* 19 *The power,* 21 *and the benefits of wisdom.* 27 *An exhortation to charitableness,* 30 *peaceableness,* 31 *and contentedness.* 33 *The cursed state of the wicked.*—Chap. iv. 1 *Solomon, to persuade to obedience,* 3 *showeth what instruction he had of his parents,* 5 *to study wisdom,* 14 *and to shun the path of the wicked.* 20 *He exhorteth to faith,* 23 *and sanctification.*—Chap. v. 1 *Solomon exhorteth to the study of wisdom.* 3 *He showeth the mischief of whoredom and riot.* 15 *He exhorteth to contentedness, liberality, and chastity.* 22 *The wicked are overtaken with their own sins.*—Chap. vi. 1 *Against suretiship,* 6 *idleness,* 12 *and mischievousness.* 16 *Seven things hateful to God.* 20 *The blessings of obedience.* 25 *The mischiefs of whoredom.*—Chap. vii. 1 *Solomon persuadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he showeth* 10 *the cunning of a whore,* 22 *and the desperate simplicity of a young wanton.* 24 *He dehorteth from such wickedness.*—Chap. viii. 1 *The fame,* 6 *and evidency of wisdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of wisdom.* 32 *Wisdom is to be desired for the blessedness it bringeth.*—Chap. ix. 1 *The discipline,* 4 *and doctrine of wisdom.* 13 *The custom,* 16 *and error of folly.*

[1] THE PROVERBS OF SOLOMON THE SON OF DAVID, KING OF ISRAEL.
[2] To know wisdom and instruction;
To perceive the words of understanding;
[3] To receive the instruction of wisdom,
Justice, and judgment, and *equity;
[4] To give subtilty to the simple,
To the young man knowledge and †discretion.
[5] A wise man will hear, and will increase learning;
And a man of understanding shall attain unto wise counsels:
[6] To understand a proverb, and ‡the interpretation;
The words of the wise, and their dark sayings.

* Heb. *equities.*
† Or, *advisement.*
‡ Or, *an eloquent speech.*

[7] The [a]fear of the Lord is *the beginning of knowledge;
But fools despise wisdom and instruction.
[8] My son, hear the instruction of thy father,
And forsake not the law of thy mother;
[9] For they shall be †an ornament of grace unto thy head,
And chains about thy neck.

a Job 28. 28. Ps. 111. 10. Ec. 12. 13.
* Or, *the principal part.*
† Heb. *an adding.*

[10] My son, if sinners entice thee, [b]consent thou not.
[11] If they say, Come with us,

b Ge. 39. 7, &c. Ps. 1. 1. Ep. 5. 11.

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(8) The Book of Proverbs may be divided into five parts. The first is a kind of preface, and extends to the end of the ninth chapter; it contains a series of admonitions, cautions, and encouragements to the study of wisdom.

c Je. 5. 26.
Let [c]us lay wait for blood,
Let us lurk privily for the innocent without cause:
12 Let us swallow them up alive as the grave;
d Ps. 28. 1. & 143. 7.
And whole, [d]as those that go down into the pit:
13 We shall find all precious substance,
We shall fill our houses with spoil;
14 Cast in thy lot among us;
Let us all have one purse:
15 My son, walk not thou in the way with them:
Refrain thy foot from their path:
e Is. 59. 7. Ro. 3. 15.
16 For [e]their feet run to evil,
And make haste to shed blood.
17 Surely in vain the net is spread
‡ Heb. *eyes of every thing that hath a wing.*
In the ‡sight of any bird.
18 And they lay wait for their own blood;
They lurk privily for their own lives.
f 1 Ti. 6. 10.
19 So [f]are the ways of every one that is greedy of gain;
Which taketh away the life of the owners thereof.
* Heb. *Wisdoms,* that is, *excellent wisdom.* Jo. 7. 37.
20 *Wisdom crieth without;
She uttereth her voice in the streets:
21 She crieth in the chief place of concourse,
In the openings of the gates:
In the city she uttereth her words, saying—
22 "How long, ye simple ones, will ye love simplicity?
And the scorners delight in their scorning,
And fools hate knowledge?
23 Turn you at my reproof:
g Joel 2. 28.
Behold, [g]I will pour out my spirit unto you,
I will make known my words unto you.
h Is. 65. 12. & 66. 4. Je. 7. 13. Ze. 7. 11.
24 "Because [h]I have called—and ye refused;
I have stretched out my hand—and no man regarded;
i Ps. 107. 11. Lu. 7. 30.
25 But ye [i]have set at nought all my counsel,
And would none of my reproof:
26 I also will laugh at your calamity;
I will mock when your fear cometh;
27 When your fear cometh as desolation,
And your destruction cometh as a whirlwind;
When distress and anguish cometh upon you.
j See Job 27. 9.
28 Then [j]shall they call upon me—but I will not answer;
They shall seek me early—but they shall not find me:
k Job 21. 14.
29 For that they [k]hated knowledge,
l Ps. 119. 173.
And did not [l]choose the fear of the Lord;
m Ps. 81. 11.
30 They [m]would none of my counsel:
They despised all my reproof.
n Job 4. 8. Is. 3. 11. Je. 6. 19.
31 Therefore [n]shall they eat of the fruit of their own way,
And be filled with their own devices.
† Or, *ease of the simple.*
32 For the †turning away of the simple shall slay them,
And the prosperity of fools shall destroy them.
o Ps. 25. 12, 13.
33 But [o]whoso hearkeneth unto me shall dwell safely,
p Ps. 112. 7.
And [p]shall be quiet from fear of evil."

CHAP. ii

1 My son, if thou wilt receive my words,
And hide my commandments with thee;
2 So that thou incline thine ear unto wisdom,
And apply thy heart to understanding;
3 Yea, if thou criest after knowledge,
‡ Heb. *givest thy voice.*
And ‡liftest up thy voice for understanding;

q Mat. 13. 44.
[4] If [q]thou seekest her as silver,
And searchest for her as for hid treasures;
[5] Then shalt thou understand the fear of the Lord,
And find the knowledge of God.
r See Job 32. 8. 1 Ki. 3. 9, 12.
[6] For [r]the Lord giveth wisdom:
Out of his mouth cometh knowledge and understanding.
[7] He layeth up sound wisdom for the righteous:
s See Ge. 15. 1.
He [s]is a buckler to them that walk uprightly.
[8] He keepeth the paths of judgment,
t 1 Sa. 2. 9. Ps. 66. 9.
And [t]preserveth the way of his saints.
[9] Then shalt thou understand righteousness,
And judgment, and equity—yea, every good path.
[10] When wisdom entereth into thy heart,
And knowledge is pleasant unto thy soul;
[11] Discretion shall preserve thee,
Understanding shall keep thee:
[12] To deliver thee from the way of the evil man,
From the man that speaketh froward things;
[13] Who leave the paths of uprightness,
u John 3. 19, 20.
To [u]walk in the ways of darkness;
v Je. 11. 15.
[14] Who [v]rejoice to do evil,
w Ro. 1. 32.
And [w]delight in the frowardness of the wicked;
[15] Whose ways are crooked,
And they froward in their paths:
[16] To deliver thee from the strange woman,
Even from the stranger which flattereth with her words;
x See Mal. 2. 14, 15.
[17] Which [x]forsaketh the guide of her youth,
And forgetteth the covenant of her God.
[18] For her house inclineth unto death,
And her paths unto the dead.
[19] None that go unto her return again,
Neither take they hold of the paths of life.
[20] That thou mayest walk in the way of good men,
And keep the paths of the righteous.
y Ps. 37. 29.
[21] For [y]the upright shall dwell in the land,
And the perfect shall remain in it.
z Job 18. 17. Ps. 37. 28. & 104. 35.
[22] But [z]the wicked shall be cut off from the earth,
And the transgressors shall be *rooted out of it.
* Or, *plucked up*.

Chap iii.
[1] My son, forget not my law;
a De. 8. 1. & 30. 16, 20.
But [a]let thy heart keep my commandments:
† Heb. *years of life*.
[2] For length of days, and †long life,
b Ps. 119. 165.
And [b]peace, shall they add to thee.
[3] Let not mercy and truth forsake thee:
c Ex. 13. 9. De. 6. 8.
Bind [c]them about thy neck;
d Je. 17. 1. 2 Co. 3. 3.
Write [d]them upon the table of thy heart:
e Ps. 111. 10. See 1 Sa. 2. 26. Lu. 2. 52. Ac. 2. 47. Ro. 14. 18.
[4] So [e]shalt thou find favor and ‡good understanding
In the sight of God and man.
‡ Or, *good success*.
[5] Trust in the Lord with all thy heart;
And lean not unto thine own understanding.
f 1 Ch. 28. 9.
[6] In [f]all thy ways acknowledge him,
g Je. 10. 23.
And he shall [g]direct thy paths.
h Ro. 12. 16.
[7] Be [h]not wise in thine own eyes:
Fear the Lord, and depart from evil.
* Heb. *medicine*.
† Heb. *watering*, or, *moistening*. Job 21. 24.
[8] It shall be *health to thy navel,
And †marrow to thy bones.
i Ex. 22. 29. Mal. 3. 10, &c. Lu. 14. 13.
[9] Honor [i]the Lord with thy substance,
And with the first fruits of all thine increase:

j De. 28. 8.

[10] So [j]shall thy barns be filled with plenty,
And thy presses shall burst out with new wine.

k Job 5. 17. Ps. 94. 12. He. 12. 5, 6. Re. 3. 19.

[11] My [k]son, despise not the chastening of the LORD;
Neither be weary of his correction:
[12] For whom the LORD loveth he correcteth;

l De. 8. 5.

Even [l]as a father the son in whom he delighteth.
[13] Happy is the man that findeth Wisdom,

‡ Heb. *draweth out understanding.*

And the man that ‡getteth Understanding!

m Job 28. 13, &c. Ps. 19. 10.

[14] For [m]the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
[15] She is more precious than rubies:

n Mat. 13. 44.

And [n]all the things thou canst desire are not to be compared unto her.

o 1 Ti. 4. 8.

[16] Length [o]of days is in her right hand;
And in her left hand riches and honor.

p Mat. 11. 29, 30.

[17] Her [p]ways are ways of pleasantness,
And all her paths are peace.

q Ge. 2. 9. & 3. 22.

[18] She is [q]a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.

r Ps. 104. 24. Je. 10. 12.
* Or, *prepared.*

[19] The [r]LORD by wisdom hath founded the earth;
By understanding hath he *established the heavens.

s Ge. 1. 9.

[20] By [s]his knowledge the depths are broken up,
And the clouds drop down the dew.
[21] My son, let not them depart from thine eyes:
Keep sound wisdom and discretion:
[22] So shall they be life unto thy soul,
And grace to thy neck.
[23] Then shalt thou walk in thy way safely,
And thy foot shall not stumble.

t Le. 26. 6. Ps. 3. 5.

[24] When [t]thou liest down, thou shalt not be afraid:
Yea, thou shalt lie down, and thy sleep shall be sweet.
[25] Be not afraid of sudden fear,
Neither of the desolation of the wicked when it cometh.
[26] For the LORD shall be thy confidence,
And shall keep thy foot from being taken.

u Ro. 13. 7. Gal. 6. 10.
† Heb. *the owners thereof.*
v Le. 19. 13.

[27] Withhold [u]not good from †them to whom it is due,
When it is in the power of thy hand to do it.
[28] Say [v]not unto thy neighbour,
Go, and come again, and to-morrow I will give,
When thou hast it by thee.

‡ Or, *Practise no evil.*

[29] ‡Devise not evil against thy neighbour,
Seeing he dwelleth securely by thee.

w Ro. 12. 18.

[30] Strive [w]not with a man without cause,
If he have done thee no harm.

x Ps. 37. 1.
* Heb. *a man of violence.*

[31] Envy [x]thou not *the oppressor,
And choose none of his ways.
[32] For the froward is abomination to the LORD;
But his secret is with the righteous.

y Le. 26. 14, &c. Ps. 37. 22. Ze. 5. 4. Mal. 2. 2.
z Ps. 1. 3.
a 1 Pe. 5. 5.

[33] The [y]curse of the LORD is in the house of the wicked;
But [z]he blesseth the habitation of the just.
[34] Surely [a]he scorneth the scorners;
But he giveth grace unto the lowly:
[35] The wise shall inherit glory;

† Heb. *exalteth the fools.*

But shame †shall be the promotion of fools.

CHAP. IV.

[1] Hear, ye children, the instruction of a father,
And attend to know understanding.
[2] For I give you good doctrine,
Forsake ye not my law.

[3] For I was my father's son,
Tender and only beloved in the sight of my mother.
[4] He [b]taught me also, and said unto me,
Let thy heart retain my words:
Keep my commandments, and live.
[5] Get wisdom, get understanding:
Forget it not; neither decline from the words of my mouth.
[6] Forsake her not, and she shall preserve thee:
Love [c]her, and she shall keep thee.
[7] Wisdom [d]is the principal thing, therefore get wisdom;
And with all thy getting get understanding.
[8] Exalt [e]her, and she shall promote thee:
She shall bring thee to honor, when thou dost embrace her.
[9] She shall give to thy head an ornament of grace:
‡A crown of glory shall she deliver to thee.
[10] Hear, O my son! and receive my sayings;
And the years of thy life shall be many.
[11] I have taught thee in the way of wisdom;
I have led thee in right paths.
[12] When thou goest, thy steps shall not be straitened;
And when thou runnest, thou shalt not stumble.
[13] Take fast hold of instruction; let her not go:
Keep her; for she is thy life.
[14] Enter not into the path of the wicked,
And go not in the way of evil men.
[15] Avoid it, pass not by it,
Turn from it, and pass away.
[16] For [f]they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some to fall.
[17] For they eat the bread of wickedness,
And drink the wine of violence.
[18] But [g]the path of the just [h]is as the shining light,
That shineth more and more unto the perfect day.
[19] The [i]way of the wicked is as darkness:
They know not at what they stumble.
[20] My son, attend to my words;
Incline thine ear unto my sayings.
[21] Let them not depart from thine eyes;
Keep them in the midst of thy heart.
[22] For they are life unto those that find them,
And *health to all their flesh.
[23] Keep thy heart †with all diligence;
For out of it are the issues of life.
[24] Put away from thee ‡a froward mouth,
And perverse lips put far from thee.
[25] Let thine eyes look right on,
And let thine eyelids look straight before thee.
[26] Ponder the path of thy feet,
And *let all thy ways be established.
[27] Turn [j]not to the right hand nor to the left:
Remove [k]thy foot from evil.

Chap. v.

[1] My son, attend unto my wisdom,
And bow thine ear to mine understanding:
[2] That thou mayest regard discretion,
And that thy lips may [l]keep knowledge.
[3] For the lips of a strange woman drop as a honeycomb,
And her †mouth is smoother than oil:

b 1 Ch. 28. 9. Ep. 6. 4.
c 2 Thes. 2. 10.
d Mat 13. 44. Lu. 10. 42.
e 1 Sa. 2. 30.
‡ Or, *She shall compass thee with a crown of glory.*
f Ps. 36. 4. Is. 57. 20.
g Mat. 5. 14, 45. Phil. 2. 15.
h 2 Sa. 23. 4.
i 1 Sa. 2. 9. Job 18. 5, 6. Is. 59. 9, 10. Je. 23. 12. Jo. 12. 35.
* Heb. *medicine.*
† Heb. *above all keeping.*
‡ Heb. *frowardness of mouth, and perverseness of lips.*
* Or, *all thy ways shall be ordered aright.*
j De. 5. 32. & 28. 14. Jos. 1. 7.
k Is. 1. 16. Ro. 12. 9.
l Mal. 2. 7.
† Heb. *palate.*

m Ec. 7. 26.
n He. 4. 12.

[4] But her end is [m]bitter as wormwood,
Sharp [n]as a two-edged sword.
[5] Her feet go down to death;
Her steps take hold on hell.
[6] Lest thou shouldest ponder the path of life,
Her ways are movable, that thou canst not know them.
[7] Hear me now therefore, O ye children!
And depart not from the words of my mouth.
[8] Remove thy way far from her,
And come not nigh the door of her house:
[9] Lest thou give thine honor unto others,
And thy years unto the cruel;

‡ Heb. *strength.*

[10] Lest strangers be filled with thy ‡wealth;
And thy labors be in the house of a stranger;
[11] And thou mourn at the last,
When thy flesh and thy body are consumed,
[12] And say, How have I hated instruction,
And my heart despised reproof;
[13] And have not obeyed the voice of my teachers,
Nor inclined mine ear to them that instructed me!
[14] I was almost in all evil
In the midst of the congregation and assembly.
[15] Drink waters out of thine own cistern,
And running waters out of thine own well.
[16] Let thy fountains be dispersed abroad,
And rivers of waters in the streets.
[17] Let them be only thine own,
And not strangers with thee.
[18] Let thy fountain be blessed;
And rejoice with the wife of thy youth.

o See Cant. 2. 9. & 4. 5. & 7. 3.
* Heb. *water thee.*
† Heb. *err thou always in her love.*

[19] Let [o]her be as the loving hind and pleasant roe;
Let her breasts *satisfy thee at all times;
And †be thou ravished always with her love.
[20] And why wilt thou, my son, be ravished with a strange woman,
And embrace the bosom of a stranger?

p 2 Ch. 16. 9. Job 31. 4. & 34. 21. Je. 16. 17. & 32. 19. Ho. 7. 2. He. 4. 13.
q Ps. 9. 15.
‡ Heb. *sin.*

[21] For [p]the ways of man are before the eyes of the LORD,
And he pondereth all his goings.
[22] His [q]own iniquities shall take the wicked himself,
And he shall be holden with the cords of his ‡sins.
[23] He shall die without instruction;
And in the greatness of his folly he shall go astray.

CHAP. VI.

[1] My son, if thou be surety for thy friend,
If thou hast stricken thy hand with a stranger,
[2] Thou art snared with the words of thy mouth,
Thou art taken with the words of thy mouth.
[3] Do this now, my son, and deliver thyself,
When thou art come into the hand of thy friend;

* Or, *so shalt thou prevail with thy friend.*

Go, humble thyself, *and make sure thy friend.
[4] Give not sleep to thine eyes,
Nor slumber to thine eyelids.
[5] Deliver thyself as a roe from the hand of the hunter,
And as a bird from the hand of the fowler.
[6] Go to the ant, thou sluggard;
Consider her ways, and be wise:
[7] Which having no guide, overseer, or ruler,
[8] Provideth her meat in the summer,
And gathereth her food in the harvest.

[9] How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
[10] Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
[11] So shall thy poverty come as one that travelleth,
And thy want as an armed man.

[12] A naughty person, a wicked man,
Walketh with a froward mouth.
[13] He winketh with his eyes,
He speaketh with his feet,
He teacheth with his fingers.
[14] Frowardness is in his heart, [r]he deviseth mischief;
Continually he †soweth discord.
[15] Therefore shall his calamity come suddenly;
Suddenly shall he [s]be broken [t]without remedy.

[16] These six things doth the LORD hate:
Yea, seven are an abomination ‡unto him:
[17] *A proud look, a lying tongue,
And [u]hands that shed innocent blood,
[18] A [v]heart that deviseth wicked imaginations,
Feet [w]that be swift in running to mischief,
[19] A false witness that speaketh lies,
And him that soweth discord among brethren.

[20] My [x]son, keep thy father's commandment,
And forsake not the law of thy mother:
[21] Bind them continually upon thy heart,
And tie them about thy neck.
[22] When thou goest—it shall lead thee;
When thou sleepest—it shall keep thee;
And when thou awakest—it shall talk with thee.
[23] For [y]the commandment is a †lamp; and the law is light;
And reproofs of instruction are the way of life:
[24] To keep thee from the evil woman,
From the flattery ‡of the tongue of a strange woman.
[25] Lust [z]not after her beauty in thy heart;
Neither let her take thee with her eyelids.
[26] For by means of a whorish woman a man is brought to a piece of bread:
And *the adulteress will [a]hunt for the precious life.
[27] Can a man take fire in his bosom,
And his clothes not be burned?
[28] Can one go upon hot coals,
And his feet not be burned?
[29] So [b]he that goeth in to his neighbour's wife;
Whosoever toucheth her shall not be innocent.

[30] Men do not despise a thief,
If he steal to satisfy his soul when he is hungry;
[31] But if he be found, [c]he shall restore sevenfold;
He shall give all the substance of his house.
[32] But whoso committeth adultery with a woman lacketh †understanding:
He that doeth it destroyeth his own soul.
[33] A wound and dishonor shall he get;
And his reproach shall not be wiped away.
[34] For [d]jealousy is the rage of a man:
Therefore he will not spare in the day of vengeance.
[35] He will not ‡regard any ransom;
Neither will he rest content, though thou givest many gifts.

r Mic. 2. 1.
† Heb. *casteth forth.*
s Je. 19. 11.
t 2 Ch. 36. 16.
‡ Heb. *of his soul.*
* Heb. *Haughty eyes.*
u Is. 1. 15.
v Ge. 6. 5.
w Is. 59. 7. Ro. 3. 15.
x Eph. 6. 1.
y Ps. 19. 8. & 119. 105.
† Or, *candle.*
‡ Or, *of the strange tongue*
z Mat. 5. 28.
* Heb. *the woman of a man*, or, *a man's wife.* Ge. 39. 14.
a Ez. 13. 18.
b Ge. 39. 7-9.
c Ex. 22. 1, 4.
† Heb. *heart.*
d Ge. 39. 19.
‡ Heb. *accept the face of any ransom.*

[1] My son, keep my words,
And lay up my commandments with thee.
[2] Keep [e]my commandments, and live;
And [f]my law as the apple of thine eye.
[3] Bind [g]them upon thy fingers,
Write them upon the table of thy heart.
[4] Say unto Wisdom, Thou art my sister;
And call Understanding thy kinswoman:
[5] That they may keep thee from the strange woman,
From the stranger which flattereth with her words.
[6] For at the window of my house
I looked through my casement,
[7] And beheld among the simple ones,
I discerned among *the youths,
A young man void of understanding,
[8] Passing through the street near her corner;
And he went the way to her house,
[9] In the twilight, †in the evening,
In the black and dark night:
[10] And, behold, there met him a woman
With the attire of a harlot, and subtil of heart.
[11] (She is loud and stubborn:
Her [h]feet abide not in her house:
[12] Now is she without, now in the streets,
And lieth in wait at every corner).
[13] So [i]she caught him, and kissed him,
And ‡with an impudent face said unto him,—
[14] *I have peace offerings with me;
This day have I paid my vows.
[15] Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
[16] ¶ I have decked my bed with coverings of tapestry,
With carved works, with fine linen of Egypt.
[17] I have perfumed my bed
With myrrh, aloes, and cinnamon.
[18] Come, let us take our fill of love until the morning:
Let us solace ourselves with loves.
[19] For the goodman is not at home,
He is gone a long journey:
[20] He hath taken a bag of money †with him,
And will come home at ‡the day appointed."
[21] With her much fair speech she caused him to yield,
With the flattering of her lips she forced him.
[22] He goeth after her *straightway,
As an ox goeth to the slaughter,
Or as a fool to the correction of the stocks;
[23] Till a dart strike through his liver;
As [j]a bird hasteth to the snare,
And knoweth not that it is for his life.
[24] Hearken unto me now therefore, O ye children!
And attend to the words of my mouth.
[25] Let not thy heart decline to her ways,
Go not astray in her paths.
[26] For she hath cast down many wounded:
Yea, [k]many strong men have been slain by her.
[27] Her house is the way to hell,
Going down to the chambers of death.

[e] Le. 18. 5. Is. 55. 3.
[f] De. 32. 10.
[g] De. 6. 8. & 11. 18.
* Heb. *the sons.*
† Heb. *in the evening of the day.*
[h] 1 Ti. 5. 13. Tit. 2. 5.
[i] Ge. 39. 12.
‡ Heb. *she strengthened her face, and said.*
* Heb. *Peace offerings* are *upon me.*
† Heb. *in his hand.*
‡ Or, *the new moon.*
* Heb. *suddenly.*
[j] Ec. 9. 12.
[k] Neh. 13. 26.

CHAP. viii.

1 Doth not Wisdom cry?
And Understanding put forth her voice?
2 She standeth in the top of high places,
By the way in the places of the paths.
3 She crieth at the gates, at the entry of the city,
At the coming in at the doors.
4 Unto you, O men! I call;
And my voice is to the sons of man.
5 O ye simple! understand wisdom:
And, ye fools! be ye of an understanding heart.
6 Hear; for I will speak of excellent things;
And the opening of my lips shall be right things.
7 For my mouth shall speak truth;
And wickedness is †an abomination to my lips.
8 All the words of my mouth are in righteousness;
There is nothing ‡froward or perverse in them.
9 They are all plain to him that understandeth,
And right to them that find knowledge.
10 Receive my instruction, and not silver;
And knowledge rather than choice gold.
11 For [l]wisdom is better than rubies;
And all the things that may be desired are not to be compared to it.
12 I Wisdom dwell with *prudence,
And find out knowledge of witty inventions.
13 The fear of the LORD is to hate evil:
Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.
14 Counsel is mine, and sound wisdom:
I am understanding; [m]I have strength.
15 By [n]me kings reign,
And princes decree justice.
16 By me princes rule,
And nobles, even all the judges of the earth.
17 I [o]love them that love me;
And [p]those that seek me early shall find me.
18 Riches [q]and honor are with me;
Yea, durable riches and righteousness.
19 My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.
20 I †lead in the way of righteousness,
In the midst of the paths of judgment.
21 That I may cause those that love me to inherit substance;
And I will fill their treasures.
22 The [r]LORD possessed me in the beginning of his way,
Before his works of old.
23 I [s]was set up from everlasting,
From the beginning, or ever the earth was.
24 When there were no depths, I was brought forth;
When there were no fountains abounding with water.
25 Before [t]the mountains were settled,
Before the hills was I brought forth:
26 While as yet he had not made the earth,
Nor the ‡fields, nor *the highest part of the dust of the world.
27 When he prepared the heavens—I was there:
When he set †a compass upon the face of the depth:
28 When he established the clouds above:
When he strengthened the fountains of the deep:

† Heb. *the abomination of my lips.*
‡ Heb. *wreathed.*
[l] Job 28. 15, &c. Ps. 19. 10. & 119. 127.
* Or, *subtilty.*
[m] Ec. 7. 19.
[n] Da. 2. 21. Ro. 13. 1.
[o] 1 Sa. 2. 30. Ps. 91. 14. Jo. 14. 21.
[p] Ja. 1. 5.
[q] Mat. 6. 33.
† Or, *walk.*
[r] John 1. 1.
[s] Ps. 2. 6.
[t] Job 15. 7, 8.
‡ Or, *open places.*
* Or, *the chief part.*
† Or, *a circle.*

29 When [u]he gave to the sea his decree,
That the waters should not pass his commandment:
When [v]he appointed the foundations of the earth,—
30 Then [w]I was by him, as one brought up with him:
And [x]I was daily his delight, rejoicing always before him,
31 Rejoicing in the habitable part of his earth;
And [y]my delights were with the sons of men
32 Now therefore hearken unto me, O ye children!
For [z]blessed are they that keep my ways.
33 Hear instruction, and be wise,
And refuse it not.
34 Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors!
35 For whoso findeth me findeth life,
And shall ‡obtain favor of the Lord.
36 But he that sinneth against me wrongeth his own soul:
All they that hate me love death.

Chap. ix.

1 Wisdom hath [a]builded her house,
She hath hewn out her seven pillars:
2 She [b]hath killed *her beasts;
She hath mingled her wine;
She hath also furnished her table.
3 She hath [c]sent forth her maidens:
She crieth upon the highest places of the city,
4 Whoso [d]is simple—let him turn in hither:
As for him that wanteth understanding, she saith to him,—
5 Come, [e]eat of my bread,
And drink of the wine which I have mingled.
6 Forsake the foolish, and live;
And go in the way of understanding.
7 He that reproveth a scorner getteth to himself shame:
And he that rebuketh a wicked man getteth himself a blot.
8 Reprove [f]not a scorner, lest he hate thee:
Rebuke [g]a wise man, and he will love thee.
9 Give instruction to a wise man, and he will be yet wiser:
Teach a just man, [h]and he will increase in learning.
10 The [i]fear of the Lord is the beginning of wisdom:
And the knowledge of [a]the Holy is understanding.
11 For by me thy days shall be multiplied,
And the years of thy life shall be increased.
12 If [j]thou be wise, thou shalt be wise for thyself:
But if thou scornest, thou alone shalt bear it.
13 A foolish woman is clamorous:
She is simple, and knoweth nothing.
14 For she sitteth at the door of her house,
On a seat in the high places of the city,
15 To call passengers
Who go right on their ways:
16 Whoso is simple—let him turn in hither:
And as for him that wanteth understanding, she saith to him,
17 Stolen waters are sweet,
And bread †eaten in secret is pleasant.
18 But he knoweth not that the dead are there;
And that her guests are in the depths of hell.

u Ge. 1. 9, 10. Job 38. 10, 11. Ps. 33. 7. & 104. 9. Je. 5. 22.
v Job 38. 4.
w Jo. 1. 1, 2. 18.
x Mat. 3. 17. Col. 1. 13.
y Ps. 16. 3.
z Ps. 119. 1, 2. & 128. 1, 2. Lu. 11. 28.
‡ Heb. *bring forth.*
a Mat. 16. 18. Ep. 2. 20–22. 1 Pe. 2. 5.
b Mat. 22. 3, &c.
* Heb. *her killing.*
c Ro. 10. 15.
d Mat. 11. 25.
e Cant. 5. 1. Is. 55. 1. Jo. 6. 27.
f Mat. 7. 6.
g Ps. 141. 5.
h Mat. 13. 12.
i See Job 28. 28.
a *i. e.* the Holy One.—*Ed.*
j Job 35. 6, 7.
† Heb. *of secrecies.*

PART II.

PART II.(9)

CHAP. X. *to* XXII. 1-16.

[1] THE PROVERBS OF SOLOMON.
A wise son maketh a glad father;
But a foolish son is the heaviness of his mother.
[2] Treasures [a]of wickedness profit nothing;
But [b]righteousness delivereth from death.
[3] The [c]LORD will not suffer the soul of the righteous to famish;
But he casteth away *the substance of the wicked.
[4] He becometh poor that dealeth with a slack hand;
But the hand of the diligent maketh rich.
[5] He that gathereth in summer is a wise son;
But he that sleepeth in harvest is a son that causeth shame.
[6] Blessings are upon the head of the just;
But [d]violence covereth the mouth of the wicked.
[7] The [e]memory of the just is blessed;
But [f]the name of the wicked shall rot.
[8] The wise in heart will receive commandments;
But †a prating fool shall ‡fall.
[9] He [g]that walketh uprightly walketh surely;
But he that perverteth his ways shall be known.
[10] He that winketh with the eye causeth sorrow;
But a prating fool shall *fall.
[11] The [h]mouth of a righteous man is a well of life;
But [i]violence covereth the mouth of the wicked.
[12] Hatred stirreth up strifes;
But [j]love covereth all sins.
[13] In the lips of him that hath understanding wisdom is found;
But a rod is for the back of him that is void of †understanding.
[14] Wise men lay up knowledge;
But the mouth of the foolish is near destruction.
[15] The [k]rich man's wealth is his strong city;
The destruction of the poor is their poverty.
[16] The labor of the righteous tendeth to life;
The fruit of the wicked to sin.
[17] He is in the way of life that keepeth instruction;
But he that refuseth reproof ‡erreth.
[18] He that hideth hatred with lying lips,
And [l]he that uttereth a slander, is a fool.
[19] In [m]the multitude of words there wanteth not sin;
But [n]he that refraineth his lips is wise.
[20] The tongue of the just is as choice silver:
The heart of the wicked is little worth.
[21] The lips of the righteous feed many;
But fools die for want *of wisdom.
[22] The [o]blessing of the LORD, it maketh rich,
And he addeth no sorrow with it.
[23] It is as sport to a fool to do mischief;
But a man of understanding hath wisdom.
[24] The [p]fear of the wicked, it shall come upon him;
But [q]the desire of the righteous shall be granted.
[25] As the whirlwind passeth, [r]so is the wicked no more;
But [s]the righteous is an everlasting foundation.

a See Job 36. 19.
b Da. 4. 27.
c Ps. 10. 14.
* Or, *the wicked for their wickedness.*
d Est. 7. 8.
e Ps. 9. 5, 6. & 112. 6. Ec. 8. 10.
f See Job 18. 17.
† Heb. *a fool of lips.*
‡ Or, *be beaten.*
g Ge. 7. 1. Ps. 23. 4. Is. 33. 15, 16.
* Or, *be beaten.*
h Ps. 37. 30.
i Ps. 107. 42.
j 1 Co. 13. 4. 1 Pe. 4. 8. Ja. 5. 20.
† Heb. *heart.*
k Job 31. 24. Ps. 52. 7. 1 Ti. 6. 17.
‡ Or, *causeth to err.*
l Ps. 15. 3.
m Ec. 5. 3.
n Ja. 3. 2.
* Heb. *of heart.*
o See Ge. 1. 22. Job 42. 12. Ps. 37. 22.
p Job 15. 21.
q Ps. 145. 19. Mat. 5. 6. 1 Jo. 5. 14, 15.
r Ps. 37. 9, 10.
s Ps. 15. 5. Mat. 7. 24, 25. & 16. 18.

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(9) The second part of this book contains what may, with more strictness, be called Proverbs: that is, unconnected sentences, neat and simple, adapted to the instruction of youth. This part extends from chap. x. to chap. xxii. end of ver. 16.

[26] As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to them that send him.
[27] The fear of the Lord †prolongeth days;
But [t]the years of the wicked shall be shortened.
[28] The hope of the righteous shall be gladness;
But [u]the expectation of the wicked shall perish.
[29] The way of the Lord is strength to the upright;
But [v]destruction shall be to the workers of iniquity.
[30] The [w]righteous shall never be removed;
But the wicked shall not inhabit the earth.
[31] The [x]mouth of the just bringeth forth wisdom;
But the froward tongue shall be cut out.
[32] The lips of the righteous know what is acceptable;
But the mouth of the wicked speaketh ‡frowardness.

Chap xi.

[1] *A false balance is abomination to the Lord;
But †a just weight is his delight.
[2] When [y]pride cometh, then cometh shame;
But with the lowly is wisdom.
[3] The integrity of the upright shall guide them;
But the perverseness of transgressors shall destroy them.
[4] Riches [z]profit not in the day of wrath;
But [a]righteousness delivereth from death.
[5] The righteousness of the perfect shall ‡direct his way;
But the wicked shall fall by his own wickedness.
[6] The righteousness of the upright shall deliver them;
But [b]transgressors shall be taken in their own naughtiness.
[7] When a wicked man dieth, his expectation shall perish;
And the hope of unjust men perisheth.
[8] The righteous is delivered out of trouble,
And the wicked cometh in his stead.
[9] A [c]hypocrite with his mouth destroyeth his neighbour;
But through knowledge shall the just be delivered.
[10] When [d]it goeth well with the righteous, the city rejoiceth,
And when the wicked perish, there is shouting.
[11] By the blessing of the upright the city is exalted;
But it is overthrown by the mouth of the wicked.
[12] He that is *void of wisdom despiseth his neighbour;
But a man of understanding holdeth his peace.
[13] †A talebearer revealeth secrets;
But he that is of a faithful spirit concealeth the matter.
[14] Where [e]no counsel is, the people fall;
But in the multitude of counsellors there is safety.
[15] He that is surety for a stranger shall ‡smart for it,
And he that hateth *suretiship is sure.
[16] A gracious woman retaineth honor,
And strong men retain riches.
[17] The [f]merciful man doeth good to his own soul;
But he that is cruel troubleth his own flesh.
[18] The wicked worketh a deceitful work;
But [g]to him that soweth righteousness shall be a sure reward.
[19] As righteousness tendeth to life,
So he that pursueth evil pursueth it to his own death.
[20] They that are of a froward heart are abomination to the Lord;
But such as are upright in their way are his delight.
[21] Though hand join in hand, the wicked shall not be unpunished;
But [h]the seed of the righteous shall be delivered.

† Heb. *addeth.*
t Job 15. 32, 33. Ps. 55. 23. Ec. 7. 17.
u Job 8. 13. Ps. 112. 10.
v Ps. 1. 6.
w Ps. 37. 22, 29.
x Ps. 37. 30.
‡ Heb. *frowardnesses.*
* Heb. *Balances of deceit.* Le. 19. 35, 36.
† Heb. *a perfect stone.*
y Da. 4. 30, 31.
z Ez. 7. 19. Zep. 1. 18.
a Ge. 7. 1.
‡ Heb. *rectify.*
b Ec. 10. 8.
c Job 8. 13.
d Est. 8. 15.
* Heb. *destitute of heart.*
† Heb. *He that walketh*, being *a talebearer.* Le. 19. 16.
e 1 Ki. 12. 1, &c.
‡ Heb. *be sore broken.*
* Heb. *those that strike* hands.
f Mat. 5. 7. & 25. 34, &c.
g Ho. 10. 12. Ga. 6. 8, 9. Ja. 3. 18.
h Ps. 112. 2.

[22] As a jewel of gold in a swine's snout,
So is a fair woman which †is without discretion.
[23] The desire of the righteous is only good;
But the expectation of the wicked [i]is wrath.
[24] There is that [j]scattereth, and yet increaseth,
And there is that withholdeth more than is meet, but it tendeth to poverty.
[25] ‡The liberal soul shall be made fat,
And [k]he that watereth shall be watered also himself.
[26] He [l]that withholdeth corn, the people shall curse him;
But [m]blessing shall be upon the head of him that selleth it.
[27] He that diligently seeketh good procureth favor;
But [n]he that seeketh mischief, it shall come unto him.
[28] He [o]that trusteth in his riches shall fall;
But [p]the righteous shall flourish as a branch.
[29] He that troubleth his own house [q]shall inherit the wind;
And the fool shall be servant to the wise of heart.
[30] The fruit of the righteous is a tree of life;
And [r]he that *winneth souls is wise.
[31] Behold, [s]the righteous shall be recompensed in the earth:
Much more the wicked and the sinner!

Chap. xii.

[1] Whoso loveth instruction loveth knowledge;
But he that hateth reproof is brutish.
[2] A good man obtaineth favor of the Lord;
But a man of wicked devices will he condemn.
[3] A man shall not be established by wickedness;
But the root of the righteous shall not be moved.
[4] A [t]virtuous woman is a crown to her husband;
But she that maketh ashamed is as rottenness in his bones.
[5] The thoughts of the righteous are right;
But the counsels of the wicked are deceit.
[6] The words of the wicked are to lie in wait for blood;
But the mouth of the upright shall deliver them.
[7] The [u]wicked are overthrown, and are not;
But the house of the righteous shall stand.
[8] A man shall be commended according to his wisdom;
But [v]he that is †of a perverse heart shall be despised.
[9] He that is despised, and hath a servant,
Is better than he that honoreth himself, and lacketh bread.
[10] A [w]righteous man regardeth the life of his beast;
But the ‡tender mercies of the wicked are cruel.
[11] He [x]that tilleth his land shall be satisfied with bread;
But he that followeth vain persons is void of understanding.
[12] The wicked desireth *the net of evil men;
But the root of the righteous yieldeth fruit.
[13] †The wicked is snared by the transgression of his lips;
But [y]the just shall come out of trouble.
[14] A man shall be satisfied with good by the fruit of his mouth,
And [z]the recompence of a man's hands shall be rendered unto him.
[15] The [a]way of a fool is right in his own eyes;
But he that hearkeneth unto counsel is wise.
[16] A fool's wrath is ‡presently known;
But a prudent man covereth shame.
[17] He that speaketh truth showeth forth righteousness;
But a false witness deceit.
[18] There [b]is that speaketh like the piercings of a sword;
But the tongue of the wise is health.

† Heb. *departeth from.*
i Ro. 2. 8, 9.
j Ps. 112. 9.
‡ Heb. *The soul of blessing.* 2 Co. 9. 6–10.
k Mat. 5. 7.
l Am. 8. 5, 6.
m Job 29. 13.
n Est. 7. 10. Ps. 7. 15, 16. & 10. 2. & 57. 6.
o Job 31. 24. Ps. 52. 7. Ma. 10. 24. 1 Ti. 6. 17.
p Ps. 1. 3. Je. 17. 8.
q Ec. 5. 16.
r Da. 12. 3. 1 Co. 9. 19, &c. Ja. 5. 20.
* Heb. *taketh.*
s Je. 25. 29. 1 Pe. 4. 17, 18.
t 1 Co. 11. 7.
u Ps. 37. 36, 37. Mat. 7. 24–27.
v 1 Sa. 25. 17.
† Heb. *perverse of heart.*
w De. 25. 4.
‡ Or, *bowels.*
x Ge. 3. 19.
* Or, *the fortress.*
† Heb. *The snare of the wicked is in the transgression of lips.*
y 2 Pe. 2. 9.
z Is. 3. 10, 11.
a Lu. 18. 11.
‡ Heb. *in that day.*
b Ps. 57. 4.

[19] The lip of truth shall be established for ever;
c Ps. 52. 5. But [c]a lying tongue is but for a moment.
[20] Deceit is in the heart of them that imagine evil;
But to the counsellors of peace is joy.
[21] There shall no evil happen to the just;
But the wicked shall be filled with mischief.
d Re. 22. 15. [22] Lying [d]lips are abomination to the LORD;
But they that deal truly are his delight.
[23] A prudent man concealeth knowledge;
But the heart of fools proclaimeth foolishness.
[24] The hand of the diligent shall bear rule;
* Or, *deceitful.* But the *slothful shall be under tribute.
[25] Heaviness in the heart of man maketh it stoop;
e Is. 50. 4. But [e]a good word maketh it glad.
† Or, *abundant.* [26] The righteous is more †excellent than his neighbour;
But the way of the wicked seduceth them.
[27] The slothful man roasteth not that which he took in hunting;
But the substance of a diligent man is precious.
[28] In the way of righteousness is life,
And in the pathway thereof there is no death.
[1] A wise son heareth his father's instruction; CHAP. xiii.
f 1 Sa. 2. 25. But [f]a scorner heareth not rebuke.
[2] A man shall eat good by the fruit of his mouth;
But the soul of the transgressors shall eat violence.
g Ps. 39. 1. Ja. 3. 2. [3] He [g]that keepeth his mouth keepeth his life;
But he that openeth wide his lips shall have destruction.
[4] The soul of the sluggard desireth, and hath nothing;
But the soul of the diligent shall be made fat.
[5] A righteous man hateth lying;
But a wicked man is loathsome, and cometh to shame.
[6] Righteousness keepeth him that is upright in the way;
‡ Heb. *sin.* But wickedness overthroweth ‡the sinner.
[7] There is that maketh himself rich—yet hath nothing:
There is that maketh himself poor—yet hath great riches.
[8] The ransom of a man's life are his riches;
But the poor heareth not rebuke.
[9] The light of the righteous rejoiceth;
* Or, *candle.* Job 18. 5, 6. & 21. 17. But the *lamp of the wicked shall be put out.
[10] Only by pride cometh contention;
But with the well-advised is wisdom.
[11] Wealth gotten by vanity shall be diminished;
† Heb. *with the hand.* But he that gathereth †by labor shall increase.
[12] Hope deferred maketh the heart sick;
But when the desire cometh, it is a tree of life.
h 2 Ch. 36. 16. [13] Whoso [h]despiseth the word shall be destroyed;
‡ Or, *in peace.* But he that feareth the commandment shall be ‡rewarded.
[14] The law of the wise is a fountain of life,
i 2 Sa. 22. 6. To depart from [i]the snares of death.
[15] Good understanding giveth favor;
But the way of transgressors is hard.
[16] Every prudent man dealeth with knowledge;
* Heb. *spreadeth.* But a fool *layeth open his folly.
[17] A wicked messenger falleth into mischief;
† Heb. *an ambassador of faithfulness.* But †a faithful ambassador is health.
[18] Poverty and shame shall be to him that refuseth instruction;
But he that regardeth reproof shall be honored.

[19] The desire accomplished is sweet to the soul;
But it is abomination to fools to depart from evil.
[20] He that walketh with wise men shall be wise;
But a companion of fools shall be ‡destroyed.
[21] Evil [j]pursueth sinners;
But to the righteous good shall be repaid.
[22] A good man leaveth an inheritance to his children's children,
And [k]the wealth of the sinner is laid up for the just.
[23] Much food is in the tillage of the poor;
But there is that is destroyed for want of judgment.
[24] He that spareth his rod hateth his son;
But he that loveth him chasteneth him betimes.
[25] The [l]righteous eateth to the satisfying of his soul;
But the belly of the wicked shall want.

Chap. xiv.

[1] Every wise woman buildeth her house;
But the foolish plucketh it down with her hands.
[2] He that walketh in his uprightness feareth the Lord;
But [m]he that is perverse in his ways despiseth him.
[3] In the mouth of the foolish is a rod of pride;
But the lips of the wise shall preserve them.
[4] Where no oxen are, the crib is clean;
But much increase is by the strength of the ox.
[5] A [n]faithful witness will not lie;
But a false witness will utter lies.
[6] A scorner seeketh wisdom, and findeth it not;
But knowledge is easy unto him that understandeth.
[7] Go from the presence of a foolish man,
When thou perceivest not in him the lips of knowledge.
[8] The wisdom of the prudent is to understand his way;
But the folly of fools is deceit.
[9] Fools make a mock at sin;
But among the righteous there is favor.
[10] The heart knoweth *his own bitterness,
And a stranger doth not intermeddle with his joy.
[11] The [o]house of the wicked shall be overthrown;
But the tabernacle of the upright shall flourish.
[12] There is a way which seemeth right unto a man,
But [p]the end thereof are the ways of death.
[13] Even in laughter the heart is sorrowful,
And [q]the end of that mirth is heaviness.
[14] The backslider in heart shall be filled with his own ways;
And a good man shall be satisfied from himself.
[15] The simple believeth every word;
But the prudent man looketh well to his going.
[16] A wise man feareth, and departeth from evil;
But the fool rageth, and is confident.
[17] He that is soon angry dealeth foolishly;
And a man of wicked devices is hated.
[18] The simple inherit folly;
But the prudent are crowned with knowledge.
[19] The evil bow before the good,
And the wicked at the gates of the righteous.
[20] The poor is hated even of his own neighbour;
But †the rich hath many friends.
[21] He that despiseth his neighbour sinneth;
But [r]he that hath mercy on the poor, happy is he!

‡ Heb. *broken.*
j Ps. 32. 10.
k Job 27. 16, 17. Ec. 2. 26.
l Ps. 34. 10. & 37. 3.
m Job 12. 4.
n Ex. 20. 16. & 23. 1.
* Heb. *the bitterness of his soul*
o Job 8. 15.
p Ro. 6. 21.
q Ec. 2. 2.
† Heb. *many are the lovers of the rich.*
r Ps. 41. 1. & 112. 9.

[22] Do they not err that devise evil?
But mercy and truth shall be to them that devise good.
[23] In all labor there is profit;
But the talk of the lips tendeth only to penury.
[24] The crown of the wise is their riches;
But the foolishness of fools is folly.
[25] A true witness delivereth souls;
But a deceitful witness speaketh lies.
[26] In the fear of the Lord is strong confidence,
And his children shall have a place of refuge.
[27] The fear of the Lord is a fountain of life,
To depart from the snares of death.
[28] In the multitude of people is the king's honor;
But in the want of people is the destruction of the prince.
[29] He [s]that is slow to wrath is of great understanding;
But he that is ‡hasty of spirit exalteth folly.
[30] A sound heart is the life of the flesh;
But [t]envy the rottenness of the bones.
[31] He [u]that oppresseth the poor reproacheth [v]his Maker:
But he that honoreth him hath mercy on the poor.
[32] The wicked is driven away in his wickedness;
But [w]the righteous hath hope in his death.
[33] Wisdom resteth in the heart of him that hath understanding;
But that which is in the midst of fools is made known.
[34] Righteousness exalteth a nation;
But sin is a reproach *to any people.
[35] The [x]king's favor is toward a wise servant;
But his wrath is against him that causeth shame.

Chap. xv.

[1] A [y]soft answer turneth away wrath;
But [z]grievous words stir up anger.
[2] The tongue of the wise useth knowledge aright;
But the mouth of fools †poureth out foolishness.
[3] The [a]eyes of the Lord are in every place,
Beholding the evil and the good.
[4] ‡A wholesome tongue is a tree of life;
But perverseness therein is a breach in the spirit.
[5] A fool despiseth his father's instruction;
But he that regardeth reproof is prudent.
[6] In the house of the righteous is much treasure;
But in the revenues of the wicked is trouble.
[7] The lips of the wise disperse knowledge;
But the heart of the foolish doeth not so.
[8] The [b]sacrifice of the wicked is an abomination to the Lord;
But the prayer of the upright is his delight.
[9] The way of the wicked is an abomination unto the Lord;
But he loveth him that [c]followeth after righteousness.
[10] *Correction [d]is grievous unto him that forsaketh the way,
And he that hateth reproof shall die.
[11] Hell [e]and destruction are before the Lord:
How much more then [f]the hearts of the children of men!
[12] A [g]scorner loveth not one that reproveth him;
Neither will he go unto the wise.
[13] A merry heart maketh a cheerful countenance;
But by sorrow of the heart the spirit is broken.
[14] The heart of him that hath understanding seeketh knowledge;
But the mouth of fools feedeth on foolishness.

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[s] Ja. 1. 19.
‡ Heb. *short of spirit.*
[t] Ps. 112. 10.
[u] Mat. 25. 40, 45.
[v] See Job 31. 15, 16.
[w] Job 13. 15. & 19. 26. Ps 23. 4. & 37. 37. 2 Co. 1. 9. & 5. 8. 2 Ti. 4. 18.
* Heb. *to nations.*
[x] Mat. 24. 45, 47.
[y] Ge. 16. 6. Ju. 8. 1–3.
[z] 1 Sa. 25. 10, &c. 1 Ki. 12. 13, 14, 16.
† Heb. *belcheth,* or, *bubbleth.*
[a] See Ge. 3. 8. & Job 14. 16.
‡ Heb. *The healing of the tongue.*
[b] Is. 1. 11. & 61. 8. & 66. 3. Je. 6. 20. & 7. 22. Am. 5. 22.
[c] 1 Ti. 6. 11.
* Or, *Instruction.*
[d] 1 Ki. 22. 8.
[e] See Job 26. 6.
[f] 2 Ch. 6. 30. Ps. 7. 9. & 44. 21. John 2. 24, 25. & 21. 17. Ac. 1. 24.
[g] Am. 5. 10. 2 Ti. 4. 3.

[15] All the days of the afflicted are evil;
But he that is of a merry heart hath a continual feast.
[16] Better [h]is little with the fear of the Lord,
Than great treasure and trouble therewith.
[17] Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith.
[18] A wrathful man stirreth up strife;
But he that is slow to anger appeaseth strife.
[19] The way of the slothful man is as a hedge of thorns;
But the way of the righteous †is made plain.
[20] A wise son maketh a glad father;
But a foolish man despiseth his mother.
[21] Folly is joy to him that is ‡destitute of wisdom;
But [i]a man of understanding walketh uprightly.
[22] Without counsel, purposes are disappointed;
But in the multitude of counsellors they are established.
[23] A man hath joy by the answer of his mouth,
And a word spoken *in due season, how good is it!
[24] The [j]way of life is above to the wise,
That he may depart from hell beneath.
[25] The Lord will destroy the house of the proud;
But [k]he will establish the border of the widow.
[26] The thoughts of the wicked are an abomination to the Lord;
But [l]the words of the pure are †pleasant words.
[27] He [m]that is greedy of gain troubleth his own house;
But he that hateth gifts shall live.
[28] The heart of the righteous [n]studieth to answer;
But the mouth of the wicked poureth out evil things.
[29] The [o]Lord is far from the wicked;
But [p]he heareth the prayer of the righteous.
[30] The light of the eyes rejoiceth the heart,
And a good report maketh the bones fat.
[31] The ear that heareth the reproof of life abideth among the wise.
[32] He that refuseth ‡instruction despiseth his own soul:
But he that *heareth reproof †getteth understanding.
[33] The fear of the Lord is the instruction of wisdom;
And before honor is humility.

Chap. xvi.

[1] The ‡preparations of the heart in man,
And [q]the answer of the tongue, is from the Lord.
[2] All the ways of a man are clean in his own eyes;
But [r]the Lord weigheth the spirits.
[3] *Commit thy works unto the Lord,
And thy thoughts shall be established.
[4] The [s]Lord hath made all things for himself—
Yea, [t]even the wicked for the day of evil.
[5] Every one that is proud in heart is an abomination to the Lord:
Though hand join in hand, he shall not be †unpunished.
[6] By [u]mercy and truth iniquity is purged,
And by the fear of the Lord men depart from evil.
[7] When a man's ways please the Lord,
He maketh even his enemies to be at peace with him.
[8] Better [v]is a little with righteousness
Than great revenues without right.
[9] A man's heart deviseth his way;
But [w]the Lord directeth his steps.
[10] ‡A divine sentence is in the lips of the king:
His mouth transgresseth not in judgment.

h Pe. 37. 16. 1 Ti. 6. 6.
† Heb. is *raised up as a causey.*
‡ Heb. *void of heart.*
i Eph. 5. 15.
* Heb. *in his season.*
j Phil. 3. 20. Col. 3. 1, 2.
k Ps. 68. 5, 6. & 146. 9.
l Ps. 37. 30.
† Heb. *words of pleasantness.*
m Is. 5. 8. Je. 17. 11.
n 1 Pe. 3. 15.
o Ps. 10. 1. & 34. 16.
p Ps. 145. 18, 19.
‡ Or, *correction.*
* Or, *obeyeth.*
† Heb. *possesseth a heart.*
‡ Or, *disposings.* Je. 10. 23.
q Mat. 10. 19, 20.
r 1 Sa. 16. 7.
* Heb. *Roll.* Ps. 37. 5. & 55. 22. Mat. 6. 25. Lu 12. 22. Phil. 4. 6. 1 Pet. 5. 7.
s Is. 43. 7. Ro. 11. 36.
t Job 21. 30. Ro. 9. 22.
† Heb. *held innocent.*
u Da. 4. 27. Lu. 11. 41.
v Ps. 37. 16.
w Ps. 37. 23. Je. 10. 23.
‡ Heb. *Divination.*

[11] A [x]just weight and balance are the Lord's:
All the *weights of the bag are his work.
[12] It is an abomination to kings to commit wickedness,
For the throne is established by righteousness.
[13] Righteous lips are the delight of kings,
And they love him that speaketh right.
[14] The wrath of a king is as messengers of death;
But a wise man will pacify it.
[15] In the light of the king's countenance is life,
And his favor is [y]as a cloud of the latter rain.
[16] How much better is it to get wisdom than gold!
And to get understanding rather to be chosen than silver!
[17] The highway of the upright is to depart from evil:
He that keepeth his way preserveth his soul.
[18] Pride goeth before destruction,
And a haughty spirit before a fall.
[19] Better it is to be of a humble spirit with the lowly,
Than to divide the spoil with the proud.
[20] He that †handleth a matter wisely shall find good,
And [z]whoso trusteth in the Lord, happy is he!
[21] The wise in heart shall be called prudent,
And the sweetness of the lips increaseth learning.
[22] Understanding is a wellspring of life unto him that hath it;
But the instruction of fools is folly.
[23] The [a]heart of the wise ‡teacheth his mouth,
And addeth learning to his lips.
[24] Pleasant words are as a honeycomb,
Sweet to the soul, and health to the bones.
[25] There is a way that seemeth right unto a man,
But the end thereof are the ways of death.
[26] *He that laboreth laboreth for himself;
For his mouth †craveth it of him.
[27] ‡An ungodly man diggeth up evil,
And in his lips there is as a burning fire.
[28] A froward man *soweth strife,
And a whisperer separateth chief friends.
[29] A violent man enticeth his neighbour,
And leadeth him into the way that is not good:
[30] He shutteth his eyes to devise froward things:
Moving his lips he bringeth evil to pass.
[31] The hoary head is a crown of glory,
If it be found in the way of righteousness.
[32] He that is slow to anger is better than the mighty,
And he that ruleth his spirit than he that taketh a city.
[33] The lot is cast into the lap;
But the whole disposing thereof is of the Lord.

CHAP. XVII.

[1] Better is a dry morsel, and quietness therewith,
Than a house full of †sacrifices with strife.
[2] A wise servant shall have rule over a son that causeth shame,
And shall have part of the inheritance among the brethren.
[3] The [b]fining pot is for silver, and the furnace for gold;
But the Lord trieth the hearts.
[4] A wicked doer giveth heed to false lips;
And a liar giveth ear to a naughty tongue.
[5] Whoso mocketh the poor reproacheth his Maker,
And [c]he that is glad at calamities shall not be ‡unpunished.

x Le. 19. 36.
* Heb. *stones.*
y Job 29. 23. Ze. 10. 1.
† Or, *understandeth a matter.*
z Ps. 2. 12. & 34. 8. & 125. 1. Is. 30. 18. Je. 17. 7.
a Ps. 37. 30. Mat. 12. 34.
‡ Heb. *maketh wise.*
* Heb. *The soul of him that laboreth.* Ec. 6. 7.
† Heb. *boweth unto him.*
‡ Heb. *A man of Belial.*
* Heb. *sendeth forth.*
† Or, *good cheer.*
b Ps. 26. 2. Je. 17. 10. Mal. 3. 3.
c Job 31. 29. Ob. 12.
‡ Heb. *held innocent.*

[6] Children's [d]children are the crown of old men,
And the glory of children are their fathers.
[7] *Excellent speech becometh not a fool:
Much less do †lying lips a prince.
[8] A gift is as ‡a precious stone in the eyes of him that hath it;
Whithersoever it turneth, it prospereth.
[9] He that covereth a transgression *seeketh love;
But he that repeateth a matter separateth very friends.
[10] †A reproof entereth more into a wise man
Than an hundred stripes into a fool.
[11] An evil man seeketh only rebellion:
Therefore a cruel messenger shall be sent against him.
[12] Let [e]a bear robbed of her whelps meet a man,
Rather than a fool in his folly.
[13] Whoso [f]rewardeth evil for good,
Evil shall not depart from his house.
[14] The beginning of strife is as when one letteth out water:
Therefore [g]leave off contention, before it be meddled with.
[15] He [h]that justifieth the wicked, and he that condemneth the just,
Even they both are abomination to the LORD.
[16] Wherefore is there a price in the hand of a fool to get wisdom,
Seeing he hath no heart to it?
[17] A [i]friend loveth at all times,
And a brother is born for adversity.
[18] A man void of ‡understanding striketh hands,
And becometh surety in the presence of his friend.
[19] He loveth transgression that loveth strife,
And he that exalteth his gate seeketh destruction.
[20] *He that hath a froward heart findeth no good,
And he that hath [j]a perverse tongue falleth into mischief.
[21] He that begetteth a fool doeth it to his sorrow,
And the father of a fool hath no joy.
[22] A merry heart doeth good †like a medicine;
But [k]a broken spirit drieth the bones.
[23] A wicked man taketh a gift out of the bosom
To [l]pervert the ways of judgment.
[24] Wisdom [m]is before him that hath understanding;
But the eyes of a fool are in the ends of the earth.
[25] A foolish son is a grief to his father,
And bitterness to her that bare him.
[26] Also to punish the just is not good,
Nor to strike princes for equity.
[27] He [n]that hath knowledge spareth his words,
And a man of understanding is of ‡an excellent spirit.
[28] Even [o]a fool, when he holdeth his peace, is counted wise,
And he that shutteth his lips is esteemed a man of understanding.
[1] *Through desire a man, having separated himself, CHAP. xviii.
Seeketh and intermeddleth with all wisdom.
[2] A fool hath no delight in understanding,
But that his heart may discover itself.
[3] When the wicked cometh, then cometh also contempt,
And with ignominy reproach.
[4] The words of a man's mouth are as deep waters,
And [p]the wellspring of wisdom as a flowing brook.
[5] It [q]is not good to accept the person of the wicked,
To overthrow the righteous in judgment.

d Ps. 127. 3. & 128. 3.
* Heb. *A lip of excellency.*
† Heb. *a lip of lying.*
‡ Heb. *a stone of grace.*
* Or, *procureth.*
† Or, *A reproof aweth more a wise man,—Than to strike a fool an hundred times.*
e Ho. 13. 8.
f Ps. 109. 4, 5. Je. 18. 20. See Ro. 12. 17. 1 Thes. 5. 15. 1 Pe. 3. 9.
g 1 Thes. 4. 11.
h Ex. 23. 7. Is. 5. 23.
i Ru. 1. 16.
‡ Heb. *heart.*
* Heb. *The froward of heart.*
j Ja. 3. 8.
† Or, *to a medicine.*
k Ps. 22. 15.
l Ex. 23. 8.
m Ec. 2. 14. & 8. 1.
n Ja. 1. 19.
‡ Or, *a cool spirit.*
o Job 13. 5.
* Or, *He that separateth himself seeketh according to his desire,—And intermeddleth in every business:* see Jude 19.
p Ps. 78. 2.
q Le. 19. 15.

[6] A fool's lips enter into contention,
And his mouth calleth for strokes.
[r] Ec. 10. 12.
[7] A [r]fool's mouth is his destruction,
And his lips are the snare of his soul.
† Or, *whisperer.*
‡ Or, *like as when men are wounded.*
* Heb. *chambers.*
[8] The words of a †talebearer are ‡as wounds,
And they go down into the *innermost parts of the belly.
[9] He also that is slothful in his work
Is brother to him that is a great waster.
[s] 2 Sa. 22. 3, 51. Ps. 18. 2.
† Heb. *set aloft.*
[10] The [s]name of the Lord is a strong tower:
The righteous runneth into it, and is †safe.
[11] The rich man's wealth is his strong city,
And as a high wall in his own conceit.
[12] Before destruction the heart of man is haughty,
And before honor is humility.
‡ Heb. *returneth a word.* Jo. 7. 51.
[13] He that ‡answereth a matter before he heareth it,
It is folly and shame unto him.
[14] The spirit of a man will sustain his infirmity;
But a wounded spirit who can bear!
[15] The heart of the prudent getteth knowledge,
And the ear of the wise seeketh knowledge.
[t] Ge. 32. 20. 1 Sa. 25. 27.
[16] A [t]man's gift maketh room for him,
And bringeth him before great men.
[17] He that is first in his own cause seemeth just;
But his neighbour cometh and searcheth him.
[18] The lot causeth contentions to cease,
And parteth between the mighty.
[19] A brother offended is harder to be won than a strong city,
And their contentions are like the bars of a castle.
[20] A man's belly shall be satisfied with the fruit of his mouth,
And with the increase of his lips shall he be filled.
[u] See Mat. 12.37.
[21] Death [u]and life are in the power of the tongue,
And they that love it shall eat the fruit thereof.
[22] Whoso findeth a wife findeth a good thing,
And obtaineth favor of the Lord.
[23] The poor useth entreaties;
[v] Ja. 2. 3.
But the rich answereth [v]roughly.
[24] A man that hath friends must show himself friendly;
And there is a friend that sticketh closer than a brother.
[1] Better is the poor that walketh in his integrity, Chap. xix
Than he that is perverse in his lips, and is a fool.
[2] Also, that the soul be without knowledge, it is not good;
And he that hasteth with his feet sinneth.
[3] The foolishness of man perverteth his way,
[w] Ps. 37. 7.
And [w]his heart fretteth against the Lord.
[4] Wealth maketh many friends;
But the poor is separated from his neighbour.
[x] Ex. 23. 1. De. 19. 16, 19.
* Heb. *held innocent.*
[5] A [x]false witness shall not be *unpunished,
And he that speaketh lies shall not escape.
[6] Many will entreat the favor of the prince,
† Heb. *a man of gifts.*
And every man is a friend to †him that giveth gifts.
[7] All the brethren of the poor do hate him:
[y] Ps. 38. 11.
How much more do his friends go [y]far from him!
He pursueth them with words—yet they are wanting to him.
‡ Heb. *a heart.*
[8] He that getteth ‡wisdom loveth his own soul:
He that keepeth understanding shall find good.
[9] A false witness shall not be unpunished,
And he that speaketh lies shall perish.

[10] Delight is not seemly for a fool;
z Ec. 10. 6, 7.
Much less [z]for a servant to have rule over princes.
* Or, *prudence*. Ja. 1. 19.
[11] The *discretion of a man deferreth his anger,
And it is his glory to pass over a transgression.
[12] The king's wrath is as the roaring of a lion;
a Ho. 14. 5.
But his favor is [a]as dew upon the grass.
[13] A foolish son is the calamity of his father;
And the contentions of a wife are a continual dropping.
b 2 Co. 12. 14.
[14] House [b]and riches are the inheritance of fathers;
And a prudent wife is from the Lord.
[15] Slothfulness casteth into a deep sleep,
And an idle soul shall suffer hunger.
c Lu. 10. 28. & 11. 28.
[16] He [c]that keepeth the commandment keepeth his own soul;
But he that despiseth his ways shall die.
d Ec. 11. 1. Mat. 10. 42. & 25. 40. 2 Co. 9. 6–8. He. 6. 10.
[17] He [d]that hath pity upon the poor lendeth unto the Lord,
† Or, *His deed*.
†And that which he hath given will he pay him again.
[18] Chasten thy son while there is hope,
‡ Or, *to his destruction*: or, *to cause him to die*.
And let not thy soul spare ‡for his crying.
[19] A man of great wrath shall suffer punishment;
* Heb. *add*.
For if thou deliver him, yet thou must *do it again.
[20] Hear counsel, and receive instruction,
e Ps. 37. 37.
That thou mayest be wise [e]in thy latter end.
f Job 23. 13. Ps. 33. 10, 11. Is. 14. 26, 27. & 46. 10. Ac. 5. 39. He. 6. 17.
[21] There [f]are many devices in a man's heart;
Nevertheless the counsel of the Lord, that shall stand.
[22] The desire of a man is his kindness;
And a poor man is better than a liar.
g 1 Ti. 4. 8.
[23] The [g]fear of the Lord tendeth to life;
And he that hath it shall abide satisfied,
He shall not be visited with evil.
[24] A slothful man hideth his hand in his bosom,
And will not so much as bring it to his mouth again.
† Heb. *be cunning*. De. 13. 11.
[25] Smite a scorner, and the simple will †beware;
And reprove one that hath understanding, and he will understand knowledge.
[26] He that wasteth his father, and chaseth away his mother,
Is a son that causeth shame, and bringeth reproach.
[27] Cease, my son, to hear the instruction
That causeth to err from the words of knowledge.
‡ Heb. *A witness of Belial*.
[28] ‡An ungodly witness scorneth judgment;
h Job 15. 16.
And [h]the mouth of the wicked devoureth iniquity.
[29] Judgments are prepared for scorners,
And stripes for the back of fools.

Chap. xx.
i Ge. 9. 21. Is. 28. 7. Ho. 4. 11.
[1] Wine [i]is a mocker, strong drink is raging,
And whosoever is deceived thereby is not wise.
[2] The fear of a king is as the roaring of a lion;
Whoso provoketh him to anger sinneth against his own soul.
[3] It is an honor for a man to cease from strife;
But every fool will be meddling.
* Or, *winter*.
[4] The sluggard will not plough by reason of the *cold;
Therefore shall he beg in harvest, and have nothing.
[5] Counsel in the heart of man is like deep water;
But a man of understanding will draw it out.
j Mat. 6. 2. Lu. 18. 11.
[6] Most [j]men will proclaim every one his own †goodness;
† Or, *bounty*.
k Ps. 12. 1. Lu. 18. 8.
But [k]a faithful man—who can find!
l 2 Co. 1. 12.
[7] The [l]just man walketh in his integrity;
m Ps. 37. 26. & 112. 2.
His [m]children are blessed after him.

[8] A king that sitteth in the throne of judgment
Scattereth away all evil with his eyes.
[9] Who [n]can say, I have made my heart clean,
I am pure from my sin?
[10] ‡Divers weights, and *divers measures,
Both of them are alike abomination to the LORD.
[11] Even a child is [o]known by his doings,
Whether his work be pure, and whether it be right.
[12] The [p]hearing ear, and the seeing eye,
The LORD hath made even both of them.
[13] Love [q]not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt be satisfied with bread.
[14] "It is naught, it is naught," saith the buyer;
But when he is gone his way, then he boasteth.
[15] There is gold, and a multitude of rubies;
But [r]the lips of knowledge are a precious jewel.
[16] Take his garment that is surety for a stranger,
And take a pledge of him for a strange woman.
[17] Bread of †deceit is sweet to a man;
But afterwards his mouth shall be filled with gravel.
[18] Every purpose is established by counsel;
And [s]with good advice make war.
[19] He that goeth about as a talebearer revealeth secrets:
Therefore meddle not with him that ‡flattereth with his lips.
[20] Whoso [t]curseth his father or his mother,
His *lamp shall be put out in obscure darkness.
[21] An inheritance may be gotten hastily at the beginning;
But [u]the end thereof shall not be blessed.
[22] Say [v]not thou, I will recompense evil;
But [w]wait on the LORD, and he shall save thee.
[23] Divers weights are an abomination unto the LORD,
And †a false balance is not good.
[24] Man's [x]goings are of the LORD;
How can a man then understand his own way?
[25] It is a snare to the man who devoureth that which is holy,
And [y]after vows to make inquiry.
[26] A [z]wise king scattereth the wicked,
And bringeth the wheel over them.
[27] The [a]spirit of man is the ‡candle of the LORD,
Searching all the inward parts of the belly.
[28] Mercy [b]and truth preserve the king,
And his throne is upholden by mercy.
[29] The glory of young men is their strength,
And the beauty of old men is the gray head.
[30] The blueness of a wound *cleanseth away evil,
So do stripes the inward parts of the belly.

CHAP. XXI.

[1] The king's heart is in the hand of the LORD, as the rivers of water:
He turneth it whithersoever he will.
[2] Every way of a man is right in his own eyes;
But [c]the LORD pondereth the hearts.
[3] To [d]do justice and judgment
Is more acceptable to the LORD than sacrifice.
[4] †A high look, and a proud heart,
And ‡the ploughing of the wicked, is sin.
[5] The thoughts of the diligent tend only to plenteousness;
But of every one that is hasty only to want.

[n] See Job 15. 14.
‡ Heb. *A stone and a stone.* De. 25. 13, &c. Mic. 6. 10, 11.
* Heb. *an ephah and an ephah.*
[o] Mat. 7. 16.
[p] Ex. 4. 11. Ps. 94. 9.
[q] Ro. 12. 11.
[r] Job 28. 12, 16–19.
† Heb. *lying*, or, *falsehood.*
[s] Lu. 14. 31.
‡ Or, *enticeth.* Ro. 16. 18.
[t] Ex. 21. 17. Le. 20. 9. Mat. 15. 4.
* Or, *candle.* See Job 18. 5, 6.
[u] Hab. 2. 6.
[v] De. 32. 35. Ro. 12. 17, 19. 1 Thes. 5. 15. 1 Pe. 3. 9.
[w] 2 Sa. 16. 12.
† Heb. *balances of deceit.*
[x] Ps. 37. 23. Je. 10. 23.
[y] Ec. 5. 4, 5.
[z] Ps. 101. 5, &c.
[a] 1 Co. 2. 11.
‡ Or, *lamp.*
[b] Ps. 101. 1.
* Heb. is *a purging medicine against evil.*
[c] Lu. 16. 15.
[d] 1 Sa. 15. 22. Ps. 50. 8. Is. 1. 11, &c. Ho. 6. 6. Mic. 6. 7, 8.
† Heb. *Haughtiness of eyes.*
‡ Or, *the light of the wicked.*

e 2 Pe. 2. 3.
[6] The [e]getting of treasures by a lying tongue
Is a vanity tossed to and fro of them that seek death.
* Heb. *saw them*, or, *dwell with them.*
[7] The robbery of the wicked shall *destroy them;
Because they refuse to do judgment.
[8] The way of man is froward and strange;
But as for the pure, his work is right.
[9] It is better to dwell in a corner of the housetop,
† Heb. *a woman of contentions.*
Than with †a brawling woman in ‡a wide house.
‡ Heb. *a house of society.*
[10] The [f]soul of the wicked desireth evil:
f Ja. 4. 5.
His neighbour *findeth no favor in his eyes.
* Heb. *is not favored.*
[11] When the scorner is punished, the simple is made wise;
And when the wise is instructed, he receiveth knowledge.
[12] The righteous man wisely considereth the house of the wicked;
But God overthroweth the wicked for their wickedness.
g Mat. 7. 2. & 18. 30, &c. Ja. 2. 13.
[13] Whoso [g]stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be heard.
[14] A gift in secret pacifieth anger,
And a reward in the bosom strong wrath.
[15] It is joy to the just to do judgment;
But destruction shall be to the workers of iniquity.
[16] The man that wandereth out of the way of understanding
Shall remain in the congregation of the dead.
† Or, *sport.*
[17] He that loveth †pleasure shall be a poor man:
He that loveth wine and oil shall not be rich.
h Is. 43. 3, 4.
[18] The [h]wicked shall be a ransom for the righteous,
And the transgressor for the upright.
‡ Heb. *land of the desert.*
[19] It is better to dwell in the ‡wilderness,
Than with a contentious and an angry woman.
i Ps. 112. 3. Mat. 25. 3, 4.
[20] There [i]is treasure to be desired and oil in the dwelling of the wise;
But a foolish man spendeth it up.
j Mat. 5. 6.
[21] He [j]that followeth after righteousness and mercy findeth life,
Righteousness, and honor.
k Ec. 9. 14, &c.
[22] A [k]wise man scaleth the city of the mighty,
And casteth down the strength of the confidence thereof.
l Ja. 3. 2.
[23] Whoso [l]keepeth his mouth and his tongue
Keepeth his soul from troubles.
[24] Proud and haughty scorner is his name,
* Heb. *the wrath of pride.*
Who dealeth in *proud wrath.
[25] The desire of the slothful killeth him;
For his hands refuse to labor.
[26] He coveteth greedily all the day long;
m Ps. 37. 26. & 112. 9.
But the [m]righteous giveth and spareth not.
n Ps. 50. 9. Is. 66. 3. Je. 6. 20. Am. 5. 22.
[27] The [n]sacrifice of the wicked is abomination—
How much more, when he bringeth it †with a wicked mind!
† Heb. *in wickedness!*
[28] ‡A false witness shall perish;
‡ Heb. *A witness of lies.*
But the man that heareth speaketh constantly.
[29] A wicked man hardeneth his face;
* Or, *considereth.*
But as for the upright, he *directeth his way.
o Is. 8. 9, 10. Je. 9. 23. Ac. 5. 39.
[30] There [o]is no wisdom nor understanding
Nor counsel against the Lord.
p Ps. 20. 7. Is. 31. 1.
[31] The [p]horse is prepared against the day of battle;
† Or, *victory.* Ps. 3. 8.
But †safety is of the Lord.
q Ec. 7. 1.
[1] A [q]good name is rather to be chosen than great riches, Chap. xxii.
‡ Or, *favor is better than, &c.*
And ‡loving favor rather than silver and gold.
r 1 Co. 12. 21.
[2] The [r]rich and poor meet together:
s Job 31. 15.
The [s]Lord is the Maker of them all.
[3] A prudent man foreseeth the evil, and hideth himself;
But the simple pass on, and are punished.

[4] *By humility and the fear of the Lord
Are riches, and honor, and life.
[5] Thorns and snares are in the way of the froward:
He [t]that doth keep his soul shall be far from them.
[6] †Train up a child in ‡the way he should go,
And when he is old, he will not depart from it.
[7] The [u]rich ruleth over the poor,
And the borrower is servant to the *lender.
[8] He [v]that soweth iniquity shall reap vanity;
†And the rod of his anger shall fail.
[9] ‡He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.
[10] Cast [w]out the scorner, and contention shall go out;
Yea, strife and reproach shall cease.
[11] He [x]that loveth pureness of heart,
*For the grace of his lips the king shall be his friend.
[12] The eyes of the Lord preserve knowledge,
And he overthroweth †the words of the transgressor.
[13] The slothful man saith, “There is a lion without,
I shall be slain in the streets.”
[14] The mouth of strange women is a deep pit:
He [y]that is abhorred of the Lord shall fall therein.
[15] Foolishness is bound in the heart of a child;
But the rod of correction shall drive it far from him.
[16] He that oppresseth the poor to increase his riches,
And he that giveth to the rich, shall surely come to want.

* Or, *The reward of humility, &c.* Ps. 112. 3. Mat. 6. 33.
[t] 1 John 5. 18.
† Or, *Catechise.* Eph. 6. 4. 2 Ti. 3. 15.
‡ Heb. *his way.*
[u] Ja. 2. 6.
* Heb. *man that lendeth.*
[v] See Job 4. 8.
† Or, *And with the rod of his anger he shall be consumed.*
‡ Heb. *Good of eye.* 2 Co. 9. 6.
[w] Ge. 21. 9, 10. Ps. 101. 5.
[x] Ps. 101. 6.
* Or, *And hath grace in his lips.*
† Or, *the matters.*
[y] Ec. 7. 26.

PART III.

PART III.(10)

Chap. xxii. 17, *to the end, chap.* xxiii. *and* xxiv.

[17] Bow down thine ear, and hear the words of the wise,
And apply thy heart unto my knowledge.
18 For it is a pleasant thing if thou keep them *within thee;
They shall withal be fitted in thy lips.
19 That thy trust may be in the Lord,
I have made known to thee this day, †even to thee.
20 Have not I written to thee excellent things
In counsels and knowledge,
21 That [a]I might make thee know the certainty of the words of truth;
That [b]thou mightest answer the words of truth ‡to them that send unto thee?
[22] Rob [c]not the poor, because he is poor;
Neither [d]oppress the afflicted in the gate:
23 For [e]the Lord will plead their cause,
And spoil the soul of those that spoiled them.
24 Make no friendship with an angry man,
And with a furious man thou shalt not go;
25 Lest thou learn his ways,
And get a snare to thy soul.
[26] Be not thou one of them that strike hands,
Or of them that are sureties for debts.
27 If thou hast nothing to pay,
Why should he take away thy bed from under thee?
28 Remove [f]not the ancient *landmark,
Which thy fathers have set.

* Heb. *in thy belly.*
† Or, *trust thou also.*
[a] Lu. 1. 3, 4.
[b] 1 Pe. 3. 15.
‡ Or, *to those that send thee.*
[c] Ex. 23. 6. Job 31. 16, 21.
[d] Ze. 7. 10. Mal. 3. 5.
[e] 1 Sa. 24. 12. Ps. 12. 5. Je. 51. 36.
[f] See Job 24. 2.
* Or, *bound.*

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(10) Part iii. comprises chap. xxii. ver. 17, to the end of chap. xxiv. The tutor is supposed to instruct his pupil as if he were present: he drops the style of proverbs, and exhorts in a more connected manner.

29 Seest thou a man diligent in his business?
g Ge. 41. 46.
He [g]shall stand before kings;
† Heb. *obscure men.*
He shall not stand before †mean men.

Chap. xxiii.

1 When thou sittest to eat with a ruler,
Consider diligently what is before thee;
2 And put a knife to thy throat,
If thou be a man given to appetite.
3 Be not desirous of his dainties;
For they are deceitful meat.
h 1 Ti. 6. 9, 10.
4 Labor [h]not to be rich:
i Ro. 12. 16.
Cease [i]from thine own wisdom.
‡ Heb. *cause thine eyes to fly upon.*
5 Wilt thou ‡set thine eyes upon that which is not?
For riches certainly make themselves wings;
They fly away as an eagle toward heaven.
6 Eat thou not the bread of him that hath an evil eye,
Neither desire thou his dainty meats;
7 For as he thinketh in his heart, so is he:
Eat and drink, saith he to thee; but his heart is not with thee.
8 The morsel which thou hast eaten shalt thou vomit up,
And lose thy sweet words.
j Mat. 7. 6.
9 Speak [j]not in the ears of a fool;
For he will despise the wisdom of thy words.
k See Job 24. 2.
* Or, *bound.*
10 Remove [k]not the old *landmark,
And enter not into the fields of the fatherless:
l Job 31. 21.
11 For [l]their Redeemer is mighty;
He shall plead their cause with thee.
12 Apply thy heart unto instruction,
And thine ears to the words of knowledge.
13 Withhold not correction from the child;
For if thou beatest him with the rod, he shall not die.
14 Thou shalt beat him with the rod,
m 1 Co. 5. 5.
And [m]shalt deliver his soul from hell.
15 My son, if thy heart be wise,
† Or, *even I will rejoice.*
My heart shall rejoice, †even mine.
16 Yea, my reins shall rejoice,
When thy lips speak right things.
n Ps. 37. 1. & 73. 3.
17 Let [n]not thy heart envy sinners;
But be thou in the fear of the Lord all the day long.
o Ps. 37. 37. Lu. 16. 25.
‡ Or, *a reward.*
18 For [o]surely there is ‡an end;
And thine expectation shall not be cut off.
19 Hear thou, my son, and be wise,
And guide thy heart in the way.
p Is. 5. 22. Mat. 24. 49. Lu. 21. 34. Ro. 13. 13. Eph. 5. 18.
* Heb. *of their flesh.*
20 Be [p]not among winebibbers;
Among riotous eaters *of flesh:
21 For the drunkard and the glutton shall come to poverty;
And drowsiness shall clothe a man with rags.
q Eph. 6. 1, 2.
22 Hearken [q]unto thy father that begat thee,
And despise not thy mother when she is old.
r Mat. 13. 44.
23 Buy [r]the truth, and sell it not;
Also wisdom, and instruction, and understanding.
24 The father of the righteous shall greatly rejoice,
And he that begetteth a wise child shall have joy of him.
25 Thy father and thy mother shall be glad,
And she that bare thee shall rejoice.
26 My son, give me thy heart,
And let thine eyes observe my ways.

[27] For a whore is a deep ditch,
And a strange woman is a narrow pit.
[28] She [s]also lieth in wait †as for a prey,
And increaseth the transgressors among men.
[29] Who [t]hath woe? who hath sorrow?
Who hath contentions? who hath babbling?
Who hath wounds without cause? who hath redness of eyes?
[30] They [u]that tarry long at the wine;
They that go to seek mixed wine.
[31] Look not thou upon the wine when it is red,
When it giveth his color in the cup, when it moveth itself aright:
[32] At the last it biteth like a serpent,
And stingeth like ‡an adder.
[33] Thine eyes shall behold strange women,
And thy heart shall utter perverse things.
[34] Yea, thou shalt be as he that lieth down in the *midst of the sea,
Or as he that lieth upon the top of a mast.
[35] They [v]have stricken me, *shalt thou say*, and I was not sick;
They have beaten me, and †I felt it not:
When [w]shall I awake?—I will seek it yet again.

CHAP. XXIV.

[1] Be not thou [x]envious against evil men,
Neither desire to be with them.
[2] For their heart studieth destruction,
And their lips talk of mischief.
[3] Through wisdom is a house builded;
And by understanding it is established:
[4] And by knowledge shall the chambers be filled
With all precious and pleasant riches.
[5] A wise man ‡is strong;
Yea, a man of knowledge *increaseth strength.
[6] For [y]by wise counsel thou shalt make thy war;
And in multitude of counsellors there is safety.
[7] Wisdom is too high for a fool:
He openeth not his mouth in the gate.
[8] He that [z]deviseth to do evil shall be called a mischievous person.
[9] The thought of foolishness is sin;
And the scorner is an abomination to men.
[10] If thou faint in the day of adversity,
Thy strength is †small.
[11] If [a]thou forbear to deliver them that are drawn unto death,
And those that are ready to be slain;
[12] If thou sayest, Behold, we knew it not;
Doth not He that pondereth the heart consider it?
And He that keepeth thy soul, doth not He know it?
And shall not He render to every man [b]according to his works?
[13] My son, eat thou honey, because it is good;
And the honeycomb, which is sweet ‡to thy taste:
[14] So [c]shall the knowledge of wisdom be unto thy soul:
When thou hast found it, then there shall be a reward,
And thy expectation shall not be cut off.
[15] Lay not wait, O wicked *man!* against the dwelling of the righteous;
Spoil not his resting place:
[16] For [d]a just man falleth seven times, and riseth up again;
But [e]the wicked shall fall into mischief.
[17] Rejoice [f]not when thine enemy falleth,
And let not thy heart be glad when he stumbleth:

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s Ec. 7. 26.
† Or, *as a robber.*
t Is. 5. 11, 22.
u Eph. 5. 18.
‡ Or, *a cockatrice.*
* Heb. *heart of the sea.*
v Je. 5. 3.
† Heb. *I knew it not.* Eph. 4. 19.
w See De. 29. 19. Is. 56. 12.
x Ps. 37. 1, &c.
‡ Heb. is *in strength.*
* Heb. *strengtheneth might.*
y Lu. 14. 31.
z Ro. 1. 30.
† Heb. *narrow.*
a Ps. 82. 4. Is. 58. 6, 7. 1 Jo. 3. 16.
b Job 34. 11. Ps. 62. 12. Je. 32. 19. Ro. 2. 6. Re. 2. 23. & 22. 12.
‡ Heb. *upon thy palate.*
c Ps. 19. 10.
d See Job 5. 19. Mic. 7. 8.
e Est. 7. 10. Am. 5. 2. & 8. 14. Re. 18. 21.
f Job 31. 29. Ps. 35. 15, 19. Obad. 12.

* Heb. *it be evil in his eyes.*

18 Lest the LORD see it, and *it displease him,
And he turn away his wrath from him.

† Or, *Keep not company with the wicked.*

19 †Fret not thyself because of evil men,
Neither be thou envious at the wicked;

g Ps. 11. 6.

‡ Or, *lamp.* See Job 18. 5, 6.

20 For [g]there shall be no reward to the evil man;
The ‡candle of the wicked shall be put out.

h Ro. 13. 7. 1 Pe. 2. 17.

* Heb. *changers.*

21 My son, [h]fear thou the LORD and the king;
And meddle not with *them that are given to change:
22 For their calamity shall rise suddenly;
And who knoweth the ruin of them both?

i Le. 19. 15. Jo. 7. 24.

j Is. 5. 23.

23 These things also belong to the wise.
It [i]is not good to have respect of persons in judgment.
24 He [j]that saith unto the wicked, Thou art righteous,
Him shall the people curse; nations shall abhor him:
25 But to them that rebuke him shall be delight,

† Heb. *a blessing of good.*

‡ Heb. *that answereth right words.*

k 1 Ki. 5. 17, 18. Lu. 14. 28.

l Eph. 4. 25.

And †a good blessing shall come upon them.
26 Every man shall kiss his lips ‡that giveth a right answer.
27 Prepare [k]thy work without, and make it fit for thyself in the field;
And afterwards build thy house.
28 Be [l]not a witness against thy neighbour without cause;
And deceive not with thy lips.

m Mat. 5. 39, 44. Ro. 12. 17, 19.

29 Say [m]not, I will do so to him as he hath done to me:
I will render to the man according to his work.
30 I went by the field of the slothful,
And by the vineyard of the man void of understanding;
31 And lo! it was all grown over with thorns,
And nettles had covered the face thereof,
And the stone wall thereof was broken down.

* Heb. *set my heart.*

32 Then I saw, and *considered it well:
I looked upon it, and received instruction.
33 Yet a little sleep, a little slumber,
A little folding of the hands to sleep:

† Heb. *a man of shield.*

34 So shall thy poverty come as one that travelleth;
And thy want as †an armed man.

PART IV.

PART IV.(11)

CHAP. XXV. *to* XXIX.

Observations about kings, 8 *and about avoiding of quarrels, and sundry causes thereof,* — Chap. xxvi. 1 *about fools,* 13 *about sluggards,* 17 *and about contentious busybodies,* — Chap. xxvii. 1 *of self-love,* 5 *of true love,* 11 *of care to avoid offences,* 23 *and of the household care.* — Chap. xxviii. 1 *General observations of impiety and religious integrity.* — Chap. xxix. 1 *Observations of public government,* 15 *and of private.* 22 *Of anger, pride, thievery, cowardice, and corruption.*

a 1 Ki. 4. 32.

1 THESE [a]ARE ALSO PROVERBS OF SOLOMON, WHICH THE MEN OF HEZEKIAH KING OF JUDAH COPIED OUT.

b De. 29. 29. Ro. 11. 33.

c Job 29. 16.

* Heb. there is *no searching.*

d 2 Ti. 2. 21.

2 It [b]is the glory of God to conceal a thing;
But the honor of kings is [c]to search out a matter.
3 The heaven for height, and the earth for depth,
And the heart of kings *is unsearchable.
4 Take [d]away the dross from the silver,
And there shall come forth a vessel for the finer.
5 Take away the wicked from before the king,
And his throne shall be established in righteousness.

† Heb. *Set not out thy glory.*

e Lu. 14. 8–10.

6 †Put not forth thyself in the presence of the king,
And stand not in the place of great men:
7 For [e]better it is that it be said unto thee, Come up hither;

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(11) Part the Fourth is supposed to have been selected from a larger collection of Proverbs by the men of Hezekiah; that is, by the prophets whom he employed to restore the service and writings of the Church, as Eliakim, and Joah, and Shebna; and probably Hosea, Micah, and even Isaiah: all these flourished in the reign of Hezekiah, and endeavoured to revive true religion among the Jews.

Than that thou shouldest be put lower
In the presence of the prince whom thine eyes have seen.
[8] Go [f]not forth hastily to strive,
Lest thou know not what to do in the end thereof,
When thy neighbour hath put thee to shame.
9 Debate [g]thy cause with thy neighbour himself,
And discover not ‡a secret to another;
10 Lest he that heareth it put thee to shame,
And thine infamy turn not away.
[11] A word *fitly spoken is like apples of gold in pictures of silver.
[12] As an earring of gold, and an ornament of fine gold,
So is a wise reprover upon an obedient ear.
[13] As the cold of snow in the time of harvest,
So is a faithful messenger to them that send him;
For he refresheth the soul of his masters.
[14] Whoso boasteth himself †of a false gift
Is like [h]clouds and wind without rain.
[15] By [i]long forbearing is a prince persuaded,
And a soft tongue breaketh the bone.
[16] Hast thou found honey? eat so much as is sufficient for thee,
Lest thou be filled therewith, and vomit it.
[17] ‡Withdraw thy foot from thy neighbour's house;
Lest he be *weary of thee, and *so* hate thee.
[18] A [j]man that beareth false witness against his neighbour is a maul,
A sword, and a sharp arrow.
[19] Confidence in an unfaithful man in time of trouble
Is like a broken tooth, and a foot out of joint.
[20] As he that taketh away a garment in cold weather,
And as vinegar upon nitre,
So is he that [k]singeth songs to a heavy heart.
[21] If [l]thine enemy be hungry, give him bread to eat,
And if he be thirsty, give him water to drink;
22 For thou shalt heap coals of fire upon his head,
And [m]the Lord shall reward thee.
[23] The north wind †driveth away rain,
So doth an angry countenance a backbiting tongue.
[24] It is better to dwell in the corner of the housetop,
Than with a brawling woman and in a wide house.
[25] As cold waters to a thirsty soul,
So is good news from a far country.
[26] A righteous man falling down before the wicked
Is as a troubled fountain, and a corrupt spring.
[27] It is not good to eat much honey,
So for men to search their own glory is not glory.
[28] He that hath no rule over his own spirit
Is like a city that is broken down, and without walls.

Chap. xxvi.

[1] As snow in summer, and as rain in harvest,
So honor is not seemly for a fool.
[2] As the bird by wandering, as the swallow by flying,
So [n]the curse causeless shall not come.
[3] A [o]whip for the horse, a bridle for the ass,
And a rod for the fool's back.
[4] Answer not a fool according to his folly,
Lest thou also be like unto him.
[5] Answer [p]a fool according to his folly,
Lest he be wise in ‡his own conceit.
[6] He that sendeth a message by the hand of a fool
Cutteth off the feet, and drinketh *damage.

f Mat. 5. 25.
g Mat. 5 25. & 18 15.
‡ Or, *the secret of another.*
* Heb. *spoken upon his wheels.*
Is. 50. 4.
† Heb. *in a gift of falsehood.*
h Jude 12.
i Ge. 32. 4, &c. 1 Sa. 25. 24, &c.
‡ Or, *Let thy foot be seldom in thy neighbour's house.*
* Heb. *full of thee.*
j Ps. 57. 4. & 120. 3, 4.
k Da. 6. 18. Ro. 12. 15.
l Ex. 23. 4, 5. Mat. 5. 44. Ro. 12. 20.
m 2 Sa. 16. 12.
† Or, *bringeth forth rain, so doth a backbiting tongue an angry countenance.*
n Nu. 23. 8. De. 23. 5.
o Ps. 32. 9.
p Mat. 16. 1-4. & 21. 24-27.
‡ Heb. *his own eyes.*
* Or, *violence.*

[7] The legs of the lame are †not equal,
So is a parable in the mouth of fools.
[8] As he that ‡bindeth a stone in a sling,
So is he that giveth honor to a fool.
[9] As a thorn goeth up into the hand of a drunkard,
So is a parable in the mouth of fools.
[10] *The great God that formed all things both rewardeth the fool,
And rewardeth transgressors.
[11] As [q]a dog returneth to his vomit,
So a fool †returneth to his folly.
[12] Seest [r]thou a man wise in his own conceit?
There is more hope of a fool than of him.
[13] The slothful man saith, "There is a lion in the way;
A lion is in the streets."
[14] As the door turneth upon his hinges,
So doth the slothful upon his bed.
[15] The slothful hideth his hand in his bosom;
‡It grieveth him to bring it again to his mouth.
[16] The sluggard is wiser in his own conceit
Than seven men that can render a reason.
[17] He that passeth by, and *meddleth with strife belonging not to him,
Is like one that taketh a dog by the ears.
[18] As a mad man who casteth †firebrands, arrows, and death,
[19] So is the man that deceiveth his neighbour,
And saith, [s]Am not I in sport?
[20] ‡Where no wood is, there the fire goeth out,
So where there is no *talebearer, the strife †ceaseth.
[21] As coals are to burning coals, and wood to fire,
So is a contentious man to kindle strife.
[22] The words of a talebearer are as wounds,
And they go down into the ‡innermost parts of the belly.
[23] Burning lips and a wicked heart
Are like a potsherd covered with silver dross.
[24] He that hateth *dissembleth with his lips,
And layeth up deceit within him;
[25] When he †speaketh fair, believe him not;
For there are seven abominations in his heart.
[26] ‡Whose hatred is covered by deceit,
His wickedness shall be showed before the whole congregation.
[27] Whoso [t]diggeth a pit shall fall therein;
And he that rolleth a stone, it will return upon him.
[28] A lying tongue hateth those that are afflicted by it;
And a flattering mouth worketh ruin.
[1] Boast [u]not thyself of *to-morrow; **Chap. xxvii.**
For thou knowest not what a day may bring forth.
[2] Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.
[3] A stone is †heavy, and the sand weighty;
But a fool's wrath is heavier than them both.
[4] Wrath ‡is cruel, and anger is outrageous;
But [v]who is able to stand before *envy?
[5] Open [w]rebuke is better than secret love.
[6] Faithful are the wounds of a friend;
But the kisses of an enemy are †deceitful.
[7] The full soul ‡loatheth a honeycomb;
But to the hungry soul every bitter thing is sweet.

† Heb. *lifted up.*
‡ Or, *putteth a precious stone in a heap of stones.*
* Or, *A great man grieveth all, and he hireth the fool, he hireth also transgressors.*
q 2 Pe. 2. 22.
† Heb. *iterateth his folly.* Ex. 8. 15.
r Lu. 18. 11. Ro. 12. 16. Re. 3. 17.
‡ Or, *He is weary.*
* Or, *is enraged.*
† Heb. *flames,* or, *sparks.*
s Eph. 5. 4.
‡ Heb. *Without wood.*
* Or, *whisperer.*
† Heb. *is silent.*
‡ Heb. *chambers.*
* Or, *is known.*
† Heb. *maketh his voice gracious.*
‡ Or, *Hatred is covered in secret.*
t Ps. 7. 15, 16. Ec. 10. 8.
u Lu. 12. 19, 20. Ja. 4. 13, &c.
* Heb. *to-morrow day.*
† Heb. *heaviness.*
‡ Heb. is *cruelty, and anger an overflowing.*
v 1 Jo. 3. 12.
* Or, *jealousy.* ch. 6. 34.
w Gal. 2. 14.
† Or, *earnest,* or, *frequent.*
‡ Heb. *treadeth under foot.*

[8] As a bird that wandereth from her nest,
So is a man that wandereth from his place.
[9] Ointment and perfume rejoice the heart,
So doth the sweetness of a man's friend *by hearty counsel.
[10] Thine own friend, and thy father's friend, forsake not;
Neither go into thy brother's house in the day of thy calamity:
For better is a neighbour that is near than a brother far off.
[11] My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.
[12] A prudent man foreseeth the evil, and hideth himself;
But the simple pass on, and are punished.
[13] Take [x]his garment that is surety for a stranger,
And take a pledge of him for a strange woman.
[14] He that blesseth his friend with a loud voice, rising early in the morning,
It shall be counted a curse to him.
[15] A continual dropping in a very rainy day
And a contentious woman are alike.
[16] Whosoever hideth her hideth the wind,
And the ointment of his right hand, which bewrayeth itself.
[17] Iron sharpeneth iron,
So a man sharpeneth the countenance of his friend.
[18] Whoso [y]keepeth the fig tree shall eat the fruit thereof:
So he that waiteth on his master shall be honored.
[19] As in water face answereth to face,
So the heart of man to man.
[20] Hell [z]and destruction are †never full,
So [a]the eyes of man are never satisfied.
[21] As the fining pot for silver, and the furnace for gold,
So is a man to his praise.
[22] Though [b]thou shouldest bray a fool in a mortar
Among wheat with a pestle,
Yet will not his foolishness depart from him.
[23] Be thou diligent to know the state of thy flocks,
And ‡look well to thy herds.
[24] For *riches are not for ever;
And doth the crown endure †to every generation?
[25] The hay appeareth, and the tender grass showeth itself,
And herbs of the mountains are gathered.
[26] The lambs are for thy clothing,
And the goats are the price of the field.
[27] And thou shalt have goats' milk enough for thy food,
For the food of thy household,
And for the ‡maintenance for thy maidens.

CHAP. XXVIII.

[1] The [c]wicked flee when no man pursueth;
But the righteous are bold as a lion.
[2] For the transgression of a land many are the princes thereof;
But *by a man of understanding and knowledge the state *thereof* shall be prolonged.
[3] A [d]poor man that oppresseth the poor
Is like a sweeping rain †which leaveth no food.
[4] They [e]that forsake the law praise the wicked;
But [f]such as keep the law contend with them.
[5] Evil men understand not judgment;
But [g]they that seek the LORD understand all things.
[6] Better is the poor that walketh in his uprightness,
Than he that is perverse in his ways, though he be rich.

* Heb. *from the counsel of the soul.*
[x] See Ex. 22. 26.
[y] 1 Co. 9. 7, 13.
[z] Hab. 2. 5.
† Heb. *not.*
[a] Ec. 1. 8. & 6. 7.
[b] Is. 1. 5. Je. 5. 3.
‡ Heb. *set thy heart.*
* Heb. *strength.*
† Heb. *to generation and generation.* Ps. 104. 14.
‡ Heb. *life.*
[c] Le. 26. 17, 36.
* Or, *by men of understanding and wisdom shall they likewise be prolonged.*
[d] Mat. 18. 28.
† Heb. *without food.*
[e] Ro. 1. 32.
[f] 1 Ki. 18. 18, 21. Mat. 3. 7. & 14. 4. Eph. 5. 11.
[g] John 7. 17. 1 Co. 2. 15. 1 Jo. 2. 20, 27.

[7] Whoso keepeth the law is a wise son;
But he that ‡is a companion of riotous men shameth his father.
[8] He [h]that by usury and *unjust gain increaseth his substance,
He shall gather it for him that will pity the poor.
[9] He [i]that turneth away his ear from hearing the law,
Even his prayer shall be abomination.
[10] Whoso causeth the righteous to go astray in an evil way,
He shall fall himself into his own pit;
But [j]the upright shall have good things in possession.
[11] The rich man is wise in his †own conceit;
But the poor that hath understanding searcheth him out.
[12] When [k]righteous men do rejoice, there is great glory;
But when the wicked rise, a man is ‡hidden.
[13] He [l]that covereth his sins shall not prosper;
But whoso confesseth and forsaketh them shall have mercy.
[14] Happy is the man that feareth always;
But [m]he that hardeneth his heart shall fall into mischief.
[15] As [n]a roaring lion, and a ranging bear,
So [o]is a wicked ruler over the poor people.
[16] The prince that wanteth understanding is also a great oppressor;
But he that hateth covetousness shall prolong his days.
[17] A [p]man that doeth violence to the blood of any person
Shall flee to the pit; let no man stay him.
[18] Whoso walketh uprightly shall be saved;
But he that is perverse in his ways shall fall at once.
[19] He that tilleth his land shall have plenty of bread;
But he that followeth after vain persons shall have poverty enough.
[20] A faithful man shall abound with blessings;
But he that maketh haste to be rich shall not be *innocent.
[21] To have respect of persons is not good;
For [q]for a piece of bread that man will transgress.
[22] He that †hasteth to be rich hath an evil eye,
And considereth not that poverty shall come upon him.
[23] He that rebuketh a man afterwards shall find more favor
Than he that flattereth with the tongue.
[24] Whoso robbeth his father or his mother, and saith, It is no transgression;
The same is the companion of ‡a destroyer.
[25] He that is of a proud heart stirreth up strife;
But [r]he that putteth his trust in the Lord shall be made fat.
[26] He that trusteth in his own heart is a fool;
But whoso walketh wisely, he shall be delivered.
[27] He [s]that giveth unto the poor shall not lack;
But he that hideth his eyes shall have many a curse.
[28] When the wicked rise, men hide themselves;
But when they perish, the righteous increase.

Chap. xxix.

[1] *He, that being often reproved hardeneth his neck,
Shall suddenly be destroyed, and that without remedy.
[2] When [t]the righteous are †in authority, the people rejoice;
But when the wicked beareth rule, [u]the people mourn.
[3] Whoso loveth wisdom rejoiceth his father;
But [v]he that keepeth company with harlots spendeth his substance.
[4] The king by judgment establisheth the land;
But ‡he that receiveth gifts overthroweth it.
[5] A man that flattereth his neighbour
Spreadeth a net for his feet.
[6] In the transgression of an evil man there is a snare;
But the righteous doth sing and rejoice.

‡ Or, *feedeth gluttons.*
h See Job 27. 16, 17.
* Heb. *by increase.*
i Ze. 7. 11.
j Mat. 6. 33.
† Heb. *eyes.*
k Ec. 10. 6.
‡ Or, *sought for.*
l John 1. 8–10.
m Ro. 2. 5. & 11. 20.
n 1 Pe. 5. 8.
o Ex. 1. 14, 16, 22. Mat. 2. 16.
p Ge. 9. 6. Ex. 21. 14.
* Or, *unpunished.*
q Ez. 13. 19.
† Or, *hath an evil eye hasteth to be rich.*
‡ Heb. *a man destroying.*
r 1 Ti. 6. 6.
s De. 15. 7, &c.
* Heb. *A man of reproofs.* 1 Sa. 2. 25. 2 Ch. 36. 16.
t Est. 8. 15.
† Or, *increased.*
u Est. 3. 15.
v Lu. 15. 13, 30.
‡ Heb. *a man of oblations.*

[7] The righteous considereth the cause of the poor;
But the wicked regardeth not to know it.
* Or, *set a city on fire.*
[8] Scornful men *bring a city into a snare;
But wise men turn away wrath.
[9] If a wise man contendeth with a foolish man,
w Mat. 11. 17.
Whether [w]he rage or laugh, there is no rest.
† Heb. *Men of blood.* Ge. 4. 5, 8. 1 Jo. 3. 12.
[10] †The bloodthirsty hate the upright;
But the just seek his soul.
[11] A fool uttereth all his mind;
But a wise man keepeth it in till afterwards.
[12] If a ruler hearken to lies,
All his servants are wicked.
‡ Or, *the usurer.*
[13] The poor and ‡the deceitful man meet together:
x Mat. 5. 45.
The [x]LORD lighteneth both their eyes.
[14] The king that faithfully judgeth the poor,
His throne shall be established for ever.
[15] The rod and reproof give wisdom;
But a child left to himself bringeth his mother to shame.
[16] When the wicked are multiplied, transgression increaseth;
y Ps. 37. 36.
But [y]the righteous shall see their fall.
[17] Correct thy son, and he shall give thee rest;
Yea, he shall give delight unto thy soul.
z 1 Sa. 3. 1. Am. 8. 11, 12.
* Or, *is made naked.*
[18] Where [z]there is no vision, the people *perish;
a John 13. 17. Ja. 1. 25.
But [a]he that keepeth the law, happy is he!
[19] A servant will not be corrected by words;
For though he understand he will not answer.
† Or, *matters.*
[20] Seest thou a man that is hasty in his †words?
There is more hope of a fool than of him.
[21] He that delicately bringeth up his servant from a child
Shall have him become his son at the length.
[22] An angry man stirreth up strife,
And a furious man aboundeth in transgression.
b Job 22. 29. Is. 66. 2. Da. 4. 30, &c. Mat. 23. 12. Lu. 14. 11. & 18. 14. Ac. 12. 23. Ja. 4. 6, 10. 1 Pe. 5. 5.
[23] A [b]man's pride shall bring him low;
But honor shall uphold the humble in spirit.
[24] Whoso is partner with a thief hateth his own soul:
c Le. 5. 1.
He [c]heareth cursing, and bewrayeth it not.
d Ge. 12. 12. & 20. 2, 11.
[25] The [d]fear of man bringeth a snare;
‡ Heb. *set on high.*
But whoso putteth his trust in the LORD shall be ‡safe.
* Heb. *the face of a ruler.*
[26] Many seek *the ruler's favor;
But every man's judgment cometh from the LORD.
[27] An unjust man is an abomination to the just;
And he that is upright in the way is abomination to the wicked.

PART V.
SECT. I.

(12)PART V.—SECTION I.

Chap. xxx. 1 *Agur's confession of his faith.* 7 *The two points of his prayer.* 10 *The meanest are not to be wronged.* 11 *Four wicked generations.* 15 *Four things insatiable.* 17 *Parents are not to be despised.* 18 *Four things hard to be known.* 21 *Four things intolerable.* 24 *Four things exceeding wise.* 29 *Four things stately.* 32 *Wrath is to be prevented.*

[1] THE WORDS OF AGUR THE SON OF JAKEH, EVEN THE PROPHECY: THE MAN SPAKE UNTO ITHIEL, EVEN UNTO ITHIEL AND UCAL,

[2] SURELY I am more brutish than any man,
And have not the understanding of a man.

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(12) Part V. consists only of two chapters, xxx. and xxxi. In the former are included the wise observations and instructions delivered by Agur, the son of Jakeh, to his pupils, Ithiel and Ucal. The thirty-first contains the precepts delivered to Lemuel by his mother, who was supposed to have been a Jewish woman, married to a neighbouring prince, and to have been anxious to establish the mind of her son in virtuous principles, and to unite him to a wife professing the same regard for religion. Others believe the mother of Lemuel to have been Abijah, the daughter of the high priest Zechariah, and mother of king Hezekiah: others, that she was the mother of Solomon.—Vide Horne, Gray, Lightfoot.

3 I neither learned wisdom,
Nor *have the knowledge of the holy.
4 Who [a]hath ascended up into heaven, or descended?
Who [b]hath gathered the wind in his fists?
Who hath bound the waters in a garment?
Who hath established all the ends of the earth?
What is his name, and what is his son's name,—if thou canst tell?
5 Every [c]word of God is †pure:
He is a shield unto them that put their trust in him.
6 Add [d]thou not unto his words,
Lest he reprove thee, and thou be found a liar.
7 Two things have I required of thee;
‡Deny me them not before I die:
8 Remove far from me vanity and lies:
Give me neither poverty nor riches;
Feed [e]me with food *convenient for me:
9 Lest [f]I be full, and †deny thee,
And say, Who is the LORD? or lest I be poor, and steal,
And take the name of my God in vain.
10 ‡Accuse not a servant unto his master,
Lest he curse thee, and thou be found guilty.
11 There is a generation that curseth their father,
And doth not bless their mother.
12 There is a generation [g]that are pure in their own eyes,
And yet is not washed from their filthiness.
13 There is a generation, O how lofty are their eyes!
And their eyelids are lifted up.
14 There [h]is a generation, whose teeth are as swords,
And their jaw-teeth as knives,
To [i]devour the poor from off the earth,
And the needy from among men.
15 The horseleech hath two daughters, crying, "Give! give!"
There are three things that are never satisfied,
Yea, four things say not, *It is enough—
16 The [j]grave; and the barren womb;
The earth that is not filled with water;
And the fire that saith not, It is enough.
17 The [k]eye that mocketh at his father,
And despiseth to obey his mother,
The ravens of the †valley shall pick it out,
And the young eagles shall eat it.
18 There be three things which are too wonderful for me,
Yea, four which I know not;
19 The way of an eagle in the air,
The way of a serpent upon a rock,
The way of a ship in the ‡midst of the sea,
And the way of a man with a maid.
20 Such is the way of an adulterous woman;
She eateth, and wipeth her mouth,
And saith, I have done no wickedness.
21 For three things the earth is disquieted,
And for four which it cannot bear;
22 For [l]a servant when he reigneth,
And a fool when he is filled with meat,
23 For an odious woman when she is married,
And a handmaid that is heir to her mistress

* Heb. *know*.
[a] Jo. 3. 13.
[b] Job 38. 4, &c. Ps. 104. 3, &c. Is. 40. 12, &c.
[c] Ps. 12. 6.
† Heb. *purified*. See Ge. 15. 1.
[d] De. 4. 2. & 12. 32. Re. 22. 18, 19.
‡ Heb. *Withhold not from me.*
[e] Mat. 6. 11.
* Heb. *of my allowance.*
[f] De. 8. 12, 14, 17. Ne. 9. 25, 26. Job 31. 24, 25, 28. Ho. 13. 6.
† Heb. *belie* thee.
‡ Heb. *Hurt not with thy tongue.*
[g] Lu. 18. 11.
[h] Job 29. 17. Ps. 52. 2. & 57. 4.
[i] Ps. 14. 4. Am. 8. 4.
* Heb. *Wealth.*
[j] Hab. 2. 5.
[k] Ge. 9. 22. Le. 20. 9.
† Or, *brook.*
‡ Heb. *heart.*
[l] Ec. 10. 7.

24 There be four things which are little upon the earth,
* Heb. *wise, made wise.*
But they are *exceeding wise;
25 The ants are a people not strong,
Yet they prepare their meat in the summer;
[m] Ps. 104. 18.
26 The [m]conies are but a feeble folk,
Yet make they their houses in the rocks;
27 The locusts have no king,
† Heb. *gathered together.*
Yet go they forth all of them †by bands;
28 The spider taketh hold with her hands,
And is in kings' palaces.
29 There be three things which go well,
Yea, four are comely in going:
30 A lion which is strongest among beasts,
And turneth not away for any;
‡ Or, *horse.* Heb. *girt in the loins.*
31 A ‡greyhound, a he-goat also,
And a king, against whom there is no rising up.
32 If thou hast done foolishly in lifting up thyself,
[n] Job 21. 5. Ec. 8. 3. Mic. 7. 16.
Or if thou hast thought evil, [n]lay thy hand upon thy mouth.
33 Surely the churning of milk bringeth forth butter,
And the wringing of the nose bringeth forth blood;
So the forcing of wrath bringeth forth strife.

SECT. II.

Section II.

Chap. xxxi. 1 *Lemuel's lesson of chastity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praise and properties of a good wife.*

1 The Words of king Lemuel, the Prophecy that his Mother taught him.

2 WHAT, my son?
And what, the son of my womb?
And what, the son of my vows?
3 Give not thy strength unto women,
[a] De. 17. 17. Ne. 13. 26. Ho. 4. 11.
Nor thy ways [a]to that which destroyeth kings.
[b] Ec. 10. 17.
4 It [b]is not for kings, O Lemuel!
It is not for kings to drink wine;
Nor for princes strong drink:
[c] Ho. 4. 11.
5 Lest [c]they drink, and forget the law,
* Heb. *alter.*
And *pervert the judgment †of any of the afflicted.
† Heb. *of all the sons of affliction.*
6 Give strong drink unto him that is ready to perish,
‡ Heb. *bitter of soul.* 1 Sa. 1. 10.
And wine to those that be ‡of heavy hearts.
7 Let him drink, and forget his poverty,
And remember his misery no more.
[d] See Job 29. 15, 16.
8 Open [d]thy mouth for the dumb
[e] 1 Sa. 19. 4. Est. 4. 16.
In [e]the cause of all *such as are appointed to destruction.
* Heb. *the sons of destruction.*
9 Open thy mouth, [f]judge righteously,
And [g]plead the cause of the poor and needy.
[f] Le. 19. 15.
10 Who can find a virtuous woman?
[g] Job 29. 12. Is. 1. 17. Je. 22. 16.
For her price is far above rubies.
11 The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.
12 She will do him good and not evil all the days of her life.
13 She seeketh wool, and flax,
And worketh willingly with her hands.
14 She is like the merchants' ships;
She bringeth her food from afar.
[h] Ro. 12. 11.
15 She [h]riseth also while it is yet night,
[i] Lu. 12. 42.
And [i]giveth meat to her household,
And a portion to her maidens.

† Heb. *taketh.* [16] She considereth a field, and †buyeth it:
With the fruit of her hands she planteth a vineyard.
[17] She girdeth her loins with strength,
And strengtheneth her arms.
‡ Heb. *tasteth.* [18] She ‡perceiveth that her merchandise is good:
Her candle goeth not out by night.
[19] She layeth her hands to the spindle,
And her hands hold the distaff.
* Heb. *spreadeth.* Eph. 4. 28. He. 13. 16. [20] She *stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
[21] She is not afraid of the snow for her household;
† Or, *double garments.* For all her household are clothed with †scarlet.
[22] She maketh herself coverings of tapestry;
Her clothing is silk and purple.
[23] Her husband is known in the gates,
When he sitteth among the elders of the land.
[24] She maketh fine linen, and selleth it;
And delivereth girdles unto the merchant.
[25] Strength and honor are her clothing;
And she shall rejoice in time to come.
[26] She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
[27] She looketh well to the ways of her household,
And eateth not the bread of idleness.
[28] Her children arise up, and call her blessed;
Her husband also, and he praiseth her.
‡ Or, *have gotten riches.* [29] Many daughters ‡have done virtuously,
But thou excellest them all!
[30] Favor is deceitful, and beauty is vain;
But a woman that feareth the LORD, she shall be praised.
[31] Give her of the fruit of her hands,
And let her own works praise her in the gates.

[END OF THE BOOK OF PROVERBS.]

PART VII.

A. M. 3024 *to* 3029.
B. C. 980 *to* 975.

PART VII.

OFFENCE OF SOLOMON.

1 KINGS xi. 1–14, *and* 23–40.

Solomon's wives and concubines. 4 In his old age they draw him to idolatry. 9 God threateneth him. 14 Solomon's adversaries were Hadad, who was entertained in Egypt, 23 Rezon, who reigned in Damascus, 26 and Jeroboam, to whom Ahijah prophesied.

* Or, *besides.* [1] BUT king Solomon loved many strange women, *together with
the daughter of Pharaoh, women of the Moabites, Ammonites, Edom-
ites, Zidonians, and Hittites; [2] of the nations concerning which the
a Ex. 34. 16. LORD said unto the children of Israel, "Ye [a]shall not go in to them,
neither shall they come in unto you; for surely they will turn away
your heart after their gods:" Solomon clave unto these in love. [3] And
he had seven hundred wives, princesses, and three hundred concubines:
and his wives turned away his heart. [4] For it came to pass, when Sol-
b De. 17. 17. omon was old, [b]that his wives turned away his heart after other gods;
c Ju. 2. 13. 2 Ki. 23. 13. and his heart was not perfect with the LORD his God, as was the heart
† Called *Molech,* ver. 7. of David his father. [5] For Solomon went after [c]Ashtoreth the goddess
‡ Heb. *fulfilled not after.* Nu. 14. 24. of the Zidonians, and after †Milcom the abomination of the Ammon-
ites. [6] And Solomon did evil in the sight of the LORD, and ‡went not
d Nu. 33. 52. fully after the LORD, as did David his father. [7] Then [d]did Solomon
e Nu. 21. 29. Ju. 11. 24. build a high place for [e]Chemosh, the abomination of Moab, [f]in the hill
f 2 Ki. 23. 13. that is before Jerusalem, and for Molech, the abomination of the chil-

dren of Ammon. [8] And likewise did he for all his strange wives, which
burnt incense and sacrificed unto their gods.

[9] And the LORD was angry with Solomon, because his heart was
g 1 Ki. 3. 5. & 9. 2. turned from the LORD God of Israel, [g]which had appeared unto him
h 1 Ki. 6. 12. & 9. 6. twice, [10] and [h]had commanded him concerning this thing, that he should
not go after other gods; but he kept not that which the LORD commanded.
[11] Wherefore the LORD said unto Solomon, "Forasmuch as
* Heb. *is with thee.* this *is done of thee, and thou hast not kept my covenant and my
statutes, which I have commanded thee, I will surely rend the kingdom
from thee, and will give it to thy servant. [12] Notwithstanding in thy
days I will not do it for David thy father's sake; but I will rend it out
of the hand of thy son. [13] Howbeit I will not rend away all the kingdom;
but will give one tribe to thy son for David my servant's sake,
and for Jerusalem's sake which I have chosen."

[14] And the LORD stirred up an adversary unto Solomon, Hadad the
Edomite: he was of the king's seed in Edom.

[23] And God stirred him up another adversary, Rezon the son of
Eliadah, which fled from his lord Hadadezer king of Zobah. [24] And he
i 2 Sa. 8. 3. & 10. 8, 18. gathered men unto him, and became captain over a band, [i]when David
slew them of Zobah; and they went to Damascus, and dwelt therein,
and reigned in Damascus. [25] And he was an adversary to Israel all the
days of Solomon, besides the mischief that Hadad did; and he abhorred
Israel, and reigned over Syria.

j 1 Ki. 12. 2. 2 Ch. 13. 6. [26] And [j]Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's
servant, whose mother's name was Zeruah, a widow woman,
even he lifted up his hand against the king. [27] And this was the cause
that he lifted up his hand against the king: Solomon built Millo, and
† Heb. *closed.* †repaired the breaches of the city of David his father. [28] And the man
Jeroboam was a mighty man of valor; and Solomon seeing the young
‡ Heb. *did work.* man that he ‡was industrious, he made him ruler over all the *charge
* Heb. *burden.* of the house of Joseph. [29] And it came to pass at that time when Jeroboam
k 1 Ki. 14. 2. went out of Jerusalem, that the prophet [k]Ahijah the Shilonite
found him in the way; and he had clad himself with a new garment;
and they two were alone in the field. [30] And Ahijah caught the new
l See 1 Sa. 15. 27. & 24. 5. garment that was on him, and [l]rent it in twelve pieces. [31] And he said
to Jeroboam, "Take thee ten pieces; for thus saith the LORD, the God
of Israel, Behold, I will rend the kingdom out of the hand of Solomon,
and will give ten tribes to thee; [32] (but he shall have one tribe
for my servant David's sake, and for Jerusalem's sake, the city which
I have chosen out of all the tribes of Israel:) [33] because that they have
forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians,
Chemosh the god of the Moabites, and Milcom the god of the
children of Ammon, and have not walked in my ways, to do *that which*
is right in mine eyes, and to keep my statutes and my judgments, as
did David his father. [34] Howbeit I will not take the whole kingdom out
of his hand; but I will make him prince all the days of his life for
David my servant's sake, whom I chose, because he kept my com-
m 1 Ki. 12. 16, 17. mandments and my statutes. [35] But [m]I will take the kingdom out of
his son's hand, and will give it unto thee, even ten tribes. [36] And unto
n 1 Ki. 15. 4. 2 Ki. 8. 19. Ps. 132. 17. his son will I give one tribe, that [n]David my servant may have a †light
† Heb. *lamp, or, candle.* always before me in Jerusalem, the city which I have chosen me to put
my name there. [37] And I will take thee, and thou shalt reign according
to all that thy soul desireth, and shalt be king over Israel. [38] And it
shall be, if thou wilt hearken unto all that I command thee, and wilt
walk in my ways, and do *that is* right in my sight, to keep my statutes
and my commandments, as David my servant did; that I will be with
o 2 Sa. 7. 11, 27. thee, and [o]build thee a sure house, as I built for David, and will give

Israel unto thee. [39] And I will for this afflict the seed of David, but not for ever." [40] Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

ECCLESIASTES; OR, THE PREACHER.(13)

Section I.—*The First Proposition.*

SECT. I.

Chap. i. *to* v. 12.

The Preacher showeth that all human courses are vain: 4 *because the creatures are restless in their courses,* 9 *they bring forth nothing new, and all old things are forgotten,* 12 *and because he hath found it so in the studies of wisdom.* — Chap. ii. 1 *The vanity of human courses in the works of pleasure.* 12 *Though the wise be better than the fool, yet both have one event.* 18 *The vanity of human labor, in leaving it they know not to whom.* 24 *Nothing better than joy in our labor; but that is God's gift.* — Chap. iii. 1 *By the necessary change of times, vanity is added to human travail.* 11 *There is an excellency in God's works.* 16 *But as for man, God shall judge his works there, and here he shall be like a beast.* — Chap. iv. 1 *Vanity is increased unto men by oppression,* 4 *by envy,* 5 *by idleness,* 7 *by covetousness,* 9 *by solitariness,* 13 *by wilfulness.* — Chap. v. 1 *Vanities in divine service,* 8 *in murmuring against oppression,* 9 *and in riches.*

[1] THE WORDS OF THE PREACHER, THE SON OF DAVID, KING OF JERUSALEM.

a Ps. 39. 5, 6.
b Ro. 8. 20.

[2] Vanity [a]of vanities, saith the Preacher, vanity of vanities! [b]all is

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(13) The book of Ecclesiastes was written by Solomon after his allegiance to God had yielded to the attractions of idolatrous women. It has been divided variously by different commentators. The more usual division is that of Dr. Wells, into two general parts: the first showing that all things relating to this world are vain and perishing, and can afford no true or lasting happiness; the second proving that the fear of God alone is real and permanent satisfaction and wisdom. Many passages in this book have been misunderstood; it has been supposed to savor of irreligion and immorality. The passages, however, in question, do not express the opinion of the king: they contain the false arguments which he puts into the mouth of the imaginary interlocutor whose opinions he opposes. The best analysis of this book, excepting, perhaps, that of Diodati, which is too long to be inserted here, is that by Mr. Des Voeux, which is given in Horne's *Critical Introduction*, and which I have extracted as a useful illustration of its various obscurities and difficulties.

"Mr. Des Voeux," says Mr. Horne, "reduces the whole discourse to three propositions, every one of which, when properly reflected upon, yields a strong proof of a state of future rewards and punishments."

Ch. i. 1. The introduction.
2, 3. THE FIRST PROPOSITION:—"No labor or trouble of men in this world can ever be so profitable as to produce in them a lasting contentment and thorough satisfaction of mind."
4–11. 1st proof. The course of nature,
12, &c. 2d proof. Men's occupations.
16–18. 1st head. Wisdom or philosophy.
Ch. ii. 1, 2. 2d head. Pleasure.
3–10. Both jointly.
11. General conclusion of the second proof.
A review of the second proof, with special conclusions relating to every particular therein mentioned, viz.
12–17. 1. Wisdom.
18–23. 2. Riches.
24–26. 3. Pleasure.
Ch. iii. 1, &c. 3d proof. Inconstancy of men's will.
9. Conclusion of the third proof.
A review of the second and third proofs considered conjointly, with special observations and corollaries.
Ch. iii. 10, 11. 1st observation. God is inculpable.
12–15. 2d observation. God is the author of whatever befalls us in this world.
16, 17. 1st corollary. God shall redress all grievances.
18–21. 2d corollary. God must be exalted, and man humbled.
22. 3d corollary. God alloweth men to enjoy the present.
Ch. iv. 1. 4th proof. Men's neglect of proper opportunities evidenced in several instances, viz.
1–3. 1. Oppression:
4. 2. Envy:
5, 6. 3. Idleness:
7–12. 4. Avarice:
13–16. 5. Misapplication of esteem and regard.
Ch. v. N.B. verses 1–9, is a digression, containing several admonitions, in order to prevent any misconstruction of the foregoing remarks.
10–12. 6. Expensive living.
13. THE SECOND PROPOSITION:—"Earthly goods, and whatever we can acquire by our utmost trouble and labor in this world, are so far from making us lastingly happy, that they may even be regarded as real obstacles to our ease, quiet, and tranquillity.'
14–17. 1st proof. Instability of riches.
Ch. vi. 18. 2d proof. Insufficiency of riches to
Ch. vii. 2. make one happy.
3–6. Corollary. The fate of an abortive is preferable, upon the whole, to that of one who lives without enjoying life.
7–9. 3d proof. Men's insatiableness.
10, 11. General conclusion from the first and second proposition.
12. THE THIRD PROPOSITION:—"Men know not what is or is not truly advantageous to them: because they are either ignorant or unmindful of that which must come to pass after they are dead."

vanity! [3] What profit hath a man of all his labor which he taketh under the sun? [4] One generation passeth away, and another generation cometh; but the earth abideth for ever. [5] The [c]sun also ariseth, and the sun goeth down, and *hasteth to his place where he arose.

[6] The [d]wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. [7] All [e]the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they †return again. [8] All things are full of labor; man cannot utter it: [f]the eye is not satisfied with seeing, nor the ear filled with hearing.

[9] The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. [10] Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. [11] There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

[12] I the Preacher was king over Israel in Jerusalem. [13] And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven—this [g]sore travail hath God given to the sons of man ‡to be exercised therewith.

[14] I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit! [15] That which is crooked cannot be made straight; and *that which is wanting cannot be numbered. [16] I communed with mine own heart, saying, "Lo, I am come to great estate, and have gotten [h]more wisdom than all they that have been before me in Jerusalem:" yea, my heart had †great experience of wisdom and knowledge. [17] And [i]I gave my heart to know wisdom, and

c Ps. 19. 5, 6.
* Heb. *panteth.*
d John 3. 8.
e Job 38. 10. Ps. 104. 8, 9.
† Heb. *return to go.*
f Pr. 27. 20.
g Ge. 3. 19.
‡ Or, *to afflict them.*
* Heb. *defect.*
h 1 Ki. 3. 12, 13. & 4. 30. & 10. 7, 23.
† Heb. *seen much.*
i 1 Thes. 5. 21.

Ch. vii. 1–8. 1st proof. Wrong estimation of things.
A digression intended (like that in ver. 1–9,) to prevent any misconstruction of the foregoing observations, and containing several advices, together with a strong commendation of him who gives them, in order to enforce the observation of the rules laid down by him.
9–12. 1st advice. Not to blame Providence.
13. 2d advice. Not to judge of Providence.
14, 15. 3d advice. To submit to Providence.
16–20. 4th advice. To avoid excess.
21, 22. 5th advice. Not to mind idle reports.
23–25. Commendation of the foregoing advices, from the author's application to examine every thing, and especially
26–29. 1. Wickedness and ignorance.
Ch. viii. 1–8. 2. Wisdom.
2d proof. Anticipated judgments.
9–14. 1. That sin shall not go unpunished, because it is so in this world.
Ch. ix. 15. Ch. x. 6. 2. That life is preferable to death.
7–9. 1st corollary. Earthly enjoyments are not criminal.
10. 2d corollary. A proper use must be made of our faculties.
11–15. 3d proof. Judgments that are seemingly right, yet truly false.
16, &c. 4th proof. Little regard paid to wisdom.
16. 1. Past services are forgotten.
Ch. x. 17. Ch. xi. 1–4. 2. The least fault is taken notice of.
5–19. 3. Favor gets what is due to merit.
20. A caution, to prevent the abuse of the foregoing remarks.

PRACTICAL INFERENCES.

Ch. xi. 1–4. 1. From the first proposition: We must give unto earthly goods that stability which they are capable of.
5, 6. 2. From the first and second proposition: We must, in our conduct, conform to the design of Providence concerning us, and leave the success to God.
7–10. xii. 1–8. 3. From the three propositions, but especially from the third, we must seek for happiness beyond the grave.
9–12. Commendation of the work, from several considerations.
13, 14. THE CONCLUSION of the whole:—That there must be a state of true and solid happiness for men in a future state.—In other words, the fear of God, and keeping his commandments, is the whole of man, that is, his chief good, his whole interest, privilege, honor, and happiness, as well as duty: for, after this vain life is past, another scene will succeed, and men shall be judged and recompensed according to their conduct, secret as well as open, and whether it may have been good or evil.

Vide Horne's *Crit. Introduct.* vol. ii. p. 185, &c.

to know madness and folly: I perceived that this also is vexation of spirit. [18] For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

CHAP. ii.

[1] I [j]said in my heart, "Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, [k]this also is vanity! [2] I [l]said of laughter, "It is mad;" and of mirth, "What doeth it?"

j Lu. 12. 19.
k Is. 50. 11.
l Pr. 14. 13.

[3] I sought in my heart ‡to give myself unto wine, yet acquainting my heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven *all the days of their life. [4] I made me great works; I builded me houses; I planted me vineyards; [5] I made me gardens and orchards, and I planted trees in them of all kind of fruits; [6] I made me pools of water, to water therewith the wood that bringeth forth trees. [7] I got me servants and maidens, and had †servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me. [8] I [m]gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men singers and women singers, and the delights of the sons of men, as ‡musical instruments, and that of all sorts. [9] So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. [10] And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor. [11] Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

‡ Heb. *to draw my flesh with wine.*
* Heb. *the number of the days of their life.*
† Heb. *sons of my house.*
m 1 Ki. 9. 28. & 10. 10, 14, 21, &c.
‡ Heb. *musical instrument and instruments.*

[12] And I turned myself to behold wisdom, and madness, and folly: (for what can the man do that cometh after the king? *even that which hath been already done.) [13] Then I saw †that wisdom excelleth folly, as far as light excelleth darkness. [14] The [n]wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that [o]one event happeneth to them all.

* Or, *in those things which have been already done.*
† Heb. *that there is an excellency in wisdom more than in folly, &c.*
n Pr. 17. 24.
o Ps. 49. 10.

[15] Then said I in my heart, "As it happeneth to the fool, so it happeneth ‡even to me; and why was I then more wise?" Then I said in my heart, that this also is vanity. [16] For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man?—as the fool. [17] Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit! [18] Yea, I hated all my labor which I had *taken under the sun: because [p]I should leave it unto the man that shall be after me. [19] And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun.—This is also vanity.

‡ Heb. *to me, even to me.*
* Heb. *labored.*
p Ps. 49. 10.

[20] Therefore I went about to cause my heart to despair of all the labor which I took under the sun. [21] For there is a man whose labor is in wisdom, and in knowledge, and in equity; yet to a man that hath not labored therein shall he †leave it for his portion.—This also is vanity and a great evil. [22] For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun? [23] For all his days [q]are sorrows, and his travail grief; yea, his heart taketh not rest in the night.—This is also vanity. [24] There is nothing better for a man, than that he should eat and drink, and that he ‡should make his soul enjoy good in his labor. This also I saw, that it was from the hand of God. [25] For who can eat, or who else can hasten hereunto, more than I? [26] For God giveth to a man that is good *in his sight

† Heb. *give.*
q Job 5. 7. & 14. 1.
‡ Or, *delight his senses.*
* Heb. *before him.* Ge. 7. 1. Lu. 1. 6.

wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, [r]that he may give to him that is good before God.—This also is vanity and vexation of spirit.

Chap. iii.

[1] To every thing there is a season, and a time to every purpose under the heaven:—

[2] A time †to be born,—and [s]a time to die;
A time to plant,—and a time to pluck up that which is planted;
[3] A time to kill,—and a time to heal;
A time to break down,—and a time to build up;
[4] A time to weep,—and a time to laugh;
A time to mourn,—and a time to dance;
[5] A time to cast away stones,—and a time to gather stones together;
A time to embrace,—and a time ‡to refrain from embracing;
[6] A time to *get,—and a time to lose;
A time to keep,—and a time to cast away;
[7] A time to rend,—and a time to sew;
A [t]time to keep silence,—and a time to speak;
[8] A time to love,—and a time [u]to hate;
A time of war,—and a time of peace.

[9] What profit hath he that worketh in that wherein he laboreth?

[10] I have seen the travail, which God hath given to the sons of men to be exercised in it. [11] He hath made every thing beautiful in his time: also he hath set the world in their heart, so that [v]no man can find out the work that God maketh from the beginning to the end. [12] I know that there is no good in them, but for a man to rejoice, and to do good in his life. [13] And also that every man should eat and drink, and enjoy the good of all his labor—it is the gift of God. [14] I know that whatsoever God doeth, it shall be for ever: [w]nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. [15] That which hath been is now; and that which is to be hath already been; and God requireth that which is †past.

[16] And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. [17] I said in my heart, "God [x]shall judge the righteous and the wicked; for there is a time there for every purpose and for every work."

[18] I said in my heart concerning the estate of the sons of men, ‡that God might manifest them, and that they might see that they themselves are beasts. [19] For [y]that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other: yea, they have all one breath; so that a man hath no preëminence above a beast: for all is vanity! [20] All go unto one place; [z]all are of the dust, and all turn to dust again. [21] Who knoweth the spirit *of man that †goeth upward, and the spirit of the beast that goeth downward to the earth? [22] Wherefore I perceived that there is nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

Chap. iv.

[1] So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the ‡side of their oppressors there was power; but they had no comforter. [2] Wherefore [a]I praised the dead which are already dead more than the living which are yet alive. [3] Yea, [b]better is he than both they which hath not yet been, who hath not seen the evil work that is done under the sun.

[4] Again, I considered all travail, and *every right work, that †for this a man is envied of his neighbour.—This is also vanity and vexation of spirit. [5] The [c]fool foldeth his hands together, and eateth his own flesh.

[r] Job 27. 16, 17. Pr. 28. 8.
† Heb. *to bear.*
[s] He. 9. 27.
‡ Heb. *to be far from.* Joel 2. 16. 1 Co. 7. 5.
* Or, *seek.*
[t] Am. 5. 13.
[u] Lu. 14. 26.
[v] Job 11. 7. Ro. 11. 33.
[w] Ja. 1. 17.
† Heb. *driven away.*
[x] Ro. 2. 6–8. 2 Co. 5. 10. 2 Thes. 1. 6, 7.
‡ Or, *that they might clear God, and see, &c.*
[y] Ps. 49. 12, 20.
[z] See Ge. 2. 7.
* Heb. *of the sons of man.* ch. 12. 7.
† Heb. *is ascending.*
‡ Heb. *hand.*
[a] Job 3. 17, &c.
[b] Job 3. 11, 16, 21.
* Heb. *all the rightness of work.*
† Heb. *this is the envy of a man from his neighbour.* See Ge. 26. 14.
[c] Pr. 6. 10. & 24. 33.

d Pr. 15. 16, 17. & 16. 8. [6] Better [d]is a handful with quietness, than both the hands full with
travail and vexation of spirit.

[7] Then I returned, and I saw vanity under the sun. [8] There is one
alone, and there is not a second; yea, he hath neither child nor brother:
e Pr. 27. 20. 1 Jo. 2. 16. yet is there no end of all his labor; neither is his [e]eye satisfied with
riches; neither saith he, For whom do I labor, and bereave my soul
of good? This is also vanity, yea, it is a sore travail. [9] Two are better
than one; because they have a good reward for their labor. [10] For if
they fall, the one will lift up his fellow: but woe to him that is alone
when he falleth; for he hath not another to help him up. [11] Again, if
two lie together, then they have heat; but how can one be warm alone?
[12] And if one prevail against him, two shall withstand him; and a three-
fold cord is not quickly broken. [13] Better is a poor and a wise child
‡Heb. *who knoweth not to be admonished.* than an old and foolish king, ‡who will no more be admonished. [14] For
out of prison he cometh to reign; whereas also he that is born in his
kingdom becometh poor. [15] I considered all the living which walk under
the sun, with the second child that shall stand up in his stead. [16] There
is no end of all the people, even of all that have been before them:
they also that come after shall not rejoice in him. Surely this also is
vanity and vexation of spirit.

f See Ex. 3. 5. Is. 1. 12, &c. [1] Keep [f]thy foot when thou goest to the house of God, and — Chap. v. 1–12.
g 1 Sa. 15. 22. Ps. 50. 8. Pr. 15. 8. & 21. 27. Ho. 6. 6. be more ready to hear, [g]than to give the sacrifice of fools: for
they consider not that they do evil. [2] Be not rash with thy mouth, and let not
thy heart be hasty to utter any [*]thing before God: for God is in heaven,
* Or, *word.*
h Pr. 10. 19. Mat. 6. 7. and thou upon earth; therefore let thy words [h]be few. [3] For a dream
cometh through the multitude of business; and [i]a fool's voice is known
i Pr. 10. 19.
j Nu. 30. 2. Ps. 50. 14. by multitude of words. [4] When [j]thou vowest a vow unto God, defer
not to pay it; for he hath no pleasure in fools: pay that which thou
k Pr. 20. 25. Ac. 5. 4. hast vowed. [5] Better [k]is it that thou shouldest not vow, than that thou
shouldest vow and not pay. [6] Suffer not thy mouth to cause thy flesh
l 1 Co. 11. 10. to sin; [l]neither say thou before the Angel, that it was an error: where-
fore should God be angry at thy voice, and destroy the work of thy
hands? [7] For in the multitude of dreams and many words there are
also divers vanities; but fear thou God.

[8] If thou seest the oppression of the poor, and violent perverting of
† Heb. *will*, or, *purpose.* judgment and justice in a province, marvel not at the †matter: [m]for
m Ps. 12. 5. & 58. 11. & 82. 1. He that is higher than the highest regardeth; and there be higher than
they. [9] Moreover the profit of the earth is for all: the king himself is
served by the field.

[10] He that loveth silver shall not be satisfied with silver; nor he that
loveth abundance with increase:—this is also vanity. [11] When goods
increase, they are increased that eat them; and what good is there
to the owners thereof, saving the beholding of them with their eyes?
[12] The sleep of a laboring man is sweet, whether he eat little or much;
but the abundance of the rich will not suffer him to sleep.

SECT. II.

Section II.—*The Second Proposition.*

Chap. v. 13, *to the end, and* vi. 1–11.

Joy in riches is the gift of God. — Chap. vi. 1 *The vanity of riches without use.* 3 *Of children,* 6 *and old age without riches.* 9 *The vanity of sight and wandering desires.* 11 *The conclusion of vanities.*

[13] There is a sore evil which I have seen under the sun, namely,
riches kept for the owners thereof to their hurt. [14] But those riches
perish by evil travail; and he begetteth a son, and there is nothing in
a Job 1. 21. Ps. 49. 17. 1 Ti. 6. 7. his hand. [15] As [a]he came forth of his mother's womb, naked shall he
return to go as he came, and shall take nothing of his labor, which
he may carry away in his hand. [16] And this also is a sore evil, that in
b Pr. 11. 29. all points as he came, so shall he go; and what profit hath he [b]that

hath labored for the wind? [17] All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

[18] Behold that which I have seen: *it is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun †all the days of his life, which God giveth him; for it is his portion. [19] Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God. [20] ‡For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

* Heb. there is a *good which is comely, &c.* 1 Ti. 6. 17.
† Heb. *the number of the days.*
‡ Or, *Though he give not much, yet he remembereth, &c.*

CHAP. vi. 1–11.

[1] There is an evil which I have seen under the sun, and it is common among men:—[2] A man to whom God hath given riches, wealth, and honor, [c]so that he wanteth nothing for his soul of all that he desireth, [d]yet God giveth him not power to eat thereof, but a stranger eateth it:—this is vanity, and it is an evil disease. [3] If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and [e]also that he have no burial; I say, that [f]an untimely birth is better than he. [4] For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. [5] Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other. [6] Yea, though he live a thousand years twice told, yet hath he seen no good:—do not all go to one place?

c Job 21. 10, &c. Ps. 17. 14.
d Lu. 12. 20.
e 2 Ki. 9. 35. Is. 14 19, 20. Je. 22. 19.
f Job 3. 16. Ps. 58. 8.

[7] All [g]the labor of man is for his mouth, and yet the *appetite is not filled. [8] For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? [9] Better is the sight of the eyes than the †wandering of the desire:—this is also vanity and vexation of spirit.

g Pr. 16. 26.
* Heb. *soul.*
† Heb. *walking of the soul.*

[10] That which hath been is named already, and it is known that it is man; [h]neither may he contend with him that is mightier than he. [11] Seeing there be many things that increase vanity, what is man the better?

h See Job 9. 32.

SECT. III.

SECTION III.—*The Third Proposition.*

CHAP. vi. 12, *to chap.* x.

Chap. vii. 1 *Remedies against vanity are, a good name,* 2 *mortification,* 7 *patience,* 11 *wisdom.* 23 *The difficulty of wisdom.*—Chap. viii. 1 *Kings are greatly to be respected.* 6 *The divine providence is to be observed.* 12 *It is better with the godly in adversity, than with the wicked in prosperity.* 16 *The work of God is unsearchable.*—Chap ix 1 *Like things happen to good and bad.* 4 *There is a necessity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *God's providence ruleth over all.* 13 *Wisdom is better than strength.*—Chap. x. 1 *Observations of wisdom and folly:* 16 *of riot,* 18 *slothfulness,* 19 *and money.* 20 *Men's thoughts of kings ought to be reverent.*

[12] FOR who knoweth what is good for man in this life, *all the days of his vain life, which he spendeth as [a]a shadow? for [b]who can tell a man what shall be after him under the sun?

* Heb. *the number of the days of the life of his vanity.*
a Ps. 102. 11. Ja. 4. 14.
b Ps. 39. 6.

CHAP. vii.

[1] A [c]good name is better than precious ointment;
And the day of death than the day of one's birth.
[2] It is better to go to the house of mourning, than to go to the [house of feasting:
For that is the end of all men;
And the living will lay it to his heart.
[3] †Sorrow is better than laughter;
For [d]by the sadness of the countenance the heart is made better.
[4] The heart of the wise is in the house of mourning;
But the heart of fools is in the house of mirth.
[5] It [e]is better to hear the rebuke of the wise,
Than for a man to hear the song of fools.
[6] For as the ‡crackling of thorns under a pot,
So is the laughter of the fool:—this also is vanity.
[7] Surely oppression maketh a wise man mad;

c Pr. 15. 30. & 22. 1.
† Or, *Anger.*
d 2 Co. 7. 10.
e See Ps. 141. 5. Pr. 13. 18. & 15. 31, 32.
‡ Heb. *sound.*

And [f]a gift destroyeth the heart.
[8] Better is the end of a thing than the beginning thereof:
And [g]the patient in spirit is better than the proud in spirit.
[9] Be [h]not hasty in thy spirit to be angry;
For anger resteth in the bosom of fools.
[10] Say not thou, What is the cause that the former days were better than these?
For thou dost not inquire *wisely concerning this.
[11] Wisdom †is good with an inheritance;
And by it there is profit to them that see the sun.
[12] For wisdom is a ‡defence, and money is a defence;
But the excellency of knowledge is,
That wisdom giveth life to them that have it.
[13] Consider the work of God;
For [i]who can make that straight, which he hath made crooked?
[14] In [j]the day of prosperity be joyful,
But in the day of adversity consider:
God also hath *set the one over against the other,
To the end that man should find nothing after him.

[15] All things have I seen in the days of my vanity; there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. [16] Be [k]not righteous over much; [l]neither make thyself over wise:—why shouldest thou †destroy thyself? [17] Be not over much wicked, neither be thou foolish:—why [m]shouldest thou die ‡before thy time? [18] It is good that thou shouldest take hold of this; yea, also from this withdraw not thy hand; for he that feareth God shall come forth of them all.

[19] Wisdom [n]strengtheneth the wise more than ten mighty men which are in the city. [20] For [o]there is not a just man upon earth that doeth good, and sinneth not.

[21] Also *take no heed unto all words that are spoken; lest thou hear thy servant curse thee: [22] for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others. [23] All this have I proved by wisdom: [p]I said, I will be wise; but it was far from me. [24] That [q]which is far off, and [r]exceeding deep—who can find it out?

[25] †I applied my heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: [26] and [s]I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: ‡whoso pleaseth God shall escape from her; but the sinner shall be taken by her. [27] Behold, this have I found, saith the Preacher, *counting one by one, to find out the account: [28] which yet my soul seeketh, but I find not: [t]one man among a thousand have I found; but a woman among all those have I not found. [29] Lo, this only have I found, [u]that God hath made man upright; but [v]they have sought out many inventions.

Chap. viii.

[1] Who is as the wise man? and who knoweth the interpretation of a thing? [w]A man's wisdom maketh his face to shine, and the †boldness of his face shall be changed.

[2] I counsel thee to keep the king's commandment, [x]and that in regard of the oath of God. [3] Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. [4] Where the word of a king is, there is power: and [y]who may say unto him, What doest thou?

[5] Whoso keepeth the commandment shall ‡feel no evil thing; and a wise man's heart discerneth both time and judgment. [6] Because to every purpose there is time and judgment, therefore the misery of man is

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f Ex. 23. 8.
g Pr. 14. 29.
h Pr. 14. 17. & 16. 32. Ja. 1. 19.
* Heb. *out of wisdom.*
† Or, *as good as an inheritance, yea, better too.*
‡ Heb. *shadow.*
i See Job 12. 14. Is. 14. 27.
j De. 28. 47.
* Heb. *made.*
k Pr. 25. 16.
l Eccl. 3. 21, 22. Ro. 12. 3.
† Heb. *be desolate.*
m Job 15. 32. Ps. 55. 23. Pr. 10. 27.
‡ Heb. *not in thy time.*
n Pr. 21. 22. & 24. 5.
o 1 Ki. 8. 46. 2 Ch. 6. 36. Pr. 20. 9. Ro. 3. 23. 1 Jo. 1. 8.
* Heb. *give not thy heart.*
p Ro. 1. 22.
q Job 28. 12, 20. 1 Ti. 6. 16.
r Ro. 11. 33.
† Heb. *I and my heart compassed.*
s Pr. 5. 3, 4. & 22. 14.
‡ Heb. he that is *good before God.*
* Or, *weighing one thing after another, to find out the reason.*
t Job 33. 23. Ps. 12. 1.
u Ge. 1. 27.
v Ge. 3. 6, 7.
w Pr. 4. 8, 9. & 17. 24. See Ac. 6. 15.
† Heb. *strength.* De. 28. 50.
x 1 Ch. 29. 24. Ez. 17. 18. Ro. 13. 5.
y Job 34. 18.
‡ Heb. *know.*

great upon him. [7] For [z]he knoweth not that which shall be; for who
can tell him *when it shall be?

[8] There [a]is no man that hath power [b]over the spirit to retain the
spirit; neither hath he power in the day of death: and there is no
†discharge in that war; neither shall wickedness deliver those that
are given to it.

[9] All this have I seen, and applied my heart unto every work that is
done under the sun; there is a time wherein one man ruleth over
another to his own hurt. [10] And so I saw the wicked buried, who had
come and gone from the place of the holy, and they were forgotten in
the city where they had so done:—this is also vanity.

[11] Because [c]sentence against an evil work is not executed speedily,
therefore the heart of the sons of men is fully set in them to do evil.
[12] Though [d]a sinner do evil an hundred times, and his days be prolonged,
yet surely I know that [e]it shall be well with them that fear
God, which fear before him: [13] but it shall not be well with the wicked,
neither shall he prolong his days, which are as a shadow; because
he feareth not before God.

[14] There is a vanity which is done upon the earth; that there be
just men, unto whom it [f]happeneth according to the work of the wicked;
again, there be wicked men, to whom it happeneth according to
the work of the righteous:—I said that this also is vanity. [15] Then I
commended mirth, because a man hath no better thing under the sun,
than to eat, and to drink, and to be merry; for that shall abide with
him of his labor the days of his life, which God giveth him under
the sun.

[16] When I applied my heart to know wisdom, and to see the business
that is done upon the earth; (for also there is that neither day
nor night seeth sleep with his eyes;) [17] then I beheld all the work of
God, that [g]a man cannot find out the work that is done under the sun:
because though a man labor to seek it out, yet he shall not find it;
yea, farther; though a wise man think to know it, [h]yet shall he not be
able to find it.

CHAP. IX.

[1] For all this ‡I considered in my heart even to declare all
this, that the righteous, and the wise, and their works, are in
the hand of God: no man knoweth either love or hatred by all that is
before them. [2] All [i]things come alike to all: there is one event to the
righteous, and to the wicked; to the good, and to the clean, and to the
unclean; to him that sacrificeth, and to him that sacrificeth not; as
is the good, so is the sinner; and he that sweareth, as he that feareth an
oath. [3] This is an evil among all things that are done under the sun, that
there is one event unto all: yea, also the heart of the sons of men is
full of evil, and madness is in their heart while they live, and after that
they go to the dead. [4] For to him that is joined to all the living there
is hope: for a living dog is better than a dead lion. [5] For the living
know that they shall die; [j]but the dead know not any thing, neither
have they any more a reward; [k]for the memory of them is forgotten.
[6] Also their love, and their hatred, and their envy, is now perished;
neither have they any more a portion for ever in any thing that is done
under the sun.

[7] Go thy way, eat thy bread with joy, and drink thy wine with a
merry heart; for God now accepteth thy works. [8] Let thy garments
be always white; and let thy head lack no ointment. [9] *Live joyfully
with the wife whom thou lovest all the days of the life of thy vanity,
which he hath given thee under the sun, all the days of thy vanity,
for that is thy portion in this life, and in thy labor which thou takest
under the sun. [10] Whatsoever thy hand findeth to do, do it with thy

z Pr. 24. 22.
* Or, *how it shall be?*
a Ps. 49. 6, 7.
b Job 14. 5.
† Or, *casting off weapons.*
c Ps. 10. 6. Is. 26. 10.
d Is. 65. 20. Ro. 2. 5.
e Ps. 37. 11, 18, 19. Pr. 1. 32, 33. Is. 3. 10, 11. Mat. 25. 34, 41.
f Ps. 73. 14.
g Job 5. 9. Ro. 11. 33.
h Ps. 73. 16.
‡ Heb. *I gave*, or, *set to my heart.*
i Job 21. 7, &c. Ps. 73. 3, 12, 13. Mal. 3. 15.
j See Job 14. 21.
k Job 7. 8–10. Is. 26. 14.
* Heb. *See*, or, *Enjoy life.*

might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

[11] I returned, [l]and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all. [12] For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men [m]snared in an evil time, when it falleth suddenly upon them.

[13] This wisdom have I seen also under the sun, and it seemed great unto me:—[14] There [n]was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. [15] Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. [16] Then [o]said I, "Wisdom is better than strength;" nevertheless [p]the poor man's wisdom is despised, and his words are not heard.

[17] The words of wise men are heard in quiet
More than the cry of him that ruleth among fools.
[18] Wisdom is better than weapons of war;
But [q]one sinner destroyeth much good.

CHAP. X.

[1] †Dead flies cause the ointment of the apothecary to send forth a stinking savor:
So doth a little folly him that is in reputation for wisdom and honor.
[2] A wise man's heart is at his right hand;
But a fool's heart is at his left.
[3] Yea also, when he that is a fool walketh by the way,
His ‡wisdom faileth him, [r]and he saith to every one that he is a fool.
[4] If the spirit of the ruler rise up against thee, leave not thy place;
For [s]yielding pacifieth great offences.
[5] There is an evil which I have seen under the sun,
As an error which proceedeth *from the ruler:
[6] Folly is set in great †dignity,
And the rich sit in low place.
[7] I have seen servants [t]upon horses,
And princes walking as servants upon the earth.
[8] He [u]that diggeth a pit shall fall into it;
And whoso breaketh a hedge, a serpent shall bite him.
[9] Whoso removeth stones shall be hurt therewith;
And he that cleaveth wood shall be endangered thereby.
[10] If the iron be blunt, and he do not whet the edge,
Then must he put to more strength;
But wisdom is profitable to direct.
[11] Surely the serpent will bite [v]without enchantment;
And a ‡babbler is no better.
[12] The [w]words of a wise man's mouth are *gracious;
But [x]the lips of a fool will swallow up himself.
[13] The beginning of the words of his mouth is foolishness;
And the end of his †talk is mischievous madness.
[14] A fool also ‡is full of words:
A man cannot tell what shall be;
And what shall be after him, who can tell him?
[15] The labor of the foolish wearieth every one of them,
Because he knoweth not how to go to the city.
[16] Woe [y]to thee, O land! when thy king is a child,
And thy princes eat in the morning!

[l] Am. 2. 14, 15. Je. 9. 23.
[m] Pr. 29. 6. Lu. 12. 20, 39. & 17. 26, &c. 1 Thes. 5. 3.
[n] See 2 Sa. 20. 16–22.
[o] Pr. 21. 22. & 24. 5.
[p] Mark 6. 2, 3.
[q] Jos. 7. 1, 11, 12.
† Heb. *Flies of death.*
‡ Heb. *heart.*
[r] Pr. 13. 16. & 18. 2.
[s] 1 Sa. 25. 24, &c. Pr. 25. 15.
* Heb. *from before.*
† Heb. *heights.* Est. 3. 1.
[t] Pr. 19. 10. & 30. 22.
[u] Ps. 7. 15. Pr. 26. 27.
[v] Ps. 58. 4, 5. Je. 8. 17.
‡ Heb. *the master of the tongue.*
[w] Pr. 10. 32. & 12. 13.
* Heb. *grace.*
[x] Pr. 10. 14. & 18. 7.
† Heb. *mouth.*
‡ Heb. *multiplieth words.* Pr. 15. 2.
[y] Is. 3. 4, 5, 12. & 5. 11.

[17] Blessed art thou, O land! when thy king is the son of nobles,
And [z]thy princes eat in due season,
For strength, and not for drunkenness!
[18] By much slothfulness the building decayeth;
And through idleness of the hands the house droppeth through.
[19] A feast is made for laughter, and wine *maketh merry:
But money answereth all things.
[20] Curse [a]not the king, no not in thy †thought;
And curse not the rich in thy bedchamber:
For a bird of the air shall carry the voice,
And that which hath wings shall tell the matter.

z Pr. 31. 4.
* Heb. *maketh glad the life.*
a Ex. 22. 28. Ac. 23. 5.
† Or, *conscience,* figure like, Lu. 19. 40.

SECT. IV.

SECTION IV.—*Practical Inferences, and Conclusion.*

CHAP. xi. *and* xii.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth, are to be thought on.* — Chap. xii. 1 *The Creator is to be remembered in due time.* 8 *The Preacher's care to edify.* 13 *The fear of God is the chief antidote of vanity.*

[1] CAST thy bread *upon the waters;
For [a]thou shalt find it after many days.
[2] Give [b]a portion [c]to seven, and also to eight;
For [d]thou knowest not what evil shall be upon the earth.
[3] If the clouds be full of rain, they empty themselves upon the earth:
And if the tree fall toward the south, or toward the north,
In the place where the tree falleth, there it shall be.
[4] He that observeth the wind shall not sow;
And he that regardeth the clouds shall not reap.
[5] As [e]thou knowest not what is the way of the spirit,
Nor how the bones do grow in the womb of her that is with child.
Even so thou knowest not the works of God who maketh all.
[6] In the morning sow thy seed,
And in the evening withhold not thy hand:
For thou knowest not whether shall †prosper, either this or that,
Or whether they both shall be alike good.
[7] Truly the light is sweet,
And a pleasant thing it is for the eyes to behold the sun:
[8] But if a man live many years, and rejoice in them all;
Yet let him remember the days of darkness;
For they shall be many. All that cometh is vanity!
[9] Rejoice, O young man! in thy youth;
And let thy heart cheer thee in the days of thy youth,
And [f]walk in the ways of thy heart,
And in the sight of thine eyes:
But know thou, that for all these things [g]God will bring thee into judgment.
[10] Therefore remove ‡sorrow from thy heart,
And [h]put away evil from thy flesh;
For [i]childhood and youth are vanity.
[1] Remember [j]now thy Creator in the days of thy youth, CHAP. xii.
While the evil days come not,
Nor the years draw nigh,
When [k]thou shalt say, I have no pleasure in them;
[2] While the sun, or the light,
Or the moon, or the stars, be not darkened,
Nor the clouds return after the rain:
[3] In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders *cease because they are few,
And those that look out of the windows be darkened,
[4] And the doors shall be shut in the streets,

* Heb. *upon the face of the waters.* See Is. 32. 20.
a De. 15. 10. Pr. 19. 17. Mat. 10. 42. 2 Co. 9. 8. Gal. 6. 9, 10. He. 6. 10.
b Ps. 112. 9. Lu. 6. 30. 1 Ti. 6. 18, 19.
c Mic. 5. 5.
d Eph. 5. 16.
e John 3. 8.
† Heb. *be right.*
f Nu. 15. 39.
g Ro. 2. 6–11.
‡ Or, *anger.*
h 2 Co. 7. 1. 2 Ti. 2. 22.
i Ps. 39. 5.
j Pr. 22. 6. La. 3. 27
k See 2 Sa. 19. 35.
* Or, *fail, because they grind little.*

When the sound of the grinding is low,
And he shall rise up at the voice of the bird,
And all [l]the daughters of music shall be brought low;
5 Also when they shall be afraid of that which is high,
And fears shall be in the way,
And the almond tree shall flourish,
And the grasshopper shall be a burden,
And desire shall fail: because man goeth [m]to his long home,
And [n]the mourners go about the streets:
6 Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern.
7 Then [o]shall the dust return to the earth as it was:
And the spirit shall return unto God [p]who gave it.

[l] 2 Sa. 19. 35.
[m] Job 17. 13.
[n] Je. 9. 17.
[o] See Ge. 2. 7. Ps. 90. 3.
[p] Nu. 16. 22. & 27. 16. Job 34. 14. Is. 57. 16. Ze. 12. 1.

8 "Vanity [q]of vanities," saith the Preacher; "all is vanity!" 9 And †moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and [r]set in order many proverbs. 10 The Preacher sought to find out ‡acceptable words; and that which was written was upright, even words of truth. 11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd. 12 And further, by these, my son, be admonished: of making many books there is no end; and much *study is a weariness of the flesh.

13 †Let us hear the conclusion of the whole matter;—Fear [s]God, and keep his commandments: for this is the whole duty of man. 14 For [t]God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

[q] Ps. 62. 9.
† Or, *the more wise the Preacher was, &c.*
[r] 1 Ki. 4. 32.
‡ Heb. *words of delight.*
* Or, *reading.*
† Or, *The end of the matter, even all that hath been heard, is.*
[s] De. 6. 2. & 10. 12.
[t] Mat. 12. 36. Ac. 17. 30, 31. Ro. 2. 16. & 14. 10, 12. 1 Co. 4. 5. 2 Co. 5. 10.

PART VIII.

A. M. 3029.
B. C. 975.
Hales, 991.

PART VIII.

DEATH OF SOLOMON.

1 Kings xi. 41–43.—2 Chron. ix. 29–31.

41 AND the rest of the *acts of Solomon, and all that he did, and his wisdom, are they not written in the Book of the Acts of Solomon? 29 [*and*] in the †Book of Nathan the prophet, and in the Prophecy of Ahijah the Shilonite, and in the Visions of Iddo the seer against Jeroboam the son of Nebat? 42 And the ‡time that Solomon reigned in Jerusalem over all Israel was forty years. 43 And Solomon slept with his fathers, and was buried in the city of David his father; and [a]Rehoboam his son reigned in his stead.

2 Chron. ix. *part of* 29.
1 Kings xi. 42, 43.

* Or, *words*, or, *things.*
† Heb. *Words.*
‡ Heb. *days.*
[a] Mat. 1. 7, called *Roboam.*

2 Chron. ix. *part of ver.* 29, 30, 31.—29 Now the rest of the acts of Solomon, first and last, *are* they not written—. 30 And Solomon reigned in Jerusalem over all Israel forty years. 31 And Solomon slept with his fathers, and he was buried in the city of David his father; and Rehoboam his son reigned in his stead.

PERIOD VI.

FROM THE ELEVATION OF REHOBOAM TO THE BABYLONISH CAPTIVITY.

PART I.

THE REIGN OF REHOBOAM, FIRST KING OF JUDAH, WITH THE CONTEMPORARY EVENTS IN THE KINGDOM OF ISRAEL.*

PORTION I.

17 Years.
A. M. 3029 *to* 3046.
B. C. 975 *to* 958.
Hales, 991 *to* 974.

Portion I.—*Reign of Rehoboam;—Revolt of the Ten Tribes;—Invasion of Shishak;—Death of Rehoboam.*

1 Kings xiv. *part of ver.* 21, xii. 1–24.—2 Chron. xi. 5, *to the end.* xii. 1.—1 Kings xiv. 22–24.—2 Chron. xii. 2, *to the end.*—1 Kings xiv. *part of ver.* 21, *and* 25, *to the end.* 2 Chron. x., *and* xi., 1–4.

The Israelites assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. Rehoboam, refusing the old men's counsel by the advice of young men, answereth them roughly. Ten tribes revolting kill Adoram, and make Rehoboam to flee. Rehoboam raising an army, is forbidden by Shemaiah. Rehoboam strengtheneth his kingdom with forts and provisions. The priests and Levites and such as feared God forsaken by Jeroboam, strengthen the kingdom of Judah. The wives and children of Rehoboam. He relapses into idolatry. He is punished by Shishak. He and the princes, repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil. His reign and death.

[21] AND Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign.

1 Kings xii. 1–24.

[1] And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king. [2] And it came to pass, when Jeroboam the son of Nebat, who was yet in [a]Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) [3] that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, [4] "Thy father made our [b]yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." [5] And he said unto them, "Depart yet for three days, then come again to me." And the people departed.

a 1 Ki. 11-40.
b 1 Sa. 8. 11-18. 1 Ki. 4. 7.

[6] And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, "How do ye advise that I may answer this people?" [7] And they spake unto him, saying, "If [c]thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever." [8] But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him. [9] And he said unto them, "What counsel give ye that we may answer this people, who have spoken to me, saying, 'Make the yoke which thy father did put upon us lighter?'" [10] And the young men that were grown up with him spake unto him, saying, "Thus shalt thou speak unto this people, that spake unto thee, saying, 'Thy father made our yoke heavy, but make thou it lighter unto us;' thus shalt thou say unto them, My little finger shall be thicker than my father's loins. [11] And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."

c Pr. 15. 1.

[12] So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, "Come to me again the third

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* From the difficulty of arranging the events in this Period, it has been thought most advisable to divide each part into *Two Portions*. The First Portion contains the reign of a king of Judah; the Second, the events in the kingdom of Israel contemporary with his reign. The Books of Kings and Chronicles are harmonized throughout in this Period, and the Prophecies are arranged as they were delivered in the reigns of their respective kings, so far, at least, as can be ascertained from internal evidence and the testimony of various authors.

* Heb *hardly.*
[d] Ju. 14. 4.

day." [13] And the king answered the people *roughly, and forsook the old men's counsel that they gave him; [14] and spake to them after the counsel of the young men, saying, "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." [15] Wherefore the king hearkened not unto the people; for [d]the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

[e] 2 Sa. 20. 1.

[16] So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, "What [e]portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel! now see to thine own house, David!" So Israel departed unto their tents. [17] But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

† Heb. *strengthened himself.*
‡ Or, *fell away.* 2 Ki. 17. 21.

[18] Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam †made speed to get him up to his chariot, to flee to Jerusalem. [19] So Israel ‡rebelled against the house of David unto this day. [20] And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only.

[21] And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. [22] But the word of God came unto Shemaiah the man of God, saying, [23] "Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, [24] Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me." They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

A. M. 3031.
B. C. 973.
Hales, 987.

2 Chron. xi. 5, *to end.*

[5] And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. [6] He built even Beth-lehem, and Etam, and Tekoa, [7] and Beth-zur, and Shoco, and Adullam, [8] and Gath, and Mareshah, and Ziph, [9] and Adoraim, and Lachish, and Azekah, [10] and Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin, fenced cities. [11] And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. [12] And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

* Heb. *presented themselves to him.*
[f] Nu. 35. 2.
[g] 1 Ki. 12. 31. & 13. 33. Ho. 13. 2.
[h] Le. 17. 7. 1 Co. 10. 20.

[13] And the priests and the Levites that were in all Israel *resorted to him out of all their coasts. [14] For the Levites left [f]their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: [15] and [g]he ordained him priests for the high places, and for [h]the devils, and for the calves which he had made. [16] And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. [17] So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

[18] And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse; [19] which bare him children; Jeush, and Shamariah, and Zaham. [20] And

after her he took [i]Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. [21] And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines, (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) [22] And Rehoboam [j]made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king. [23] And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired †many wives.

[i] 1 Ki. 15. 2. She is called *Michaiah* the daughter of Uriel, 2 Ch. 13. 2.

[j] See De. 21. 15–17.

† Heb. *a multitude of wives.*

2 Chron. xii. 1.

1 Kings xiv. 22–24.

[1] And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him. [22] And Judah did evil in the sight of the LORD, and they [k]provoked him to jealousy with their sins which they had committed, above all that their fathers had done. [23] For they also built them [l]high places, and ‡images, and groves, on every high hill, and [m]under every green tree. [24] And [n]there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

[k] De. 32. 21. Ps. 78. 58. 1 Co. 10. 22.

[l] De. 12. 2. Ez. 16. 24, 25.

‡ Or, *standing images*, or, *statues.*

[m] Is. 57. 5.

[n] De. 23. 17.

A. M. 3034.
B. C. 970.

2 Chron. xii. 2, *to the end.*

[2] And it came to pass, that in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, [3] with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. [4] And he took the fenced cities which pertained to Judah, and came to Jerusalem.

[5] Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, "Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak." [6] Whereupon the princes of Israel and the king [o]humbled themselves; and they said, "The [p]LORD is righteous." [7] And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, "They have humbled themselves; therefore I will not destroy them, but I will grant them *some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. [8] Nevertheless [q]they shall be his servants; that they may know [r]my service, and the service of the kingdoms of the countries." [9] So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon [s]had made. [10] Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. [11] And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber. [12] And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: †and also in Judah things went well.

[o] Ja. 4. 10.

[p] Ex. 9. 27.

* Or, *a little while.*

[q] See Is. 26. 13.

[r] De. 28. 47, 48.

[s] 1 Ki. 10. 16, 17. 2 Ch. 9. 15, 16.

† Or, *and yet in Judah there were good things:* see Ge. 18. 24.

[13] So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess. [14] And he did evil, because he ‡prepared not his heart to seek the LORD. [15] Now the acts of Rehoboam, first and last, are they not written in the *Book of Shemaiah the prophet, and of Iddo the seer concerning genealogies?

‡ Or, *fixed.*

* Heb. *Words.*

And there were wars between Rehoboam and Jeroboam continually. [16] And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

1 Kings xiv. *part of ver.* 21, *and* 25, *to end.*—[21]—and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there: and his mother's name was Naamah an Ammonitess.—[25] And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem. [26] And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. [27] And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the [*]guard, which kept the door of the king's house. [28] And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.

[*] Heb. *runners.*

[29] Now the rest of the acts of Rehoboam, and all that he did, are they not written in the Book of the Chronicles of the kings of Judah? [30] And there was war between Rehoboam and Jeroboam all their days. [31] And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And [t]Abijam his son reigned in his stead.

[t] 2 Ch. 12. 16, *Abijah.* Mat. 1. 7, *Abia.*

2 Chron. x.—[1] And Rehoboam went to Shechem; for to Shechem were all Israel come to make him king. [2] And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt. [3] And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying, [4] "Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee." [5] And he said unto them, "Come again unto me after three days." And the people departed.

[6] And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, "What counsel give ye me to return answer to this people?" [7] And they spake unto him, saying, "If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever." [8] But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. [9] And he said unto them, "What advice give ye that we may return answer to this people, which have spoken to me, saying, 'Ease somewhat the yoke that thy father did put upon us?'" [10] And the young men that were brought up with him spake unto him, saying, "Thus shalt thou answer the people that spake unto thee, saying, 'Thy father made our yoke heavy, but make thou it somewhat lighter for us;' thus shalt thou say unto them, My little finger shall be thicker than my father's loins. [11] For whereas my father [†]put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions." [12] So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, "Come again to me on the third day." [13] And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, [14] and answered them after the advice of the young men, saying, "My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions." [15] So the king hearkened not unto the people; for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

[†] Heb. *laded.*

[16] And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, "What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel! and now, David, see to thine own house!" So all Israel went to their tents. [17] But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. [18] Then king Rehoboam sent Hadoram, that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam [‡]made speed to get him up to his chariot, to flee to Jerusalem. [19] And Israel rebelled against the house of David unto this day.

[‡] Heb. *strengthened himself.*

2 Chron. xi. 1-4.—[1] And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. [2] But the word of the Lord came to Shemaiah the man of God, saying, [3] "Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, [4] Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me." And they obeyed the words of the Lord, and returned from going against Jeroboam.

PORTION II

A. M. 3030.
B. C. 974.
Hales, 990.

Part I.—Portion II.

EVENTS IN THE KINGDOM OF ISRAEL, CONTEMPORARY WITH THE REIGN OF REHOBOAM KING OF JUDAH.

Idolatry of the Golden Calves;—History of the Prophet of Beth-el.

1 Kings xii. 25, *to the end, and* xiii.

Jeroboam strengtheneth himself by cities, and by the idolatry of the two calves.—1 Kings xiii. 1 *Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth,* 6 *and at the prayer of the prophet is restored.* 7 *The prophet, refusing the king's entertainment, departeth form Beth-el.* 11 *An old prophet, seducing him, bringeth him back.* 20 *He is reproved by God,* 23 *slain by a lion,* 26 *buried by the old prophet,* 31 *who confirmeth his prophecy.* 33 *Jeroboam's obstinacy.*

[25] Then Jeroboam [a]built Shechem in Mount Ephraim, and dwelt therein; and went out from thence, and built [b]Penuel. [26] And Jeroboam said in his heart, "Now shall the kingdom return to the house of David. [27] If this people [c]go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah." [28] Whereupon the king took counsel, and [d]made (1)two calves of gold, and said unto them, "It is too much for you to go up to Jerusalem: [e]behold thy gods, O Israel! which brought thee up out of the land of Egypt." [29] And he set the one in [f]Beth-el, and the other put he in [g]Dan. [30] And this thing became [h]a sin: for the people went to worship before the one, even unto Dan. [31] And he made a house of high places, [i]and made priests of the lowest of the people, which were not of the sons of Levi. [32] And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto [j]the feast that is in Judah, and he *offered upon the altar. So did he in Beth-el, †sacrificing unto the calves that he had

a See Ju. 9. 45.
b Ju. 8. 17.
c De. 12. 5, 6.
d 2 Ki. 10. 29. & 17. 16.
e Ex. 32. 4, 8.
f Ge. 28. 19. Ho. 4. 15.
g Ju. 18. 29.
h 2 Ki. 17. 21.
i Nu. 3. 10. 2 Ki. 17. 32. 2 Ch. 11. 14, 15. Ez. 44. 7, 8.
j Le. 23. 33, 34. Nu. 29. 12.
* Or, *went up to the altar, &c.*
† Or, *to sacrifice.*

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(1) Few subjects seem, at first sight, to be attended with more difficulties than the scriptural history of the idolatry of the golden calf. Immediately after the exodus, while the impression of the stupendous miracles, which had delivered the Israelites from Egypt, was still fresh in their remembrance, they worshipped an Egyptian idol; and, in the history of the revolt of the ten tribes, we are informed that Jeroboam, to perpetuate the rebellion of the people, and to prevent their returning to their legitimate sovereign, set up, at the opposite end of his dominions, two calves of gold. He professed to do this to save them the unnecessary trouble of going up to Jerusalem to worship. "It is too much for you to go up to Jerusalem; behold thy gods, O Israel! which brought thee up out of the land of Egypt." The people submitted to the new mode of worship, although they had, only the week before their rebellion, acknowledged the exclusive worship of Jehovah. They suddenly change their faith, contrary to every known principle of action, without scruple, without hesitation, without any apparent consciousness of inconsistency or impiety.

To account for this extraordinary conduct, we must observe how skilfully the rebellious Jeroboam adapted his innovation to the received opinions of the people. The new worship which he was desirous of establishing, was a studied imitation of the regular service at Jerusalem. Priests were consecrated, and the great festivals observed; sacrifices were offered, and the worship of Jehovah professedly continued. Some alterations were indeed made, in conformity to those erroneous notions which the Israelites had imbibed from the surrounding idolators, and from which they were never entirely emancipated till after the Babylonish captivity.

Within the sanctuary, in the temple at Jerusalem, were the figures of the cherubim. These figures were a combination of the forms of a man, a bull, a lion, and an eagle, in one body, in which the form of the bull predominated. It is generally affirmed, therefore, that the two calves which Jeroboam set up, were intended to represent these cherubim. They were either the complete figure of the cherubim, or the form of an ox or calf only, or, as is sometimes supposed, the head alone of a calf. Had Jeroboam been contented with this innovation, he would have been guilty only of schism, not of idolatry. But he had no sooner set up the golden calves, than he gave them the names of the Egyptian idols; he declared the cherubim to be the bulls Apis and Mnevis; he pronounced them the deliverers of Israel from Egypt, and worshipped them with the same rites with which Jehovah was worshipped in the temple at Jerusalem. That this was the sin of Jeroboam, who is so repeatedly said "to have made Israel to sin," may be collected from Scripture itself. Hosea styles the idols of Jeroboam "the calves of Beth-aven." Aven was the same as the Egyptian deity Aun or On. The letters of the two words in Hebrew are the same; the apparent difference between them is made only by the Masoretic punctuation. Aven, Aun, or On, was the Sun, the same as Osiris; the worship of the calves therefore must have been, substantially, the worship of the Sun.

By this insidious stratagem, we find that Jeroboam contrived to retain in his dominions a great number of the nominal worshippers of Jehovah; and, at the same time, strengthened his government by the adherence of many thousands of those who had long been attached, particularly in the northern parts of Judea, to the idolatries of the surrounding pagans.—Vide Selden's *De Diis Syr.* p. 51, Amsterdam, edit. 1680; Pfeiffer, *Diff. Loc. SS.* p. 247; Bishop Patrick; Faber. *Orig. of Pagan Idolatry*, book ii. chap. vi. p. 434; Horsley, *Bib. Crit.* vol. iii. p. 241; Witsius, *Egyptiaca*, p. 63.

made; [k]and he placed in Beth-el the priests of the high places which he had made. [33] So he ‡offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had [l]devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, *and burnt incense.

k Am. 7. 13.
‡ Or, *went up to the altar, &c.*
l Nu. 15. 39.
* Heb. *to burn incense.*

[1] And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el; and Jeroboam stood by the altar †to burn incense. [2] And he cried against the altar in the word of the LORD, and said, "O altar, altar! thus saith the LORD; Behold, a child shall be born unto the house of David, [m]Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." [3] And he gave [n]a sign the same day, saying, "This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." [4] And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, "Lay hold on him." And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. [5] The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. [6] And the king answered and said unto the man of God, "Entreat [o]now the face of the LORD thy God, and pray for me, that my hand may be restored me again." And the man of God besought ‡the LORD, and the king's hand was restored him again, and became as it was before. [7] And the king said unto the man of God, "Come home with me, and refresh thyself, and [p]I will give thee a reward." [8] And the man of God said unto the king, "If [q]thou wilt give me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this place; [9] for so was it charged me by the word of the LORD, saying, "Eat [r]no bread, nor drink water, nor turn again by the same way that thou camest." [10] So he went another way, and returned not by the way that he came to Beth-el.

1 KINGS xiii.
† Or, *to offer.*
m 2 Ki. 23. 15, 16.
n Is. 7. 14. John 2. 18. 1 Co. 1. 22.
o See Ex. 8. 8.
‡ Heb. *the face of the LORD.*
p 1 Sa. 9. 7. 2 Ki. 5. 15.
q So Nu. 22. 18. & 24. 13.
r 1 Co. 5. 11.

[11] Now there dwelt an old prophet in Beth-el; and his *sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. [12] And their father said unto them, "What way went he?" For his sons had seen what way the man of God went, which came from Judah. [13] And he said unto his sons, "Saddle me the ass." So they saddled him the ass; and he rode thereon, [14] and went after the man of God, and found him sitting under an oak; and he said unto him, "Art thou the man of God that camest from Judah?" And he said, "I am." [15] Then he said unto him, "Come home with me, and eat bread." [16] And he said, "I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place. [17] For †it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest." [18] He said unto him, "I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thy house, that he may eat bread and drink water." But he lied unto him. [19] So he went back with him, and did eat bread in his house, and drank water.

* Heb. *son.*
† Heb. *a word was.* 1 Thes. 4. 15.

[20] And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back. [21] And he cried unto the man of God that came from Judah, saying, "Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded

thee, [22] but camest back, and hast eaten bread and drunk water in the
place, of the which the LORD did say to thee, Eat no bread, and drink
no water; thy carcass shall not come unto the sepulchre of thy fathers."
[23] And it came to pass, after he had eaten bread, and after he had
drunk, that he saddled for him the ass, to wit, for the prophet whom
s 1 Ki. 20. 36. he had brought back. [24] And when he was gone, [s]a lion met him by
the way, and slew him: and his carcass was cast in the way, and the
ass stood by it, the lion also stood by the carcass. [25] And, behold, men
passed by, and saw the carcass cast in the way, and the lion standing by
the carcass: and they came and told it in the city where the old prophet
dwelt. [26] And when the prophet, that brought him back from the way,
heard thereof, he said, "It is the man of God, who was disobedient unto
the word of the LORD: therefore the LORD hath delivered him unto the
‡ Heb. *broken.* lion, which hath ‡torn him, and slain him, according to the word of the
LORD, which he spake unto him." [27] And he spake to his sons, saying,
"Saddle me the ass." And they saddled him. [28] And he went and
found his carcass cast in the way, and the ass and the lion standing
* Heb. *broken.* by the carcass: the lion had not eaten the carcass, nor *torn the ass.
[29] And the prophet took up the carcass of the man of God, and laid
it upon the ass, and brought it back; and the old prophet came to the
city, to mourn and to bury him. [30] And he laid his carcass in his own
t Je. 22. 18. grave; and they mourned over him, saying, "Alas, [t]my brother!"
[31] And it came to pass, after he had buried him, that he spake to his
sons, saying, "When I am dead, then bury me in the sepulchre where-
u 2 Ki. 23. 16–19. in the man of God is buried; [u]lay my bones beside his bones: [32] for
the saying which he cried by the word of the LORD against the altar
in Beth-el, and against all the houses of the high places which are in
the cities of Samaria, shall surely come to pass."
v 2 Ch. 11. 15. & 13. 9. [33] After [v]this thing Jeroboam returned not from his evil way, but
† Heb. *returned and made.* †made again of the lowest of the people priests of the high places:
whosoever would, he ‡consecrated him, and he became one of the
‡ Heb. *filled his hand.* Ju. 17. 12. priests of the high places. [34] And this thing became sin unto the house
of Jeroboam, even to cut it off, and to destroy it from off the face of
the earth.

PART II.

3 YEARS.
A. M. 3046 *to* 3049.
B. C. 958 *to* 955.
HALES, 973 *to* 970.

PART II.

THE REIGN OF ABIJAH.

2 CHRON. xiii. 1–21.—2 KINGS xv. 3–8.—2 CHRON. xiii. 22.—2 CHRON. xiv. *part of* 1.—
1 KINGS xv. 1, 2.

Abijah begins to reign. He maketh war against Jeroboam. He declareth the right of his cause. Trusting in God he overcometh Jeroboam. The wives and children of Abijah. His wicked reign, and death.

[1] NOW in the eighteenth year of king Jeroboam began (2)Abijah to
reign over Judah. [2] He reigned three years in Jerusalem. His mother's
a See 2 Ch. 11. 20. name also was [a]Michaiah the daughter of Uriel of Gibeah. And there
* Heb. *bound together.* was war between Abijah and Jeroboam. [3] And Abijah *set the battle
in array with an army of valiant men of war, even four hundred

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(2) Abijah is called Abijam. 1 Kings xv. 1; his mother also is spoken of both as Maachah and Micah; and his grandfather, by his mother's side, is called both Absalom and Uriel. Such changes of names are not unfrequent in Scripture, and are either so used by the inspired writers purposely to hint something to us concerning the person; or else they were occasioned by the people, who frequently appropriated names to individuals in reference to their characters or to some qualification or action, by which they had been distinguished, and often from their family, or some person of their family from whom they descended. Thus Maachah might have had her name changed when she was made queen, when she assumed the name of the first mother of a renowned family in that tribe from whence she descended. (1 Chron. viii. 29.) She was of Gibeah, the city of Saul; and, it is very probable, of the kindred of Saul: and therefore her father, who was properly called Absalom, is called Uriel, which name is very similar, in its signification, to Ner and Eshbaal, men of the stock and family of Saul. There is therefore no inconsistency, when the same persons are called in Scripture by different names.—Lightfoot's *Works*, vol. i. p. 78, 79.

A. M. 3047.
B. C. 957.
Hales, 972.

thousand chosen men. Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valor.

[b] 2 Sa. 7. 12, 13, 16.
[c] Nu. 18. 19.
[d] 1 Ki. 12. 28. Ho. 8. 6.
[e] 2 Ch. 11. 14, 15.
[f] Ex. 29. 35.
† Heb. *to fill his hand*: see Ex. 29. 1. Le. 8. 2.
[g] Le. 24. 6.
[h] Ex. 27. 20, 21. Le. 24. 2, 3.
[i] Nu. 10. 8
[j] Ac. 5. 39.

[4] And Abijah stood up upon Mount Zemaraim, which is in Mount Ephraim, and said, "Hear me, thou Jeroboam, and all Israel; [5] ought ye not to know that the Lord God of Israel [b]gave the kingdom over Israel to David for ever, even to him and to his sons [c]by a covenant of salt? [6] Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord. [7] And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. [8] And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam [d]made you for gods. [9] Have [e]ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? [f]so that whosoever cometh †to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. [10] But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business: [11] and they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: [g]the showbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, [h]to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him. [12] And, behold, God himself is with us for our Captain, [i]and his priests with sounding trumpets to cry alarm against you. O children of Israel! [j]fight ye not against the Lord God of your fathers; for ye shall not prosper."

[k] 1 Ch. 5. 20. Ps. 22. 5.
[l] Jos. 15. 9.

[13] But Jeroboam caused an ambushment to come about behind them; so they were before Judah, and the ambushment was behind them. [14] And when Judah looked back, behold, the battle was before and behind; and they cried unto the Lord, and the priests sounded with the trumpets. [15] Then the men of Judah gave a shout; and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. [16] And the children of Israel fled before Judah; and God delivered them into their hand. [17] And Abijah and his people slew them with a great slaughter; so there fell down slain of Israel five hundred thousand chosen men. [18] Thus the children of Israel were brought under at that time, and the children of Judah prevailed, [k]because they relied upon the Lord God of their fathers. [19] And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and [l]Ephraim with the towns thereof. [20] Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died.

[21] But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

1 Kings xv. 3–8.

[m] 1 Ki. 11. 32, 36. 2 Ch. 21. 7.
‡ Or, *candle*. 1 Ki. 11. 36.
[n] 2 Sa. 11. 4, 15. & 12. 9.
[a] *i. e.* The house of Rehoboam, viz. Abijah.—*Ed.*

[3] And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with the Lord his God, as the heart of David his father. [4] Nevertheless [m]for David's sake did the Lord his God give him a ‡lamp in Jerusalem, to set up his son after him, and to establish Jerusalem; [5] because David did *that which was* right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, [n]save only in the matter of Uriah the Hittite. [6] And there was war between [a]Rehoboam and Jeroboam all the days of his life. [7] Now the rest of the acts of Abijam, and all that

he did, are they not written in the Book of the Chronicles of the Kings of Judah? And there was war between Abijam and Jeroboam. [8] And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

[22] And the rest of the acts of Abijah, and his ways, and his sayings, are written in the †Story of the prophet Iddo.(3) 2 Chron. xiii. 22.

*Or, *Commentary.*

[1] So Abijah slept with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. 2 Chron. xiv. *part of ver.* 1.

1 Kings xv. 1, 2.—[1] Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. [2] Three years reigned he in Jerusalem. And his mother's name was [o]Maachah, the daughter of [p]Abishalom.

o 2 Ch. 13. 2. *Michaia the daughter of Uriel.*

p 2 Ch. 11. 21, *Absalom.*

PART III.

41 Years.
A. M. 3049 *to* 3090.
B. C. 955 *to* 914.
Hales, 970 *to* 929.

PART III.—Portion I.

REIGN OF ASA, THE THIRD KING OF JUDAH.(4)

1 Kings xv. 9–11.—2 Chron. xiv. 3.—1 Kings xv. 12–15.—2 Chron. xiv. 4–6, *part of* 1, *and* 7, *to the end*, xv. 1–15, 18, 19.—1 Kings xv. 16–22.—2 Chron. xvi. 7, *to the end.*—1 Kings xv. 23, 24.—2 Chron. xiv. 2, *and* xv. 16, 17, *and* xvi. 1–6.

Asa's good reign. He destroyeth idolatry. Having peace he strengtheneth his kingdom with forts and armies. Calling on God, he overthroweth Zerah, and spoileth the Ethiopians. Asa, with Judah, and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God. He bringeth dedicate things into the house of God, and enjoyeth a long peace. The war between Baasha and him causeth him to make a league with Ben-hadad. Being reproved thereof by Hanani, he putteth him in prison. Among his other acts in his disease he seeketh not to God but to the physicians. His death and burial.

[9] AND in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. [10] And forty and one years reigned he in Jerusalem. And his *mother's name was Maachah, the daughter of Abishalom. [11] And Asa did *that which was* right in the eyes of the Lord, as did David his father; [3] for he took away the altars of the strange gods, and the high places, and brake down the †images, and cut down the groves; [12] and he took away the sodomites out of the land, and removed all the idols that his fathers had made. [13] And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa ‡destroyed her idol, and [a]burnt it by the brook Kidron. [14] But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days. [15] And he brought in the *things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels; [4] and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. [5] Also he took away out of all the cities of Judah the high places and the †images: and the kingdom was quiet before him.

2 Chron. xiv. 3.

1 Kings xv. 12–15.

2 Chron. xiv. 4–6, *part of ver.* 1, *and* 7, *to end.*

* That is, *grandmother's.* 1 Ki. 15. 2.

† Heb. *statues.*

‡ Heb. *cut off.*

a So Ex. 32. 20.

* Heb. *holy.*

† Heb. *sun images.*

[6] And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest: [1] in his days the land was quiet ten years. [7] Therefore he said unto Judah, "Let us build these cities, and make about them walls, and towers, gates,

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(3) This part has no second portion; because the only event, in the reign of Jeroboam, contemporary with the reign of Abijah, which is related in Scripture, was the battle which took place between the armies of their respective kingdoms; and this event is necessarily related in the history of the king of Judah.

(4) Asa began his reign in the twentieth year of Jeroboam It is evident, therefore, that the three years of Abijah, were years current; for Abijah began to reign in the eighteenth year of Jeroboam. The reigns indeed of all the kings (according to the popular mode of computation in the East) are computed in current time. Thus the reign of Zedekiah in said to have been eleven years; it was in fact merely ten years, four months, and eight days. It is usual in Scripture, to put the whole for a part, even when days only are computed. Thus our Saviour is said to have remained in the grave three days and three nights. It is well known, that he was confined in the sepulchre one whole day, and a comparatively small space of the two other days. —Vide Bp. Patrick in loc.; the Tables of the Kings of Judah and Israel at the end of Whiston's *Chronology;* and Hales's *Analysis*, vol. ii. p. 408.

and bars, while the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side." So they built and prospered. [8] And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valor.

[9] And there came out against them Zerah the Ethiopian with a host of a thousand thousand, and three hundred chariots; and came unto Mareshah. [10] Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. [11] And Asa [b]cried unto the Lord his God, and said, "Lord, it is [c]nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God! for we rest on thee, and [d]in thy name we go against this multitude. O Lord, thou art our God; let not ‡man prevail against thee." [12] So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. [13] And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were *destroyed before the Lord, and before his host, and they carried away very much spoil. [14] And they smote all the cities round about Gerar, for [e]the fear of the Lord came upon them; and they spoiled all the cities, for there was exceeding much spoil in them. [15] They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

b Ex. 14. 10. Ps. 22. 5.
c 1 Sa. 14. 6.
d 1 Sa. 17. 45. Pr. 18. 10.
‡ Or, *mortal man.*
* Heb. *broken.*
e Ge. 35. 5.

2 Chron. xv. 1–15, 18, 19.

[1] And [f]the Spirit of God came upon Azariah the son of Oded. [2] And he went out †to meet Asa, and said unto him, "Hear ye me, Asa, and all Judah and Benjamin! [g]The Lord is with you, while ye be with him; [h]and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. [3] Now [i]for a long season Israel hath been without the true God, and without [j]a teaching priest, and without law. [4] But [k]when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them. [5] And [l]in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. [6] And nation was ‡destroyed of nation, and city of city; for God did vex them with all adversity. [7] Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded." [8] And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the *abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mount Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord. [9] And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon; for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. [10] So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. [11] And they offered unto the Lord †the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. [12] And they [m]entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; [13] that [n]whosoever would not seek the Lord God of Israel [o]should be put to death, whether small or great, whether man or woman. [14] And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. [15] And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire, and he was found of them: and the Lord gave them rest round about.

f Nu. 24. 2. Ju. 3. 10.
† Heb. *before Asa.*
g Ja. 4. 8.
h 1 Ch. 28. 9. Je. 29. 13. Mat. 7. 7.
i Ho. 3. 4.
j Le. 10. 11.
k De. 4. 29.
l Ju. 5. 6.
‡ Heb. *beaten in pieces.* Mat. 24. 7.
* Heb. *abominations.*
† Heb. *in that day.*
m 2 Ki. 23. 3. 2 Ch. 34. 31. Neh. 10. 29.
n Ex. 22. 20.
o De. 13. 5, 9, 15.

[18] And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. [19] And there was no more war unto the five and thirtieth year of the reign of Asa.

A. M. 3063.
B. C. 941.
Hales, 940.

1 Kings xv. 16–22.

[16] And there was war between Asa and Baasha king of Israel all their days. [17] And Baasha king of Israel went up against Judah, and built Ramah, [p]that he might not suffer any to go out or come in to Asa king of Judah. [18] Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants; and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, [19] "There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may ‡depart from me." [20] So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali. [21] And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah. [22] Then king Asa made a proclamation throughout all Judah, none was *exempted; and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded, and king Asa built with them Geba of Benjamin, and Mizpah.

[p] See 1 Ki. 12. 27.
‡ Heb. *go up*.
* Heb. *free*.

2 Chron. xvi. 7, *to end*.

[7] And at that time Hanani the seer came to Asa king of Judah, and said unto him, "Because [q]thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thy hand. [8] Were not the Ethiopians and the Lubims †a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thy hand. [9] For [r]the eyes of the Lord run to and fro throughout the whole earth, ‡to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." [10] Then Asa was wroth with the seer, and [s]put him in a prison house; for he was in a rage with him because of this thing. And Asa *oppressed some of the people the same time.

[q] Is. 31. 1. Je. 17. 5.
† Heb. *in abundance*.
[r] See Job 34. 21.
‡ Or, *strongly to hold with them*, &c. See Ge. 31. 28.
[s] 2 Ch. 18. 26. Je. 20. 2. Mat. 14. 3.
* Heb. *crushed*.

[11] And, behold, the acts of Asa, first and last, lo, they are written in the Book of the Kings of Judah and Israel. [12] And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he [t]sought not to the Lord, but to the physicians.

[t] Je. 17. 5.

[13] And Asa slept with his fathers, and died in the one and fortieth year of his reign. [14] And they buried him in his own sepulchres, which he had †made for himself in the city of David, and laid him in the bed which was filled [u]with sweet odors and divers kinds of spices prepared by the apothecaries' art; and they made [v]a very great burning for him.

† Heb. *digged*.
[u] Ge. 50. 2. Ma. 16. 1. John 19. 39, 40.
[v] Je. 34. 5.

1 Kings xv. 23, 24.—[23] The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the Book of the Chronicles of the Kings of Judah? Nevertheless in the time of his old age he was diseased in his feet. [24] And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and [w]Jehoshaphat his son reigned in his stead.

[w] Mat. 1. 8, called *Josaphat*.

2 Chron. xiv. 2.—And Asa did *that which was* good and right in the eyes of the Lord his God.

2 Chron. xv. 16, 17.—[16] And also concerning Maachah the ‡mother of Asa the king, he removed her from being queen, because she had made *an idol in a grove; and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron. [17] But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

‡ That is, *grandmother*, 1 Ki. 15. 2, 10.
* Heb. *a horror*.

[x] From the rending of the Ten Tribes from Judah, over which Asa was now king.
† Heb. *Darmesek.*
‡ Heb. *which were his.*

2 CHRON. xvi. 1–6.—[1] In the six and thirtieth year [x]of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah. [2] Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at †Damascus, saying, [3] "There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me." [4] And Ben-hadad hearkened unto king Asa, and sent the captains of ‡his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. [5] And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease. [6] Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building, and he built therewith Geba and Mizpah.

PORTION II.

A. M. 3049.
B. C. 955.
HALES, 968.

PART III.—PORTION II.

EVENTS IN THE KINGDOM OF ISRAEL, CONTEMPORARY WITH THE REIGN OF ASA, KING OF JUDAH.

SECTION I.—*Death of Jeroboam and his Son.*

1 KINGS xiv. 1–20.

Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh. 5 *Ahijah, forewarned by God, denounceth God's judgments.* 17 *Abijah dieth, and is buried.* 19 *Nadab succeedeth Jeroboam.*

[a] 1 Ki. 11. 31.
* Heb. *in thy hand.*
† Or, *cakes.*
‡ Or, *bottle.*
* Heb. *stood for his hoariness.*

[1] AT that time Abijah the son of Jeroboam fell sick. [2] And Jeroboam said to his wife, "Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that [a]I should be king over this people. [3] And take *with thee ten loaves, and †cracknels, and a ‡cruse of honey, and go to him; he shall tell thee what shall become of the child." [4] And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see, for his eyes *were set by reason of his age.

† Heb. *hard.*
[b] See 2 Sa. 12. 7, 8.
[c] Neh. 9. 26. Ps. 50. 17. Ez. 23. 35.
[d] 1 Ki. 21. 21. 2 Ki. 9. 8.
[e] De. 32. 36. 2 Ki. 14. 26.
[f] 1 Ki. 16. 4. & 21. 24.
[g] 2 Ch. 12. 12. & 19. 3.

[5] And the LORD said unto Ahijah, "Behold! the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself to be another woman." [6] And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, "Come in, thou wife of Jeroboam, why feignest thou thyself to be another? for I am sent to thee with †heavy tidings. [7] Go, tell Jeroboam, Thus saith the LORD God of Israel, [b]Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, [8] and rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; [9] but hast done evil above all that were before thee, for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and [c]hast cast me behind thy back: [10] therefore, behold, I will bring evil upon the house of Jeroboam, and [d]will cut off from Jeroboam him that pisseth against the wall, [e]and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. [11] Him [f]that dieth of Jeroboam in the city shall the dogs eat, and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. [12] Arise thou therefore, get thee to thine own house; and when thy feet enter into the city, the child shall die. [13] And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him [g]there is found some good thing toward the LORD God of Israel in the house of Jeroboam. [14] Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day—but what? even now. [15] For

h 2 Ki. 17. 6. Ps. 52. 5.
i Ex. 34. 13.

the Lord shall smite Israel, as a reed is shaken in the water, and he shall [h]root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, [i]because they have made their groves, provoking the Lord to anger. [16] And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."

[17] And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died; [18] and they buried him; and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.

‡ Heb. *lay down.*

[19] And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel. [20] And the days which Jeroboam reigned were two and twenty years: and he ‡slept with his fathers, and Nadab his son reigned in his stead.

SECT. II
A. M. 3049.
B. C. 955.
Hales, 968.

Section II.—*The Reign of Nadab.*(5)

1 Kings xv. 25–31.

Nadab's wicked reign. 27 Baasha, conspiring against him, executeth Ahijah's prophecy. Nadab's acts and death.

* Heb. *reigned.*

[25] And Nadab the son of Jeroboam *began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. [26] And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

[27] And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines, for Nadab and all Israel laid siege to Gibbethon. [28] Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. [29] And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: [30] because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

[31] Now the rest of the acts of Nadab, and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

SECT. III.
A. M. 3061.
B. C. 953.
Hales, 966.

Section III.—*Reign of Baasha.*(6)

1 Kings xv. 32, *to the end, and* xvi. 1–7.

Baasha's wicked reign. Jehu's prophecy against him. His death.

a 1 Ki. 12. 28, 29. & 13. 33. & 14. 16.

[32] And there was war between Asa and Baasha king of Israel all their days. [33] In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. [34] And he did evil in the sight of the Lord, and walked in [a]the way of Jeroboam, and in his sin wherewith he made Israel to sin.

[1] Then the word of the Lord came to Jehu the son 1 Kings xvi. 1–7.

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(5) Nadab reigned in the second, and was killed in the third year of Asa. But Jeroboam, his father, reigned twenty-two years, and Asa began to reign in the twentieth year of Jeroboam. Nadab therefore was made king in his father's life; and died in the same year as his son. It is necessary to observe these points; as the chronology otherwise appears confused.

(6) Baasha began to reign in the third year of Asa; and he reigned twenty-four years. He died therefore in the twenty-seventh year of Asa; yet we read (2 Chron. xvi. 1.) in the thirty-sixth year of the reign of Asa, Baasha came up against Asa: when he must have been dead more than eight years. Dr. Hales solves this apparent difficulty by proposing an alteration in the text: the Masorite text, he observes, corruptly reads in the thirty-fifth year. Lightfoot, however, who on all occasions shows a laudable anxiety to maintain the text in its present form, and to prevent any needless alteration, says, that the word מלכות is not to be understood of Asa's reign, but of the kingdom of Asa, as distinct from the kingdom of Israel. And if the reader will calculate, he will find that the year in which Baasha built Ramah, and invaded Judah, was the thirty-sixth year from the division of the kingdoms.—Hales's *Anal.* vol. ii. p. 417.—Lightfoot in loc.

of Hanani against Baasha, saying, [2] "Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; [3] behold, I will take away the posterity of Baasha, and the posterity of his house, and will make thy house like [b]the house of Jeroboam the son of Nebat. [4] Him [c]that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat."

[b] 1 Ki. 14. 10. & 15. 29.
[c] 1 Ki. 14. 11.

[5] Now the rest of the acts of Baasha, and what he did, and his might, [d]are they not written in the Book of the Chronicles of the Kings of Israel? [6] So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead. [7] And also by the hand of the prophet Jehu the son of Hanani came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because [e]he killed him.

[d] 2 Ch. 16. 1.
[e] 1 Ki. 15. 27, 29. See Ho. 1. 4.

SECT. IV.
A. M. 3074.
B. C. 930.
Hales, 943.

Section IV.—*The Reign of Elah.*

1 Kings xvi. 8–14.

Elah succeeds his father Baasha. Zimri, conspiring against him, executes Jehu's prophecy, by slaying Elah and all Baasha's family.

[8] In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. [9] And [a]his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza *steward of his house in Tirzah. [10] And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

[a] 2 Ki. 9. 31.
* Heb. *which was over.*

[11] And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, †neither of his kinsfolks, nor of his friends. [12] Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha ‡by Jehu the prophet, [13] for all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger [b]with their vanities. [14] Now the rest of the acts of Elah, and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

† Or, *both his kinsmen and his friends.*
‡ Heb. *by the hand of.*
[b] De. 32. 21. 1 Sa. 12. 21. Is. 41. 29. Jonah 2. 8. 1 Co. 8. 4. & 10. 19.

SECT. V.
A. M. 3075.
B. C. 929.
Hales, 942.

Section V.—*The Reign of Zimri.*

1 Kings xvi. 15–22.

Omri, made king by the soldiers, forceth Zimri desperately to burn himself. The kingdom being divided, Omri prevaileth against Tibni.

[15] In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines. [16] And the people that were encamped heard say, "Zimri hath conspired, and hath also slain the king:" wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. [17] And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. [18] And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, [19] for his sins which he sinned in doing evil in the sight of the Lord, [a]in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. [20] Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the Book of the Chronicles of the Kings of Israel?

[a] 1 Ki. 12. 28.

[21] Then were the people of Israel divided into two parts: half of

the people followed Tibni the son of Ginath, to make him king; and half followed Omri. [22] But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

SECT. VI.

A. M. 3080.
B. C. 924.
Hales, 938.

Section VI.—*The Reign of Omri.*(7)

1 Kings xvi. 23–28.

Omri buildeth Samaria. His wicked reign. His death.

[23] In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years; six years reigned he in Tirzah. [24] And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, *Samaria.

* Heb. *Shomeron.* See 1 Ki. 13. 32. 2 Ki. 17. 24. Jo. 4. 4.
a Mic. 6. 16.

[25] But [a]Omri wrought evil in the eyes of the Lord, and did worse than all that were before him. [26] For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

[27] Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the Book of the Chronicles of the Kings of Israel? [28] So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

SECT. VII.

A. M. 3085.
B. C. 919.
Hales, 931.

Section VII.—*Commencement of the Reign of Ahab.*

1 Kings xvi. 29, *to the end.*

Ahab's most wicked reign. Joshua's curse upon Hiel the builder of Jericho.

[29] And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. [30] And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. [31] And it came to pass, *as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, [a]that he took to wife Jezebel the daughter of Ethbaal king of [b]the Zidonians, [c]and went and served Baal, and worshipped him. [32] And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. [33] And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

* Heb. *was it a light thing, &c.*
a De. 7. 3.
b Ju. 18. 7.
c 1 Ki. 21. 25, 26. 2 Ki. 10. 18. & 17. 16.

[34] In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.(8)

PORTION I.

25 Years.
A. M. 3090 *to* 3115.
B. C. 914 *to* 889.
Hales, 929 *to* 904.

PART IV.—Portion I.

THE REIGN OF JEHOSHAPHAT.

1 Kings xxii. 41-44, 46, 47.—2 Chron. xvii. 2, *to the end*, xviii. 1, 2, xix. 1–7.—Psalm lxxxii.—2 Chron. xix. 8, *to the end*, xx. 1–26.—Psalms cxv., xlvi.—2 Chron. xx. 27–30, 35, *to the end.*—1 Kings xxii. 49.—2 Kings viii. 16.—2 Chron. xx. 32–34.—1 Kings xxii. *end of* 45, 50, *beginning* 45, 48.—2 Chron. xvii. 1, *and* xx. 31.

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(7) In the thirty and first year of Asa (1 Kings xvi 23.), Omri began to reign; and he reigned twelve years: but in the thirty-eighth year of Asa we read that Omri died, and Ahab reigned. The difficulty is solved by observing that the reign of Omri is computed from the death of Zimri. Through the first six years of his reign there was civil war between Omri and Tibni; who were both made kings by the soldiers and people. The party of Omri prevailed, and he was sole king of Israel six years, beginning in the thirty-first year of Asa.

(8) The idolatry and corruption of the kingdom of apostate Israel had now increased to its greatest height. At this time, in open defiance of the curse pronounced by Joshua against the rebuilder of Jericho, Hiel the Beth-elite again laid the foundation of that city, and verified the prediction of the prophet, who declared that his eldest son would be slain in laying the foundation, and his youngest in setting up the gates. Joshua vi. 26. For an account of those prophecies which referred to events which were soon to have their accomplishment, vide Allix's *Reflections on the Old Testament*, chapter 3.

Jehoshaphat's good reign. His acts. He sendeth Levites with the princes to teach Judah. His enemies being terrified by God, some of them bring him presents and tribute. His greatness, captains, and armies. His treaty with Ahab. He is reproved by Jehu. He visits his kingdom. His instructions to the judges, and the Levites. The Moabites and Ammonites declare war against Jehoshaphat. He proclaimeth a fast. His prayer. The prophecy of Jahaziel. Jehoshaphat exhorteth the people and setteth singers to praise the Lord. The great overthrow of the enemies. The people bless God. They return home. Jehoshaphat's convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished. He refuses to join Ahaziah in another expedition. His death.

[41] AND Jehoshaphat the son of Asa [a]began to reign over Judah in the fourth year of Ahab king of Israel. [42] Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. [43] And he walked in all the way of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless [b]the high places were not taken away; for the people offered and burnt incense yet in the high places. [44] And [c]Jehoshaphat made peace with the king of Israel. [46] And [d]the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land. [47] (There [e]was then no king in Edom: a deputy was king.) [2] And [a]he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, [f]which Asa his father had taken. [3] And the LORD was with Jehoshaphat, because he walked in the first ways *of his father David, and sought not unto Baalim; [4] but sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel. [5] Therefore the LORD established the kingdom in his hand; and all Judah †brought to Jehoshaphat presents; [g]and he had riches and honor in abundance. [6] And his heart ‡was lifted up in the ways of the LORD; moreover he took away the high places and groves out of Judah.

2 CHRON. xvii. 2, *to the end.*

a Began to reign alone, 1 Ki. xxii. 51.
b 1 Ki. 14. 23.
c 2 Co. 6. 14.
d 1 Ki. 14. 24. & 15. 12.
e Ge. 25. 23. 2 Sa. 8. 14. 2 Ki. 3. 9. & 8. 20.
a *i. e.* Jehoshaphat.—*Ed.*
f 2 Ch. 15. 8.
* Or, *of his father, and of David.*
† Heb. *gave.* 1 Sa. 10. 27. 1 Ki. 10. 25.
g 1 Ki. 10. 27.
‡ That is, *was encouraged.*

[7] Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. [8] And with them he sent Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests. [9] And [h]they taught in Judah, and had the Book of the Law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

h Neh. 8. 7.

[10] And [i]the fear of the LORD *fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. [11] Also some of the Philistines [j]brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

i Ge. 35. 5.
* Heb. *was.*
j 2 Sa. 8. 2.

[12] And Jehoshaphat waxed great exceedingly; and he built in Judah †castles, and cities of store. [13] And he had much business in the cities of Judah: and the men of war, mighty men of valor, were in Jerusalem. [14] And these are the numbers of them according to the house of their fathers:—of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valor three hundred thousand. [15] And ‡next to him was Jehohanan the captain, and with him two hundred and fourscore thousand. [16] And next him was Amasiah the son of Zichri, [k]who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valor. [17] And of Benjamin; Eliada a mighty man of valor, and with him armed men with bow and shield two hundred thousand. [18] And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. [19] These waited on the king, besides those whom the king put in the fenced cities throughout all Judah.

† Or, *palaces.*
‡ Heb. *at his hand.*
k Ju. 5. 2, 9.

2 CHRON. xviii. 1, 2.

* Heb. *at the end of years.*
A. M. 3107.
B. C. 897.

[1] Now Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab. [2] And *after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.

2 CHRON. xix. 1–7.

l Ps. 139. 21.
m See 2 Ch. 12. 12.
n 2 Ch. 30. 19. Ezra 7. 10.
† Heb. *he returned and went out.*
o De. 1. 17.
p Ps. 82. 1. Ec. 5. 8.
‡ Heb. *in the matter of judgment.*
q De. 32. 4. Ro. 9. 14.
r De. 10. 17. Job 34. 19. Ac. 10. 34. Ro. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pe. 1. 17.

[1] And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. [2] And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, "Shouldest thou help the ungodly, and [l]love them that hate the LORD? therefore is wrath upon thee from before the LORD. [3] Nevertheless there are [m]good things found in thee, in that thou hast taken away the groves out of the land, and hast [n]prepared thy heart to seek God." [4] And Jehoshaphat dwelt at Jerusalem: and †he went out again through the people from Beer-sheba to Mount Ephraim, and brought them back unto the LORD God of their fathers.

[5] And he set judges in the land throughout all the fenced cities of Judah, city by city, [6] and said to the judges, "Take heed what ye do; for [o]ye judge not for man, but for the LORD, [p]who is with you ‡in the judgment. [7] Wherefore now let the fear of the LORD be upon you; take heed and do it: [q]for there is no iniquity with the LORD our God, [r]nor respect of persons, nor taking of gifts."

PS. LXXXII.

PSALM LXXXII.(9)

The psalmist, having exhorted the judges, 5 *and reproved their negligence,* 8 *prayeth God to judge.*

A Psalm *of Asaph.

* Or, *for Asaph.*
a Ec. 5. 8.
b Ex 21. 6.
c Pr. 18. 5.
† Heb. *Judge.*
d Je. 22. 3.
e Job 29. 12. Pr. 24. 11.
f Mic. 3. 1.
g Ps. 11. 3. & 75. 3.
‡ Heb. *moved.*
h Ex. 22. 9, 28. Jo. 10. 34.
i Job 21. 32. Ez. 31. 14.
j Mic. 7. 2, 7.
k Ps. 2. 8. Re. 11. 15.

[1] God [a]standeth in the congregation of the mighty;
He judgeth among [b]the gods.
[2] How long will ye judge unjustly,
And [c]accept the persons of the wicked? Selah!
[3] †Defend the poor and fatherless:
Do [d]justice to the afflicted and needy.
[4] Deliver [e]the poor and needy:
Rid them out of the hand of the wicked.
[5] They [f]know not, neither will they understand;
They walk on in darkness:
All [g]the foundations of the earth are ‡out of course.
[6] I [h]have said, "Ye are gods;
And all of you are children of the Most High."
[7] But [i]ye shall die like men,
And fall like one of the princes.
[8] Arise, [j]O God! judge the earth:
For [k]thou shalt inherit all nations.

2 CHRON. xix. 8, *to the end.*

a De. 16. 18.
b De. 17. 8, &c.
c Nu. 16. 46.

[8] Moreover in Jerusalem did Jehoshaphat [a]set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. [9] And he charged them, saying, "Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. [10] And [b]what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so [c]wrath come upon you, and upon your brethren: this do, and ye shall not trespass. [11] And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all

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(9) Psalm lxxxii. Dr. Wells is of opinion that Psalm lxxxii. was most probably composed in the reign of Hezekiah, to admonish the judges, or magistrates in the highest courts. It seems, however, from its internal evidence, to be more suited to this reign, and I have, therefore, inserted it here.

* Heb. *Take courage and do.*

the king's matters: also the Levites shall be officers before you. *Deal courageously, and the LORD shall be with the good."

A. M. 3108.
B. C. 896.

2 Chron. xx. 1–26.

† Heb. *his face.*
d Ezra 8. 21. Je. 36. 9. Jonah 3. 5.

[1] It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle. [2] Then there came some that told Jehoshaphat, saying, "There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi." [3] And Jehoshaphat feared, and set †himself to seek the LORD, and [d]proclaimed a fast throughout all Judah. [4] And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD. [5] And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, [6] and said,—

e De. 4. 39. 1 Ki. 8. 23. Mat. 6. 9.
f Da. 4. 17, 25, 32.
g Mat. 6. 13.
h Ge. 17. 7.
‡ Heb. *thou.*
i See Ge. 12. 7.
j Is. 41. 8. Ja. 2. 23.
k 1 Ki. 8. 33, 37.
l De. 2. 4, 9, 19.
m Nu. 20. 21.

"O LORD God of our fathers, art not thou [e]God in heaven? and [f]rulest not thou over all the kingdoms of the heathen? [g]and in thy hand is there not power and might, so that none is able to withstand thee? [7] Art not thou [h]our God, ‡who didst drive out the inhabitants of this land before thy people Israel, and [i]gavest it to the seed of Abraham [j]thy friend for ever? [8] And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, [9] 'If, [k]when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help.' [10] And now, behold, the children of Ammon and Moab and Mount Seir, whom thou [l]wouldest not let Israel invade, when they came out of the land of Egypt, but [m]they turned from them, and destroyed them not; [11] behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. [12] O our God! wilt thou not judge them? for we have no might against this great company that cometh against us, neither know we what to do; but our eyes are upon thee."

n Nu. 11. 25, 26.
o Ex. 14. 13, 14.
* Heb. *ascent.*
† Or, *valley.*
p Ex. 14. 13, 14.
q Nu. 14. 9.

[13] And all Judah stood before the LORD, with their little ones, their wives, and their children. [14] Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, [n]came the Spirit of the LORD in the midst of the congregation; [15] and he said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat! Thus saith the LORD unto you, [o]Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. [16] To-morrow go ye down against them: behold, they come up by the *cliff of Ziz; and ye shall find them at the end of the †brook, before the wilderness of Jeruel. [17] Ye [p]shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem! fear not, nor be dismayed; to-morrow go out against them, [q]for the LORD will be with you." [18] And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. [19] And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

r Is. 7. 9.
‡ Heb. *praisers*

[20] And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, "Hear me, O Judah, and ye inhabitants of Jerusalem! [r]Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper." [21] And when he had consulted with the people, he appointed singers unto the LORD, and ‡that should praise the beauty

of holiness, as they went out before the army, and to say, "Praise the Lord; for his mercy endureth for ever."

[22] *And when they began †to sing and to praise, [s]the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and ‡they were smitten. [23] For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped *to destroy another. [24] And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and behold, they were dead bodies fallen to the earth, and †none escaped. [25] And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away; and they were three days in gathering of the spoil, it was so much.

* Heb. *And in the time that they, &c.*
† Heb. *in singing and praise.*
s Ju. 7. 22. 1 Sa. 14. 20.
‡ Or, *they smote one another.*
* Heb. *for the destruction.*
† Heb. there was *not an escaping.*

[26] And on the fourth day they assembled themselves in the valley of ‡Berachah; for there they blessed the Lord: therefore the name of the same place was called, "The valley of Berachah," unto this day.

‡ That is, *Blessing.*

PSALM CXV.

PSALM CXV.(10)

Because God is truly glorious, 4 and idols are vanity, 9 the psalmist exhorteth to confidence in God. 12 God is to be blessed for his blessings.

[1] Not [a]unto us, O Lord! not unto us,
But unto thy name give glory,
For thy mercy, and for thy truth's sake.
[2] Wherefore should the heathen say,
Where [b]is now their God?
[3] But [c]our God is in the heavens:
He hath done whatsoever he pleased.
[4] Their [d]idols are silver and gold,
The work of men's hands.
[5] They have mouths—but they speak not:
Eyes have they—but they see not:
[6] They have ears—but they hear not:
Noses have they—but they smell not:
[7] They have hands—but they handle not:
Feet have they—but they walk not:
Neither speak they through their throat.
[8] They [e]that make them are like unto them;
So is every one that trusteth in them.
[9] O [f]Israel, trust thou in the Lord:
He is their help and their shield.
[10] O house of Aaron, trust in the Lord:
He is their help and their shield.
[11] Ye that fear the Lord, trust in the Lord:
He [g]is their help and their shield.
[12] The Lord hath been mindful of us: he will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
[13] He will bless them that fear the Lord,
Both small *and great.
[14] The Lord shall increase you more and more,
You and your children.

a See Is. 48. 11. Ez. 36. 32.
b Joel 2. 17.
c 1 Ch. 16. 26. Da. 4. 35.
d De. 4. 28. Je. 10. 3, &c.
e Is. 44. 9–11. Jonah 2. 8. Hab. 2. 18, 19.
f See Ps. 118. 2–4. & 135. 19, 20.
g See Ge. 15. 1.
* Heb. *with.*

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(10) Psalm cxv. is thought to have been made by Jehoshaphat, after he had received encouragement to hope for victory over his enemies.—Dr. Wells.
Psalm xlvi. This Psalm was probably composed in the reign of Jehoshaphat, 2 Chr. xx.—Rosenmüller.

h See Ge. 24. 31.
i See Ge. 1. 1.
j Is. 38. 18.
k Da. 2. 20.

[15] Ye are [h]blessed of the LORD
Which [i]made heaven and earth.
[16] The heaven, even the heavens, are the LORD'S;
But the earth hath he given to the children of men.
[17] The [j]dead praise not the LORD,
Neither any that go down into silence.
[18] But [k]we will bless the LORD
From this time forth and for evermore.
Praise the LORD.

PSALM XLVI

PSALM XLVI.

The confidence which the Church hath in God. 8 *An exhortation to behold it.*

To the chief Musician, *for the sons of Korah, †A Song upon ‡Alamoth.

* Or, *of.*
† Ps. 48, & 66.
‡ 1 Ch. 15. 20.
a De. 4. 7.
* Heb. *the heart of the seas.*
b Je. 5. 22. Mat. 7. 25.
c See Is. 8. 7.
d Is. 60. 14.
e De. 23. 14. Is. 12. 6. Ez. 43. 7, 9. Ho. 11. 9. Joel 2. 27. Zep. 3. 15. Zec. 2. 5, 10, 11. & 8. 3.
† Heb. *when the morning appeareth:* see Ex. 14. 24, 27.
f Jos. 2. 9, 24.
‡ Heb. *a high place for us.* Ps. 9. 9.
g Is. 2. 4.
h Ez. 39. 9
i Is. 2. 11, 17.

[1] God is our refuge and strength,
A [a]very present help in trouble.
[2] Therefore will not we fear,
Though the earth be removed,
And though the mountains be carried into *the midst of the sea;
[3] Though [b]the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof. Selah!
[4] There is [c]a river,
The streams whereof shall make glad [d]the city of God,
The holy place of the tabernacles of the Most High.
[5] God [e]is in the midst of her—she shall not be moved:
God shall help her—†and that right early.
[6] The heathen raged, the kingdoms were moved:
He uttered his voice—the [f]earth melted.
[7] The LORD of hosts is with us;
The God of Jacob is ‡our refuge. Selah!
[8] Come, behold the works of the LORD,
What desolations he hath made in the earth.
[9] He [g]maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He [h]burneth the chariot in the fire.
[10] Be still, and know that I am God!
I [i]will be exalted among the heathen,
I will be exalted in the earth.
[11] The LORD of hosts is with us;
The God of Jacob is our refuge. Selah!

2 CHRON. xx. 27–30, 35, *to end.*

* Heb. *head.*
a Neh. 12. 43.

[27] Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the *forefront of them, to go again to Jerusalem with joy; for the LORD had [a]made them to rejoice over their enemies. [28] And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD. [29] And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel. [30] So the realm of Jehoshaphat was quiet; for his God gave him rest round about.

[35] And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly. [36] And he joined himself with him to make ships to go to Tarshish; and they made the ships in Ezion-geber. [37] Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, "Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works." And the ships were broken, that they were not able to go to Tarshish.(11)

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(11) See a very curious and interesting account of the trade in India at this time, and the effects of that trade in enriching the Jews in the reign of David and Solomon, in Prideaux's *Connection*, vol i. p. 7.

1 KINGS xxii. 49.

[49] Then said Ahaziah the son of Ahab unto Jehoshaphat, "Let my servants go with thy servants in the ships." But Jehoshaphat would not.

2 KINGS viii. 16.

[16] And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah †began to reign.

1 CHRON. xx. 32–34.

[32] And [a]he walked in the way of Asa his [b]father, and departed not from it, doing that which was right in the sight of the LORD. [33] Howbeit the high places were not taken away; for as yet the people had not [b]prepared their hearts unto the God of their fathers. [34] Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the ‡Book of Jehu the son of [c]Hanani, (who *is mentioned in the Book of the Kings of Israel,) [*and*] [45] in the Book of the Chronicles of the Kings of Judah? [50] And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoram his son reigned in his stead.

1 KINGS xxii. *end* of 45, 50.

† Heb. *reigned*. Began to reign in consort with his father,

A. M. 3115.
B. C. 889.
HALES, 904.

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[a] *e. i.* Jehoram.—*Ed.*

[b] *Or*, grandfather.—*Ed.*

[b] 2 Ch. 12. 14. & 19. 3.

‡ Heb. *Words*.

[c] 1 Ki. 16. 1, 7.

* Heb. *was made to ascend*.

1 KINGS xxii. *part of ver.* 45, *and* 48.—Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written.—[48] Jehoshaphat †made ships of Tharshish to go to Ophir for gold; but they went not, for the ships were broken at Ezion-geber.

† Or, *had ten ships*.

2 CHRON. xvii. 1.—And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 CHRON. xx. 31.—And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

PART IV.—PORTION II.

EVENTS IN THE KINGDOM OF ISRAEL CONTEMPORARY WITH THE REIGN OF JEHOSHAPHAT.

SECT. I.

A. M. 3096.
B. C. 908.

SECTION I.—*Reign of Ahab continued;—Elijah predicts a Drought, and raises the Widow's Son.*

1 KINGS xvii.

Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him. 8 He is sent to the widow of Zarephath. 17 He raiseth the widow's son. 24 The woman believeth him.

[1] AND *Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, "As the LORD God of Israel liveth, before whom I stand, [a]there shall not be dew nor rain [b]these years, but according to my word." [2] And the word of the LORD came unto him, saying, [3] "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. [4] And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." [5] So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan, [6] and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. [7] And it came to pass †after a while, that the brook dried up, because there had been no rain in the land.

* Heb. *Elijahu*. Lu. 1. 17, & 4. 25, he is called *Elias*.

[a] Ja. 5. 17.

[b] Lu. 4. 25.

† Heb. *at the end of days*.

[8] And the word of the LORD came unto him, saying, [9] "Arise, get thee to [c]Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." [10] So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink." [11] And as she was going to fetch it, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thy hand." [12] And she said, "As the LORD thy God liveth, I have not a

[c] Obad. 20. Lu. 4. 26, called *Sarepta*.

cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die." [13] And Elijah said unto her, "Fear not, go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. [14] For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD ‡sendeth rain upon the earth." [15] And she went and did according to the saying of Elijah; and she, and he, and her house, did eat *many days. [16] And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake †by Elijah.

‡ Heb. *giveth.*
* Or, *a full year.*
† Heb. *by the hand of.*

[17] And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. [18] And she said unto Elijah, "What [d]have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" [19] And he said unto her, "Give me thy son." And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. [20] And he cried unto the LORD, and said, "O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" [21] And he ‡stretched himself upon the child three times, and cried unto the LORD, and said, "O LORD my God, I pray thee, let this child's soul come *into him again." [22] And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he [e]revived. [23] And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, "See, thy son liveth!"

[d] See Lu. 5. 8.
‡ Heb. *measured.* 2 Ki. 4. 34, 35.
* Heb. *into his inward parts.*
[e] Heb. 11. 35.

[24] And the woman said to Elijah, "Now by this [f]I know that thou art a man of God, and that the word of the LORD in thy mouth is truth."

[f] John 3. 2. & 16. 30.

SECT. II.

A. M. 3098.
B. C. 906.

SECTION II.—*Elijah proves the Truth of his Mission, and flies from Jezebel;—the Calling of Elisha.*

1 KINGS xviii., *and* xix. 1–21.

Elijah meeteth with good Obadiah. 17 He reproveth Ahab, and convinceth Baal's prophets: 41 He obtaineth rain. — Chap. xix. 1 *Elijah, threatened by Jezebel, 4 is comforted by an Angel. 9 God sendeth him to anoint Hazael, Jehu, and Elisha. 19 Elisha followeth Elijah.*

[1] AND it came to pass after [a]many days, that the word of the LORD came to Elijah in the third year, saying, "Go show thyself unto Ahab; and [b]I will send rain upon the earth." [2] And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria. [3] And Ahab called *Obadiah, which was †the governor of his house. (Now Obadiah feared the LORD greatly. [4] For it was so, when ‡Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) [5] And Ahab said unto Obadiah, "Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, *that we lose not all the beasts." [6] So they divided the land between them to pass throughout it; Ahab went one way by himself, and Obadiah went another way by himself.

[a] Lu. 4. 25. Ja. 5. 17.
[b] De. 28. 12.
* Heb. *Obadiahu.*
† Heb. *over his house.*
‡ Heb. *Izebel.*
* Heb. *that we cut not off* ourselves *from the beasts.*

[7] And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, "Art thou that my lord Elijah?" [8] And he answered him, "I am: go, tell thy lord, Behold, Elijah is here!" [9] And he said, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? [10] As the LORD thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee; and when they said, 'He is not there;' he took an oath of the kingdom and nation, that they found thee not.

[11] And now thou sayest, 'Go, tell thy lord, Behold, Elijah is here!' [12] And it shall come to pass, as soon as I am gone from thee, that [c]the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me; but I thy servant fear the Lord from my youth. [13] Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? [14] And now thou sayest, 'Go, tell thy lord, Behold, Elijah is here!' and he shall slay me." [15] And Elijah said, "As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him to-day." [16] So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

c 2 Ki. 2. 16. Ez. 3. 12, 14. Mat. 4. 1. Ac. 8. 39.

[17] And it came to pass, when Ahab saw Elijah, that Ahab said unto him, "Art thou he that [d]troubleth Israel?" [18] And he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. [19] Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." [20] So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. [21] And Elijah came unto all the people, and said, "How [e]long halt ye between two ‡opinions? if the Lord be God, follow him—but if Baal, [f]then follow him." And the people answered him not a word. [22] Then said Elijah unto the people, "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. [23] Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under. [24] And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God." And all the people answered and said, "*It is well spoken." [25] And Elijah said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under." [26] And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, "O Baal, †hear us!" But there was [g]no voice, nor any that ‡answered. And they *leaped upon the altar which was made. [27] And it came to pass at noon, that Elijah mocked them, and said, "Cry †aloud! for he is a god; either ‡he is talking, or he *is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." [28] And they cried aloud, and [h]cut themselves after their manner with knives and lancets, till †the blood gushed out upon them. [29] And it came to pass, when mid-day was past, [i]and they prophesied until the time of the ‡offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any *that regarded.

d Jos. 7. 25. Ac. 16. 20.
e 2 Ki. 17. 41. Mat. 6. 24.
‡ Or, *thoughts*.
f See Jos. 24. 15.
* Heb. *The word is good*.
† Or, *answer*.
g Ps. 115. 5. Je. 10. 5. 1 Co. 8. 4. & 12. 2.
‡ Or, *heard*.
* Or, *leaped up and down at the altar*.
† Heb. *with a great voice*.
‡ Or, *he meditateth*.
* Heb. *hath a pursuit*.
h Le. 19. 28.
† Heb. *poured out blood upon them*.
i 1 Co. 11. 4, 5.
‡ Heb. *ascending*.
* Heb. *attention*.

[30] And Elijah said unto all the people, "Come near unto me." And all the people came near unto him. And he repaired the altar of the Lord that was broken down. [31] And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, "Israel [j]shall be thy name." [32] And with the stones he built an altar [k]in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. [33] And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, "Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood." [34] And he said, "Do it the second time." And they did it the second time. And he said,

j Ge. 32. 28. & 35. 10.
k Col. 3 17.

"Do it the third time." And they did it the third time. [35] And the water †ran round about the altar; and he filled the trench also with water. [36] And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, "LORD [l]God of Abraham, Isaac, and of Israel, [m]let it be known this day that thou art God in Israel, and that I am thy servant, and that [n]I have done all these things at thy word. [37] Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again." [38] Then [o]the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. [39] And when all the people saw it, they fell on their faces; and they said, "The LORD, he is the God! the LORD, he is the God!" [40] And Elijah said unto them, "‡Take the prophets of Baal; let not one of them escape." And they took them; and Elijah brought them down to the brook Kishon, and [p]slew them there.

[41] And Elijah said unto Ahab, "Get thee up, eat and drink; for there is *a sound of abundance of rain." [42] So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; [q]and he cast himself down upon the earth, and put his face between his knees, [43] and said to his servant, "Go up now, look toward the sea." And he went up, and looked, and said, "There is nothing." And he said, "Go again seven times." [44] And it came to pass at the seventh time, that he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand." And he said, "Go up, say unto Ahab, †Prepare thy chariot, and get thee down, that the rain stop thee not.'" [45] And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. [46] And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab ‡to the entrance of Jezreel.

1 KINGS xix. 1–21.

[1] And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. [2] Then Jezebel sent a messenger unto Elijah, saying, "So [r]let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." [3] And when he saw that, he arose, and [s]went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. [4] But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and [t]he requested *for himself that he might die; and said, "It is enough; now, O LORD! take away my life; for I am not better than my fathers."

[5] And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, "Arise and eat." [6] And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his †head. And he did eat and drink, and laid him down again. [7] And the angel of the LORD came again the second time, and touched him, and said, "Arise and eat; because the journey is too great for thee." [8] And he arose, and did eat and drink, and went in the strength of that meat [u]forty days and forty nights unto Horeb the mount of God.

[9] And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, "What doest thou here, Elijah?" [10] And he said, "I [v]have been very [w]jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; [x]and I, *even* I only, am left; and they seek my life, to take it away." [11] And he said, "Go forth, and stand upon the mount before the LORD." And, behold, the LORD passed by, and [y]a great and strong

† Heb. *went.*

l Ex. 3. 6.

m 2 Ki. 19. 19. Ps. 83. 18.

n Nu. 16. 28.

o Le. 9. 24. Ju. 6. 21. 1 Ch. 21. 26. 2 Ch. 7. 1.

‡ Or, *Apprehend.* 2 Ki. 10. 25.

p De. 13. 5. & 18. 20.

* Or, *a sound of a noise of rain.*

q Ja. 5. 17, 18.

† Heb. *Tie,* or, *Bind.*

‡ Heb. *till thou come to Jezreel.*

r Ruth 1. 17. 2 Ki. 6. 31.

s Ge. 19. 17.

t Nu. 11. 15. Job 6. 9. Jonah 4. 3, 8.

* Heb. *for his life.*

† Heb. *bolster.*

u So Ex. 34. 28. De. 9. 9, 18. Mat. 4. 2.

v Ro. 11. 3.

w Nu. 25. 11, 13.

x Ro. 11. 3.

y Ez. 1. 4. & 37. 7.

wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: [12] and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice! [13] And it was so, when Elijah heard it, that [z]he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, "What doest thou here, Elijah?" [14] And he said, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away." [15] And the Lord said unto him, "Go, return on thy way to the wilderness of Damascus, [a]and when thou comest, anoint Hazael to be king over Syria; [16] and [b]Jehu the son of Nimshi shalt thou anoint to be king over Israel; and [c]Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. [17] And [d]it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall [e]Elisha slay. [18] Yet ‡I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, [f]and every mouth which hath not kissed him."

z So Ex. 3. 6. Is. 6. 2.
a 2 Ki. 8. 12, 13.
b 2 Ki. 9. 1–3.
c Lu. 4. 27, called, *Eliseus.*
d 2 Ki. 8. 12. & 9. 14, &c. & 10. 6, &c. & 13. 3.
e See Ho. 6. 5.
‡ Or, *I will leave.* Ro. 11. 4.
f See Ho. 13. 2.

[19] So he departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him. [20] And he left the oxen, and ran after Elijah, and said, "Let [g]me, I pray thee, kiss my father and my mother, and then I will follow thee." And he said unto him, "*Go back again; for what have I done to thee?" [21] And he returned back from him, and took a yoke of oxen, and slew them, and [h]boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

g Mat. 8. 21, 22. Lu. 9. 61, 62.
* Heb. *Go return.*
h 2 Sa. 24. 22.

SECT. III.

A. M. 3103.
B. C. 901.
Hales, 897.

Section III.—*Ben-hadad besieges Samaria;—He is defeated;—He is conquered at Aphek.*

1 Kings xx. 1–43.

[1] And Ben-hadad the king of Syria gathered all his host together, (and there were thirty and two kings with him, and horses, and chariots;) and he went up and besieged Samaria, and warred against it. [2] And he sent messengers to Ahab king of Israel into the city, and said unto him, "Thus saith Ben-hadad, [3] Thy silver and thy gold is mine; thy wives also and thy children, *even* the goodliest, are mine." And the king of Israel answered and said, "My lord, O king, according to thy saying, I am thine, and all that I have." [5] And the messengers came again, and said, "Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, 'Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;' [6] yet I will send my servants unto thee to-morrow about this time, and they shall search thy house, and the houses of thy servants; and it shall be, that whatsoever is *pleasant in thine eyes, they shall put it in their hand, and take it away." [7] Then the king of Israel called all the elders of the land, and said, "Mark, I pray you, and see how this man seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and †I denied him not." [8] And all the elders and all the people said unto him, "Hearken not unto him, nor consent." [9] Wherefore he said unto the messengers of Ben-hadad, "Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this

* Heb. *desirable.*
† Heb. *I kept not back from him.*

thing I may not do." And the messengers departed, and brought him word again. [10] And Ben-hadad sent unto him, and said, "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that ‡follow me." [11] And the king of Israel answered and said, "Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off." [12] And it came to pass, when Ben-hadad heard this *message, as he was drinking, he and the kings in the †pavilions, that he said unto his servants, "‡ Set yourselves in array." And they set themselves in array against the city.

‡ Heb. are *at my feet*: so Ex. 11. 8. Ju. 4. 10.
* Heb. *word.*
† Or, *tents.*
‡ Or, *Place the engines. And they placed engines.*

[13] And, behold, there *came a prophet unto Ahab king of Israel, saying, "Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am the Lord." [14] And Ahab said, "By whom?" And he said, "Thus saith the Lord, Even by the †young men of the princes of the provinces." Then he said, "Who shall ‡order the battle?" And he answered, "Thou."

* Heb. *approached.*
† Or, *servants.*
‡ Heb. *bind*, or, *tie.*

[15] Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being seven thousand. [16] And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. [17] And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, "There are men come out of Samaria." [18] And he said, "Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive." [19] So these young men of the princes of the provinces came out of the city, and the army which followed them. [20] And they slew every one his man: and the Syrians fled, and Israel pursued them; and Ben-hadad the king of Syria escaped on a horse with the horsemen. [21] And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

[22] And the prophet came to the king of Israel, and said unto him, "Go, strengthen thyself, and mark, and see what thou doest; for at the return of the year the king of Syria will come up against thee." [23] And the servants of the king of Syria said unto him, "Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. [24] And do this thing, Take the kings away, every man out of his place, and put captains in their rooms. [25] And number thee an army, like the army *that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than they." And he hearkened unto their voice, and did so.

* Heb. *that was fallen.*

[26] And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, †to fight against Israel. [27] And the children of Israel were numbered, and ‡were all present, and went against them. And the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

A. M. 3004.
B. C. 900.
† Heb. *to the war with Israel.*
‡ Or, *were victualled.*

[28] And there came a man of God, and spake unto the king of Israel, and said, "Thus saith the Lord, Because the Syrians have said, 'The Lord is God of the hills, but he is not God of the valleys,' therefore will I deliver all this great multitude into thy hand, and ye shall know that I am the Lord." [29] And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined; and the children of Israel slew of the Syrians an hundred thousand footmen in one day. [30] But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men

* Or, *from chamber to chamber.* Heb. *into a chamber within a chamber.* 1 Ki. 22. 25. that were left. And Ben-hadad fled, and came into the city, *into an
inner chamber.
[31] And his servants said unto him, "Behold now, we have heard that
the kings of the house of Israel are merciful kings: let us, I pray thee,
a Ge. 37. 34. [a]put sackcloth on our loins, and ropes upon our heads, and go out to
the king of Israel—peradventure he will save thy life." [32] So they
girded sackcloth on their loins, and put ropes on their heads, and came
to the king of Israel, and said, "Thy servant Ben-hadad saith, I pray
thee, let me live." And he said, "Is he yet alive? he is my brother."
[33] Now the men did diligently observe whether any thing would come
from him, and did hastily catch it; and they said, "Thy brother
Ben-hadad." Then he said, "Go ye, bring him." Then Ben-hadad
came forth to him; and he caused him to come up into the chariot.
b 1 Ki. 15. 20. [34] And Ben-hadad said unto him, "The [b]cities, which my father took
from thy father, I will restore; and thou shalt make streets for thee
in Damascus, as my father made in Samaria." Then said Ahab, "I
will send thee away with this covenant." So he made a covenant with
him, and sent him away.
c 2 Ki. 2. 3, 5, 7, 15. [35] And a certain man of [c]the sons of the prophets said unto his neigh-
d 1 Ki. 13. 17, 18. bour [d]in the word of the LORD, "Smite me, I pray thee." And the man
refused to smite him. [36] Then said he unto him, "Because thou hast
not obeyed the voice of the LORD, behold, as soon as thou art depart-
ed from me, a lion shall slay thee." And as soon as he was departed
e 1 Ki. 13. 24. from him, [e]a lion found him, and slew him. [37] Then he found another
† Heb. *smiting and wounding.* man, and said, "Smite me, I pray thee." And the man smote him, †so
that in smiting he wounded him. [38] So the prophet departed, and waited
for the king by the way, and disguised himself with ashes upon his
f See 2 Sa. 12. 1, &c. face. [39] And [f]as the king passed by, he cried unto the king; and he
said, "Thy servant went out into the midst of the battle; and, behold, a
man turned aside, and brought a man unto me, and said, Keep this
g 2 Ki. 10. 24. man: if by any means he be missing, then [g]shall thy life be for his life,
‡ Heb. *weigh.* or else thou shalt ‡pay a talent of silver. [40] And as thy servant was
* Heb. *he was not.* busy here and there, *he was gone." And the king of Israel said unto
him, "So shall thy judgment be; thyself hast decided it." [41] And he
hasted, and took the ashes away from his face; and the king of Israel
discerned him that he was of the prophets. [42] And he said unto him,
h 1 Ki. 22. 31–37. "Thus saith the LORD, [h]Because thou hast let go out of thy hand a
man whom I appointed to utter destruction, therefore thy life shall go
for his life, and thy people for his people." [43] And the king of Israel
went to his house heavy and displeased, and came to Samaria.

SECT. IV.

A. M. 3105.
B. C. 899.

SECTION IV.—*Seizure of Naboth's Vineyard by Ahab.*

1 KINGS xxi.

Ahab being denied Naboth's vineyard is grieved. 5 Jezebel causeth Naboth to be condemned. 17 Elijah denounceth judgments against Ahab and Jezebel.

[1] AND it came to pass after these things, that Naboth the Jezreelite
had a vineyard, which was in Jezreel, hard by the palace of Ahab king
of Samaria. [2] And Ahab spake unto Naboth, saying, "Give me thy
a 1 Sa. 8. 14. [a]vineyard, that I may have it for a garden of herbs, because it is near
unto my house, and I will give thee for it a better vineyard than it;
* Heb. *be good in thine eyes.* or, if it *seem good to thee, I will give thee the worth of it in money."
b Le. 25. 23. Ez. 46. 18. [3] And Naboth said to Ahab, "The LORD forbid it me, [b]that I should
give the inheritance of my fathers unto thee." [4] And Ahab came into
his house heavy and displeased because of the word which Naboth the
Jezreelite had spoken to him; for he had said, "I will not give thee the
inheritance of my fathers." And he laid him down upon his bed, and
turned away his face, and would eat no bread.

[5] But Jezebel his wife came to him, and said unto him, "Why is thy spirit so sad, that thou eatest no bread?" [6] And he said unto her, "Because I spake unto Naboth the Jezreelite, and said unto him, 'Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it:' and he answered, 'I will not give thee my vineyard.'" [7] And Jezebel his wife said unto him, "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite." [8] So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. [9] And she wrote in the letters, saying, "Proclaim a fast, and set Naboth †on high among the people. [10] And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst [c]blaspheme God and the king. And then carry him out, and [d]stone him, that he may die." [11] And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. [12] They [e]proclaimed a fast, and set Naboth on high among the people. [13] And there came in two men, children of Belial, and sat before him; and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, "Naboth did blaspheme God and the king." [f]Then they carried him forth out of the city, and stoned him with stones, that he died. [14] Then they sent to Jezebel, saying, "Naboth is stoned, and is dead."

[15] And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead." [16] And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

[17] And the word of the LORD came to Elijah the Tishbite, saying, [18] "Arise, go down to meet Ahab king of Israel, which is in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to possess it. [19] And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [g]In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." [20] And Ahab said to Elijah, "Hast thou found me, O mine enemy?" And he answered, "I have found thee; because [h]thou hast sold thyself to work evil in the sight of the LORD. [21] Behold, [i]I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and [j]him that is shut up and left in Israel, [22] and will make thy house like the house of [k]Jeroboam the son of Nebat, and like the house of [l]Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin." [23] And [m]of Jezebel also spake the LORD, saying, "The dogs shall eat Jezebel by the ‡wall of Jezreel. [24] Him [n]that dieth of Ahab in the city the dogs shall eat; and him that dieth in the fields shall the fowls of the air eat."

[25] But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife *stirred up. [26] And he did very abominably in following idols, according to all things [o]as did the Amorites, whom the LORD cast out before the children of Israel.

[27] And it came to pass, when Ahab heard those words, that he rent his clothes, and [p]put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. [28] And the word of the LORD came to Eli-

† Heb. *in the top of the people.*
[c] Ex. 22. 28. Ac. 6. 11.
[d] Le. 24. 14.
[e] Is. 58. 4.
[f] See 2 Ki. 9. 26.
[g] 1 Ki. 22. 38.
[h] 2 Ki. 17. 17. Ro. 7. 14.
[i] 1 Ki. 14. 10. 2 Ki. 9. 8.
[j] 1 Ki. 14. 10.
[k] 1 Ki. 15. 29.
[l] 1 Ki. 16. 3, 11.
[m] 2 Ki. 9. 36.
‡ Or, *ditch.*
[n] 1 Ki. 14. 11. & 16. 4.
* Or, *incited.*
[o] Ge. 15. 16. 2 Ki. 21. 11.
[p] Ge. 37. 34.

jah the Tishbite, saying, [29] "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days; but [q]in his son's days will I bring the evil upon his house."

[q] 2 Ki. 9. 25.

SECTION V.—*Death of Ahab.*

1 KINGS xxii. 1–40.—2 CHRON. xviii. 3, *to the end.*

Ahab, seduced by false prophets, is slain at Ramoth-gilead. 37 The dogs lick up his blood.

SECT. V.
A. M. 3107.
B. C. 897.
HALES, 897.

[1] AND they continued three years without war between Syria and Israel. [2] And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. [3] And the king of Israel said unto his servants, "Know ye that [a]Ramoth in Gilead is ours, and we be *still, and take it not out of the hand of the king of Syria?" [4] And he said unto Jehoshaphat, "Wilt thou go with me to battle to Ramoth-gilead?" And Jehoshaphat said to the king of Israel, "I am as thou art, my people as thy people, my horses as thy horses." [5] And Jehoshaphat said unto the king of Israel, "Inquire, I pray thee, at the word of the LORD to-day." [6] Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, "Shall I go against Ramoth-gilead to battle, or shall I forbear?" And they said, "Go up; for the LORD shall deliver it into the hand of the king." [7] And Jehoshaphat said, "Is there not here a prophet of the LORD besides, that we might inquire of him?" [8] And the king of Israel said unto Jehoshaphat, "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil." And Jehoshaphat said, "Let not the king say so." [9] Then the king of Israel called an †officer, and said, "Hasten hither Micaiah the son of Imlah." [10] And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a ‡void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. [11] And Zedekiah the son of Chenaanah made him horns of iron: and he said, "Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them." [12] And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper; for the LORD shall deliver it into the king's hand." [13] And the messenger that was gone to call Micaiah spake unto him, saying, "Behold now, the words of the prophets declare good unto the king with one mouth; let thy word, I pray thee, be like the word of one of them, and speak that which is good." [14] And Micaiah said, "As the LORD liveth, [b]what the LORD saith unto me, that will I speak."

[a] De. 4. 43.
* Heb. *silent from taking it.*
† Or, *eunuch.*
‡ Heb. *floor.*
[b] Nu. 22. 38.

[15] So he came to the [a]king. And the king said unto him, "Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?" And he answered him, "Go, and prosper; for the LORD shall deliver it into the hand of the king." [16] And the king said unto him, "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?" [17] And he said, "I saw all Israel [c]scattered upon the hills, as sheep that have not a shepherd: and the LORD said, 'These have no master: let them return every man to his house in peace.'" [18] And the king of Israel said unto Jehoshaphat, "Did I not tell thee that he would prophesy no good concerning me, but evil?" [19] And he said, "Hear thou therefore the word of the LORD. [d]I saw the LORD sitting on his throne, [e]and all the host of heaven standing by him on his right hand and on his left. [20] And the LORD said, 'Who shall *persuade Ahab, that he may go up and fall at Ramoth-gilead?' And one said on this manner, and another said on that manner. [21] And there came forth a spirit, and stood before the LORD, and said, 'I will persuade him.' [22] And the LORD said unto him,

[a] *i. e.* Ahab.—*Ed.*
[c] Mat. 9. 36.
[d] Is. 6. 1. Da. 7. 9.
[e] Job 1. 6. & 2. 1. Da. 7. 10. Ze. 1. 10. Mat. 18. 10. He. 1. 7, 14.
* Or, *deceive.*

'Wherewith?' And he said, 'I will go forth, and I will be a lying spirit in the mouth of all his prophets.' And he said, 'Thou [f]shalt persuade him, and prevail also: go forth, and do so.' [23] Now [g]therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." [24] But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, "Which [h]way went the Spirit of the Lord from me to speak unto thee?" [25] And Micaiah said, "Behold thou shalt see in that day, when thou shalt go †into ‡an inner chamber to hide thyself." [26] And the king of Israel said, "Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; [27] and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." [28] And Micaiah said, "If thou return at all in peace, [i]the Lord hath not spoken by me." And he said, "Hearken, O people, every one of you!"

f Ju. 9. 23. Job 12. 16. Ez. 14. 9. 2 Thes. 2. 11.
g Ez. 14. 9.
h 2 Ch. 18. 23.
† Or, *from chamber to chamber.*
‡ Heb. *a chamber in a chamber.* 1 Ki. 20. 30.
i Nu. 16. 29. De. 18. 20–22.

[29] So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. [30] And the king of Israel said unto Jehoshaphat, "*I will disguise myself, and enter into the battle; but put thou on thy robes." And the king of Israel [j]disguised himself, and went into the battle. [31] But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, "Fight neither with small nor great, save only with the king of Israel." [32] And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it is the king of Israel." And they turned aside to fight against him: and Jehoshaphat [k]cried out. [33] And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. [34] And a certain man drew a bow †at a venture, and smote the king of Israel between the ‡joints of the harness: wherefore he said unto the driver of his chariot, "Turn thy hand, and carry me out of the host; for I am *wounded." [35] And the battle †increased that day: and the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the ‡midst of the chariot. [36] And there went a proclamation throughout the host about the going down of the sun, saying, "Every man to his city, and every man to his own country."

* Or, *when he was to disguise himself, and enter into the battle.*
j 2 Ch. 35. 22.
k Pr. 13. 20.
† Heb. *in his simplicity.* 2 Sa. 15. 11.
‡ Heb. *joints and the breastplate.*
* Heb. *made sick.*
† Heb. *ascended.*
‡ Heb. *bosom.*

[37] So the king died, and *was brought to Samaria; and they buried the king in Samaria. [38] And one washed the chariot in the pool of Samaria; and the dogs licked up his blood, [b]and they washed his armor, [l]according unto the word of the Lord which he spake.

* Heb. *came.*
b *Or,* when.—*Ed.*
l 1 Ki. 21. 19.

[39] Now the rest of the acts of Ahab, and all that he did, and [m]the ivory house which he made, and all the cities that he built, are they not written in the Book of the Chronicles of the Kings of Israel? [40] So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

m Am. 3. 15.

2 Chron. xviii. 3, *to the end.*—[3] And Ahab king of Israel said unto Jehoshaphat king of Judah, "Wilt thou go with me to Ramoth-gilead?" And he answered him, "I am as thou art, and my people as thy people; and we will be with thee in the war."

[4] And Jehoshaphat said unto the king of Israel, "Inquire, I pray thee, at the word of the Lord to-day." [5] Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, "Shall we go to Ramoth-gilead to battle, or shall I forbear?" And they said, "Go up; for God will deliver it into the king's hand." [6] But Jehoshaphat said, "Is there not here a prophet of the Lord *besides, that we might inquire of him?" [7] And the king of Israel said unto Jehoshaphat, "There is yet one man, by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil; the same is Micaiah the son of Imla." And Jehoshaphat said, "Let not the king say so." [8] And the king of Israel called for one of his †officers, and said, "‡Fetch quickly Micaiah the son of Imla." [9] And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a *void place at the entering in of the gate of Samaria; and all the prophets prophe-

* Heb. *yet,* or, *more.*
† Or, *eunuchs.*
‡ Heb. *Hasten.*
* Or, *floor.*

sied before them. [10] And Zedekiah the son of Chenaanah had made him horns of iron, and said, "Thus saith the LORD, With these thou shalt push Syria until †they be consumed." [11] And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper; for the LORD shall deliver it into the hand of the king." [12] And the messenger that went to call Micaiah spake to him, saying, "Behold, the words of the prophets declare good to the king ‡with one assent; let thy word, therefore, I pray thee, be like one of theirs, and speak thou good." [13] And Micaiah said, "As the LORD liveth, even what my God saith, that will I speak." [14] And when he was come to the king, the king said unto him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear?" And he said, "Go ye up, and prosper, and they shall be delivered into your hand." [15] And the king said to him, "How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?" [16] Then he said, "I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, 'These have no master; let them return therefore every man to his house in peace.'" [17] And the king of Israel said to Jehoshaphat, "Did I not tell thee that he would not prophesy good unto me, *but evil?" [18] Again he said, "Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left. [19] And the LORD said, 'Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead?' And one spake saying after this manner, and another saying after that manner. [20] Then there came out a spirit, and stood before the LORD, and said, 'I will entice him.' And the LORD said unto him, 'Wherewith?' [21] And he said, 'I will go out, and be a lying spirit in the mouth of all his prophets.' And the LORD said, 'Thou shalt entice him, and thou shalt also prevail: go out, and do even so.' [22] Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee." [23] Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, "Which way went the Spirit of the LORD from me to speak unto thee?" [24] And Micaiah said, "Behold, thou shalt see on that day when thou shalt go †into ‡an inner chamber to hide thyself." [25] Then the king of Israel said, "Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; [26] and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace." [27] And Micaiah said, "If thou certainly return in peace, then hath not the LORD spoken by me." And he said, "Hearken, all ye people!"

† Heb. thou *consume them.*
‡ Heb. *with one mouth.*
* Or, *but for evil.*
† Or, *from chamber to chamber.*
‡ Heb. *a chamber in a chamber.*

[28] So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. [29] And the king of Israel said unto Jehoshaphat, "I will disguise myself, and will go to the battle; but put thou on thy robes." So the king of Israel disguised himself; and they went to the battle. [30] Now the king of Syria had commanded the captains of the chariots that were with him, saying, "Fight ye not with small or great, save only with the king of Israel." [31] And it came to pass, when the captains of the chariots saw Jehoshaphat that they said, "It is the king of Israel." Therefore they compassed about him to fight, but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him. [32] For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from *pursuing him. [33] And a certain man drew a bow †at a venture, and smote the king of Israel ‡between the joints of the harness; therefore he said to his chariot man, "Turn thy hand, that thou mayest carry me out of the host; for I am *wounded." [34] And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even; and about the time of the sun going down he died.

* Heb. *after him.*
† Heb. *in his simplicity.*
‡ Heb. *between the joints and between the breastplate.*
* Heb. *made sick.*

SECT. VI.

A. M. 3107.
B. C. 897.
HALES, 897.

SECTION VI.—*Reign and Death of Ahaziah.*

1 KINGS xxii. 51, *to the end.*—2 KINGS i.

Ahaziah commits idolatry. Moab rebelleth. Ahaziah, sending to Baal-zebub, hath his judgment by Elijah. Elijah twice bringeth fire from heaven on Ahaziah's messengers. Jehoram succeedeth Ahaziah.

[51] AHAZIAH the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. [52] And he did evil in the sight of the LORD, and [a]walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin; [53] for [b]he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

[a] 1 Ki. 15. 26.
[b] Ju. 2. 11. 1 Ki. 16. 31.

[1] Then Moab rebelled against Israel after the death of Ahab. 2 KINGS i.
[2] And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them, "Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease." [3] But the Angel of the LORD

said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? [4] Now therefore thus saith the LORD, *Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." And Elijah departed.

* Heb. *The bed whithor thou art gone up, thou shalt not come down from it.*

[5] And when the messengers turned back unto him, he said unto them, "Why are ye now turned back?" [6] And they said unto him, "There came a man up to meet us, and said unto us, "Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die." [7] And he said unto them, "†What manner of man was he which came up to meet you, and told you these words?" [8] And they answered him, "He was [c]a hairy man, and girt with a girdle of leather about his loins." And he said, "It is Elijah the Tishbite." [9] Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of a hill. And he spake unto him, "Thou man of God, the king hath said, Come down." [10] And Elijah answered and said to the captain of fifty, "If I be a man of God, [d]then let fire come down from heaven, and consume thee and thy fifty." And there came down fire from heaven, and consumed him and his fifty. [11] Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, "O man of God, thus hath the king said, Come down quickly." [12] And Elijah answered and said unto them, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty." And the fire of God came down from heaven, and consumed him and his fifty.

† Heb. *What was the manner of the man?*

c See Ze. 13. 4. Mat. 3. 4.

d Lu. 9. 54.

[13] And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and ‡fell on his knees before Elijah, and besought him, and said unto him, "O man of God, I pray thee, let my life, and the life of these fifty thy servants, [e]be precious in thy sight. [14] Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties; therefore let my life now be precious in thy sight." [15] And the Angel of the LORD said unto Elijah, "Go down with him; be not afraid of him." And he arose, and went down with him unto the king. [16] And he said unto him, "Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die."

‡ Heb. *bowed.*

e 1 Sa. 26. 21. Ps. 72. 14.

[17] So he died according to the word of the LORD which Elijah had spoken. And *Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. [18] Now the rest of the acts of Ahaziah which he did, are they not written in the Book of the Chronicles of the Kings of Israel?

* The second year that *Jehoram* was *Prorex*, and the eighteenth of *Jehoshaphat*, 2 Ki. 3. 1.

SECT. VII.

A. M. 3108.
B. C. 896.
HALES, 897.

SECTION VII.—*Reign of Jehoram;—Rebellion of Mesha king of Moab.*

2 KINGS iii. 1–5.

[1] Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. [2] And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the *image of Baal that his father had made. [3] Nevertheless he cleaved unto [a]the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

* Heb. *statue.* 1 Ki. 16. 31, 32.

a 1 Ki. 12, 28, 31, 32

[4] And Mesha king of Moab was a sheepmaster, and rendered unto
b See Is. 16. 1. the king of Israel an hundred thousand [b]lambs, and an hundred thousand rams, with the wool. [5] But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

SECT. VIII.

SECTION VIII.—*The Translation of Elijah.*

A. M. 3108.
B. C. 896.

2 KINGS ii.

Elijah divideth Jordan, and granting Elisha his request, is taken up. 12 Elisha divideth Jordan. 19 He healeth the waters. 23 Children mocking Elisha are destroyed.

a Ge. 5. 24. [1] AND it came to pass, when the LORD would [a]take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. [2] And Elijah said unto Elisha, "Tarry here, I pray thee; for the LORD hath sent me to Beth-el." And Elisha said unto him, "As the LORD
b 1 Ki. 20. 35. 2 Ki. 4. 1, 38. & 9. 1. liveth, and as thy soul liveth, I will not leave thee!" So they went down to Beth-el. [3] And [b]the (12)sons of the prophets that were at Beth-

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(12) The mention here made of the sons, or disciples, or pupils of the prophets, leads us to inquire what mode was adopted among the ancient Israelites to secure to them the advantages of education. When the Israelites first went down into Egypt, and the patriarchal polity flourished among them in its full vigor, every father was of course the instructor as well as the head of his family. During their continuance in that country, although we know but little of the manner in which they preserved among themselves the traditions of their ancestors, or maintained and declared their right to the Holy Land, we may be assured that the national faith was not suffered to decay; nor were they, at their departure from Egypt, that rude and barbarous people which they are generally represented. Moses was skilled in all the wisdom of Egypt, and the perpetual presence of the God of Israel, the wonderful miracles wrought by Moses, the death of the generation which had been in some measure contaminated by idolatry in Egypt, and the consequent instruction of the next, under the immediate superintendence of their inspired leader, prevented the possibility of ignorance, during their wandering in the wilderness. It is generally supposed too, that there was an uninterrupted succession of prophets from the time of Moses to the death of Malachi. The first places for their instruction, appointed by the Jews after their settlement in the Holy Land, were the Levitical cities, which might be called the Universities of Judæa. The Levites too, were scattered through the country, as the standing ministry appointed by God himself, to instruct the people in general in all things which pertained to their Law. It is, therefore, to be supposed that the common business of education fell as naturally into their hands at that time, as it has since done, generally speaking, to the ecclesiastics in Christian countries.

The first notice which is taken in Scripture of the schools of the prophets, is 1 Sam. x. 10, and 1 Sam. xix. 20. The expression "they saw the prophets prophesying, and Samuel standing, as appointed over them," is interpreted by the Chaldee Paraphrast, that Samuel was the head, or president, of a school of prophetical instruction. Samuel is by many supposed to have himself first instituted these schools: but it is more probable that he found them established in the Levitical cities, and in every place where the ark was settled, and where the people went up to worship. It is more certain that from the time of Samuel to the Babylonish captivity, they were never suffered entirely to degenerate, although they were too often influenced by the general bias of the people to idolatry. The most distinguished prophets, till the time of David, were presidents of these colleges. Elkanah, Gad, Nathan, and others, are supposed to have been to the prophets in their day, what Samuel was to the prophets at Naioth. They are said to have selected the most promising of the young Levites, with the Nazarites of other tribes. Hence we read of so many prophets together in the time of Ahab. The chief places where they resided, seems to have been Bethel, Jericho, Gilgal, and the Levitical cities in general. The people in Israel, after the revolt of the ten tribes, were accustomed to attend the prophets for moral and religious instruction; for we read, that when the woman of Shunem was about to go up to Elijah, her husband asked her, "Wherefore wilt thou go to-day? it is neither new moon, nor Sabbath," 2 Kings iv. 23. When the peculiar circumstances of the age demanded it, the prophets were gifted with miraculous power. From the time of Samuel there appears to have been an unbroken succession to the time of Malachi; of whom Elijah and Elisha were the most eminent.

Prophecies were first committed to writing by Elijah, who wrote to Jehoram, predicting his offences and punishment. The volume of Scripture may be considered as having been under the continued superintendence of these holy men; and the prophetical office, as Bishop Stillingfleet ingeniously and justly observes, was a kind of chancery to the Law of Moses.

As God never left himself without witness to the heathen world, in that he gave them rain from heaven, and fruitful seasons; neither did he leave the people of Israel without a constant appeal to their hearts and understandings. Moses, Joshua, the Judges, Samuel, David, Ahijah, Elijah, Elisha, and the prophets whose writings are still preserved, followed each other in close succession. In addition to these, there was a standing miracle of the perpetual accomplishment of the prophecies which referred to events near at hand. The oracular answer in the Holy of Holies: the appearance of the Shechinah; the very nature of the country respectively occupied by the twelve tribes; the residence among them of the ancient Gibeonites; the judgments inflicted both on the idolatrous princes of Israel and Judah, as well as on the surrounding nations; these, with the lessons conveyed by the recurrence of the Sabbath, and of their great festivals, when the Levites taught the meaning of the Ceremonial Law, and otherwise instructed the people, took away all excuse for the frequent relapses of the Israelites into idolatry. Yet, if their repeated offences, in this respect, excite astonishment, let the present condition of the Christian world be considered; which presents us with too many instances of ingratitude and infidelity. The appeals which were made to the ancient Church of God were not more powerful than those which the Christian Church now enjoys: for in those days God spake by his prophets; to us he has spoken by his Son.

el came forth to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thy head to-day?" And he said, "Yea, I know it; hold ye your peace." [4] And Elijah said unto him, "Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho." And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee!" So they came to Jericho. [5] And the sons of the prophets that were at Jericho came to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thy head to-day?" And he answered, "Yea, I know it; hold ye your peace." [6] And Elijah said unto him, "Tarry, I pray thee, here; for the Lord hath sent me to Jordan." And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee!" And they two went on. [7] And fifty men of the sons of the prophets went, and stood *to view afar off; and they two stood by Jordan. [8] And Elijah took his mantle, and wrapped it together, and smote the waters, and [c]they were divided hither and thither, so that they two went over on dry ground.

* Heb. *in sight*, or, *over against*.

c So Ex. 14. 21. Jos. 3. 16.

[9] And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken away from thee." And Elisha said, "I pray thee, let a double portion of thy spirit be upon me." [10] And he said, "Thou hast †asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." [11] And it came to pass, as they still went on, and talked, that, behold, there appeared [d]a chariot of fire, and horses of fire, and parted them both asunder; and [e]Elijah went up by a whirlwind into heaven.

† Heb. *done hard in asking*.

d 2 Ki. 6. 17. Ps. 104. 4.

e Eccl. 48. 9. 1 Mac. 2. 58.

[12] And Elisha saw it, and he cried, "My [f]father! my father! the chariot of Israel, and the horsemen thereof!" And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. [13] He took up also the mantle of Elijah that fell from him, and went back, and stood by the ‡bank of Jordan; [14] and he took the mantle of Elijah that fell from him, and smote the waters, and said, "Where is the Lord God of Elijah?" and when he also had smitten the waters, they parted hither and thither, and Elisha went over. [15] And when the sons of the prophets which were to view at Jericho saw him, they said, "The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him.

f 2 Ki. 13. 14.

‡ Heb. *lip*.

[16] And they said unto him, "Behold now, there be with thy servants fifty *strong men; let them go, we pray thee, and seek thy master: [g]lest peradventure the Spirit of the Lord hath taken him up, and cast him upon †some mountain, or into some valley." And he said, "Ye shall not send." [17] And when they urged him till he was ashamed, he said, "Send." They sent therefore fifty men; and they sought three days, but found him not. [18] And when they came again to him (for he tarried at Jericho), he said unto them, "Did I not say unto you, 'Go not?'"

* Heb. *sons of strength*.

g See 1 Ki. 18. 12. Ez. 8. 3. Ac. 8. 39.

† Heb. *one of the mountains*.

[19] And the men of the city said unto Elisha, "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground ‡barren." [20] And he said, "Bring me a new cruse, and put salt therein." And they brought it to him. [21] And he went forth unto the spring of the waters, and [h]cast the salt in there, and said, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." [22] So the waters were healed unto this day, according to the saying of Elisha which he spake.

‡ Heb. *causing to miscarry*.

h See Ex. 15. 25. John 9. 6.

[23] And he went up from thence unto Beth-el; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, "Go up, thou bald head! go up, thou

bald head!" [24] And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty and two children of them. [25] And he went from thence to Mount Carmel, and from thence he returned to Samaria.

SECT. IX.

A. M. 3109.
B. C. 895.
HALES, 891.

SECTION IX.—*Elisha obtaineth Water and Promise of Victory;—The Moabites are overcome.*

2 KINGS iii. 6, *to the end.*

[6] AND king Jehoram went out of Samaria the same time, and numbered all Israel. [7] And he went and sent to Jehoshaphat the king of Judah, saying, "The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle?" And he said, "I will go up: I am as thou art, my people as thy people, and my horses as thy horses." [8] And he said, "Which way shall we go up?" And he answered, "The way through the wilderness of Edom."

* Heb. *at their feet.* See Ex. 11. 8.

[9] So the king of Israel went, and the king of Judah, and the king of Edom; and they fetched a compass of seven days' journey; and there was no water for the host, and for the cattle *that followed them. [10] And the king of Israel said, "Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!" [11] But Jehoshaphat said, "Is there not here a prophet of the LORD, that we may inquire of the LORD by him?" And one of the king of Israel's servants answered and said, "Here is Elisha the son of Shaphat, which poured water on the hands of Elijah." [12] And Jehoshaphat said, "The word of the LORD is with him." So the king of Israel and Jehoshaphat and the king of Edom went down to him. [13] And Elisha said unto the king of Israel, "What [a]have I to do with thee? [b]get thee to [c]the prophets of thy father, and to the prophets of thy mother." And the king of Israel said unto him, "Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab." [14] And Elisha said, "As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. [15] But now bring me [d]a minstrel." And it came to pass, when the minstrel played, that [e]the hand of the LORD came upon him. [16] And he said, "Thus saith the LORD, Make [f]this valley full of ditches. [17] For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. [18] And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. [19] And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and †mar every good piece of land with stones." [20] And it came to pass in the morning, when [g]the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

[21] And when all the Moabites heard that the kings were come up to fight against them, they ‡gathered all that were able to *put on armor, and upward, and stood in the border. [22] And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood. [23] And they said, "This is blood; the kings are surely †slain, and they have smitten one another: now therefore, Moab, to the spoil!" [24] And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them; but ‡they went forward smiting the Moabites, even in their country. [25] And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they

[a] Ez. 14. 3.
[b] So Ju. 10. 14. Ru. 1. 15.
[c] 1 Ki. 18. 19.
[d] See 1 Sa. 10. 5.
[e] Ez. 1. 3. & 3. 14, 22. & 8. 1.
[f] 2 Ki. 4. 3.
† Heb. *grieve.*
[g] Ex. 29. 39, 40.
‡ Heb. *were cried together.*
* Heb. *gird himself with a girdle.*
† Heb. *destroyed.*
‡ Or, *they smote in it even smiting.*

* Heb. *until he left the stones thereof in Kir-haraseth.*

stopped all the wells of water, and felled all the good trees: *only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it.

h Am. 2. 1.

[26] And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom; but they could not. [27] Then [h]he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel; and they departed from him, and returned to their own land.

SECT. X.

A. M. 3112.
B. C. 892.

Section X.—*The Miracles of Elisha.*

2 Kings iv., v. *and* vi. 1–23.

Elisha multiplieth the widow's oil. 8 *He giveth a son to the good Shunammite.* 18 *He raiseth again her dead son.* 38 *At Gilgal he healeth the deadly pottage.* 42 *He satisfieth an hundred men with twenty loaves.* — Chap. v. 1 *Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy.* 8 *Elisha, sending him to Jordan, cureth him.* 15 *He, refusing Naaman's gifts, granteth him some of the earth.* 20 *Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.* — Chap. vi. 1 *Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim.* 8 *He discloseth the king of Syria's counsel.* 13 *The army which was sent to Dothan to apprehend Elisha is smitten with blindness.* 19 *Being brought into Samaria, they are dismissed in peace.*

a 1 Ki. 20. 35.
b See Le. 25. 39. Mat. 18. 25.
* Or, *scant not.*
† Or, *creditor.*

[1] Now there cried a certain woman of the wives of [a]the sons of the prophets unto Elisha, saying, "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come [b]to take unto him my two sons to be bondmen." [2] And Elisha said unto her, "What shall I do for thee? tell me, what hast thou in the house?" And she said, "Thy handmaid hath not any thing in the house, save a pot of oil." [3] Then he said, "Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; *borrow not a few. [4] And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full." [5] So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. [6] And it came to pass, when the vessels were full, that she said unto her son, "Bring me yet a vessel." And he said unto her, "There is not a vessel more." And the oil stayed. [7] Then she came and told the man of God. And he said, "Go, sell the oil, and pay thy †debt, and live thou and thy children of the rest."

A. M. 3113.
B. C. 891.
‡ Heb. *there was a day.*
* Heb. *laid hold on him.*
† Heb. *set time.* Ge. 18. 10, 14.

[8] And ‡it fell on a day, that Elisha passed to Shunem, where was a great woman; and she *constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. [9] And she said unto her husband, "Behold now, I perceive that this is a holy man of God, which passeth by us continually. [10] Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." [11] And it fell on a day, that he came thither, and he turned into the chamber, and lay there. [12] And he said to Gehazi his servant, "Call this Shunammite." And when he had called her, she stood before him. [13] And he said unto him, "Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?" And she answered, "I dwell among mine own people." [14] And he said, "What then is to be done for her?" And Gehazi answered, "Verily she hath no child, and her husband is old." [15] And he said, "Call her." And when he had called her, she stood in the door. [16] And he said, "About this †season, according to the time of life, thou shalt embrace a son." And she said, "Nay, my lord, thou man of God, do not lie unto thy handmaid." [17] And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

[18] And when the child was grown, it fell on a day, that he went out to his father to the reapers. [19] And he said unto his father, "My head! my head!" And he said to a lad, "Carry him to his mother." [20] And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. [21] And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. [22] And she called unto her husband, and said, "Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again." [23] And he said, "Wherefore wilt thou go to him to-day? it is neither new moon, nor Sabbath." And she said, "It shall be ‡well." [24] Then she saddled an ass, and said to her servant, "Drive, and go forward; *slack not thy riding for me, except I bid thee." [25] So she went and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, "Behold, yonder is that Shunammite. [26] Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child?" And she answered, "It is well." [27] And when she came to the man of God to the hill, she caught †him by the feet; but Gehazi came near to thrust her away. And the man of God said, "Let her alone, for her soul is ‡vexed within her; and the Lord hath hid it from me, and hath not told me." [28] Then she said, "Did I desire a son of my lord? did I not say, 'Do not deceive me?'" [29] Then he said to Gehazi, "Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, [c]salute him not; and if any salute thee, answer him not again: and [d]lay my staff upon the face of the child." [30] And the mother of the child said, "As the Lord liveth, and as thy soul liveth, I will not leave thee!" And he arose, and followed her. [31] And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor *hearing. Wherefore he went again to meet him, and told him, saying, "The child is [e]not awaked." [32] And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. [33] He [f]went in therefore, and shut the door upon them twain, and [g]prayed unto the Lord. [34] And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. [35] Then he returned, and walked in the house †to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. [36] And he called Gehazi, and said, "Call this Shunammite." So he called her. And when she was come in unto him, he said, "Take up thy son." [37] Then she went in, and fell at his feet, and bowed herself to the ground, and [h]took up her son, and went out.

[38] And Elisha came again to Gilgal; and there was a dearth in the land. And the sons of the prophets were [i]sitting before him; and he said unto his servant, "Set on the great pot, and seethe pottage for the sons of the prophets." [39] And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage; for they knew them not. [40] So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, "O thou man of God, there is [j]death in the pot!" And they could not eat thereof. [41] But he said, "Then bring meal." And [k]he cast it into the pot; and he said, "Pour out for the people, that ye may eat." And there was no ‡harm in the pot.

[42] And there came a man from Baal-shalisha, [l]and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears

‡ Heb. *peace.*

* Heb. *restrain not for me to ride.*

† Heb. *by his feet.* Mat. 28. 9.

‡ Heb. *bitter.* 1 Sa. 1. 10.

[c] Lu. 10. 4.

[d] See Ex. 7. 19. & 14. 16. Ac. 19. 12.

* Heb. *attention.*

[e] John 11. 11.

[f] Mat. 6. 6.

[g] 1 Ki. 17. 20, 21. Acts 20. 10.

† Heb. *once hither, and once thither.*

[h] Heb. 11. 35.

A. M. 3114. B. C. 890.

[i] Lu. 10. 39. Ac. 22. 3.

[j] Ex. 10. 17.

[k] See Ex. 15. 25. John 9. 6.

‡ Heb. *evil thing.*

[l] 1 Sa. 9. 7. 1 Co. 9 11. Gal. 6. 6.

of corn *in the husk thereof. And he said, "Give unto the people, that they may eat." [43] And his servitor said, "What! [m]should I set this before an hundred men?" He said again, "Give the people, that they may eat: for thus saith the Lord, They [n]shall eat, and shall leave thereof." [44] So he set it before them, and they did eat, [o]and left thereof, according to the word of the Lord.

[1] Now [p]Naaman, captain of the host of the king of Syria, was a great man †with his master, and ‡honorable, because by him the Lord had given *deliverance unto Syria: he was also a mighty man in valor, but he was a leper. [2] And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she †waited on Naaman's wife. [3] And she said unto her mistress, "Would God my lord were ‡with the prophet that is in Samaria! for he would *recover him of his leprosy." [4] And one went in, and told his lord, saying, "Thus and thus said the maid that is of the land of Israel." [5] And the king of Syria said, "Go to, go, and I will send a letter unto the king of Israel." And he departed, and took †with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. [6] And he brought the letter to the king of Israel, saying, "Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy." [7] And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "Am I [q]God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."

2 Kings v.

[8] And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel." [9] So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. [10] And Elisha sent a messenger unto him, saying, "Go and [r]wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." [11] But Naaman was wroth, and went away, and said, "Behold, ‡I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and *strike his hand over the place, and recover the leper. [12] Are not †Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage. [13] And his servants came near, and spake unto him, and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, 'Wash, and be clean?'" [14] Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and [s]his flesh came again like unto the flesh of a little child, and [t]he was clean.

[15] And he returned to the man of God, he and all his company, and came, and stood before him: and he said, "Behold, now I know that there [u]is no God in all the earth, but in Israel: now therefore, I pray thee, take [v]a blessing of thy servant." [16] But he said, "As the Lord liveth, before whom I stand, [w]I will receive none!" And he urged him to take it; but he refused. [17] And Naaman said, "Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. [18] In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the

* Or, *in his scrip*, or, *garment*.
[m] Lu. 9. 13. John 6. 9.
[n] Lu. 9. 17. John 6. 11.
[o] Mat. 14. 20. & 15. 37. John 6. 13.
[p] Lu. 4. 27.
† Heb. *before*.
‡ Or, *gracious*. Heb. *lifted up*, or, *accepted in countenance*.
* Or, *victory*.
† Heb. *was before*.
‡ Heb. *before*.
* Heb. *gather in*.
† Heb. *in his hand*.
[q] Ge. 30. 2. De. 32. 39. 1 Sa. 2. 6.
[r] John 9. 7.
‡ Heb. *I said*. Or, *I said with myself, He will surely come out, &c.*
* Heb. *move up and down*.
† Or, *Amana*.
[s] Job 33. 25.
[t] Lu. 4. 27.
[u] Da. 2. 47. & 3. 29. & 6. 26, 27.
[v] Ge. 33. 11.
[w] Ge. 14. 23. See Mat. 10. 8. Ac. 8. 18, 20.

house of Rimmon; when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing." [19] And he said unto him, "Go in peace." So he departed from him a little ‡way.

‡ Heb. *piece of ground*, as Ge. 35. 16.

[20] But Gehazi, the servant of Elisha the man of God, said, "Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him." [21] So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, "*Is all well?" [22] And he said, "All is well. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of garments." [23] And Naaman said, "Be content, take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. [24] And when he came to the †tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed. [25] But he went in, and stood before his master. And Elisha said unto him, "Whence comest thou, Gehazi?" And he said, "Thy servant went ‡no whither." [26] And he said unto him, "Went not my heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? [27] The leprosy therefore of Naaman [z]shall cleave unto thee, and unto thy seed for ever." And he went out from his presence [y]a leper as white as snow.

* Heb. *Is there peace?*

† Or, *secret place.*

‡ Heb. *not hither nor thither.*

z 1 Ti. 6. 10

y Ex. 4. 6.

2 KINGS vi. 1–23.

[1] And the sons of the prophets said unto Elisha, "Behold now, the place where we dwell with thee is too strait for us. [2] Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell." And he answered, "Go ye." [3] And one said, "Be content, I pray thee, and go with thy servants." And he answered, "I will go." [4] So he went with them. And when they came to Jordan, they cut down wood. [5] But as one was felling a beam, the *axe head fell into the water; and he cried, and said, "Alas, master! for it was borrowed." [6] And the man of God said, "Where fell it?" And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. [7] Therefore said he, "Take it up to thee." And he put out his hand, and took it.

* Heb. *iron.*

[8] Then the king of Syria warred against Israel, and took counsel with his servants, saying, "In such and such a place shall be my †camp." [9] And the man of God sent unto the king of Israel, saying, "Beware that thou pass not such a place; for thither the Syrians are come down." [10] And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. [11] Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, "Will ye not show me which of us is for the king of Israel?" [12] And one of his servants said, "‡None, my lord, O king! but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

† Or, *encamping.*

‡ Heb *No*

[13] And he said, "Go and spy where he is, that I may send and fetch him." And it was told him, saying, "Behold, he is in Dothan." [14] Therefore sent he thither horses, and chariots, and a *great host: and they came by night, and compassed the city about. [15] And when the †servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant

* Heb. *heavy.*

† Or, *minister.*

said unto him, "Alas, my master! how shall we do?" [16] And he answered, "Fear not: for [z]they that be with us are more than they that be with them." [17] And Elisha prayed, and said, "LORD, I pray thee, open his eyes, that he may see." And the LORD [a]opened the eyes of the young man; and he saw: and, behold, the mountain was full of [b]horses and chariots of fire round about Elisha! [18] And when they came down to him, Elisha prayed unto the LORD, and said, "Smite this people, I pray thee, with blindness." [c]And he smote them with blindness according to the word of Elisha.

[z] 2 Ch. 32. 7. Ps. 55. 18. Ro. 8. 31.
[a] See Ge. 21. 19.
[b] Ps. 34. 7. & 68. 17. Ze. 1. 8. & 6. 1–7.
[c] See Ge. 19. 11.

[19] And Elisha said unto them, "This is not the way, neither is this the city; ‡follow me, and I will bring you to the man whom ye seek." But he led them to Samaria. [20] And it came to pass, when they were come into Samaria, that Elisha said, "LORD, open the eyes of these men, that they may see." And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria! [21] And the king of Israel said unto Elisha, when he saw them, "My father, shall I smite them? shall I smite them?" [22] And he answered, "Thou shalt not smite them; wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? [d]set bread and water before them, that they may eat and drink, and go to their master." [23] And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

‡ Heb. *come ye after me.*
[d] Ro. 12. 20.

PORTION I.

4 YEARS.
A. M. 3115 *to* 3119.
B. C. 889 *to* 885.
HALES, 904.

PART V.—PORTION I.

THE REIGN OF JEHORAM, KING OF JUDAH.

2 CHRON. xxi. 1, 5–7, 2–4, 11–15, 8–10, *and* 16, *to the end.*—2 KINGS viii. 23, 24 *and* 17–22.

Jehoram's wicked reign. He slayeth his brethren. The prophecy of Elijah against him. Edom and Libnah revolt. The Philistines and Arabians oppress him. His incurable disease, infamous death, and burial.

[1] Now (13) Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son *reigned in his stead. [5] Jehoram [a]was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. [6] And he walked in the way of the kings of Israel, like as did the house of Ahab, (for he had the daughter of Ahab to wife;) and he wrought *that which was* evil in the eyes of the LORD. [7] Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a †light to him and to his [b]sons for ever.

[2] And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel. [3] And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah; but the kingdom gave he to ‡Jehoram, because he was the firstborn. [4] Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

[11] Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to [c]commit fornication, and compelled Judah thereto.

* Alone.
[a] In consort, 2 Ki. 8. 17, &c.
† Heb. *lamp,* or, *candle.*
[b] 2 Sa. 7. 12, 13. 1 Ki. 11. 36. Ps. 132. 11, &c.
‡ Jehoram made partner of the kingdom with his father, 2 Ki. 8. 16, &c.
[c] Le. 17. 7. & 20. 5.

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(13) To understand the chronology of Jehoram's reign, it is necessary to observe that three several dates are assigned to the beginning of it: the first in the seventeenth year of Jehoshaphat his father, compare 2 Kings xxii. 51. 2 Kings i. 17. 2 Kings iii. 1.; the second in the fifth year of Joram the son of Ahab, 2 Kings viii. 16. which was in the two and twentieth year of Jehoshaphat; and the third at his father's death. The first time, he was made viceroy, when his father went out to fight for the recovery of Ramoth-gilead; and the second, he was again made viceroy on his father's absence in Moab with Jehoram.—Lightfoot's Prolegomena to the Harmony of the Evang., *Works,* vol. i. p. 387.

* Which was writ before his death, 2 Ki. 2. 1.

d Ex. 34. 15.

e 1 Ki. 16. 31-33.

† Heb. *stroke.*

[12] And ⁽¹⁴⁾there came a *writing to him from Elijah the prophet, saying, "Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, [13] but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to [d]go a whoring, like to the [e]whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: [14] behold, with a great †plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods; [15] and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."

‡ Heb. *hand.*

[8] In his days the Edomites revolted from under the ‡dominion of Judah, and made themselves a king. [9] Then Jehoram went forth with his princes, and all his chariots with him; and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. [10] So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

* Heb. *carried captive*: see 2 Ch. 22. 1.

† Or, *Ahaziah*, 2 Ch. 22. 1. or, *Azariah*, 2 Ch. 22. 6.

[16] Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians. [17] And they came up into Judah, and brake into it, and *carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save †Jehoahaz, the youngest of his sons.

‡ His son, *Ahaziah, prorex*, 2 Ki. 9. 29, soon after.

f 2 Ch. 16. 14.

[18] ‡And after all this the LORD smote him in his bowels with an incurable disease. [19] And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like [f]the burning of his fathers. [20] Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and

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(14) The letter from Elijah to Jehoram has given rise to much discussion. Elijah the Tishbite was taken up to heaven in the reign of Ahab, many years before the last accession of Jehoram. Jehoram was made king three several times. Once before the battle of Ramoth-gilead, in which Ahab was killed: (compare 1 Kings xxii. 51. 2 Kings i. 17. 2 Kings iii. 1.); once upon his father's going to war against the Moabites; and again on his father's death. It is doubtful on which of these occasions he destroyed his brothers, and attempted to restore idolatry. If on his first or second accession, the letter might have been written by Elijah immediately preceding his assumption. But it does not appear probable either that Jehoram would have acted in this cruel and unnatural manner, or that he would have endeavoured to establish idolatry during the lifetime of his father, who was zealous for the worship of the true God. This argument, therefore, prevents us from supposing that he deserved to receive the letter after his first or second accession; we must therefore conclude he destroyed his brothers and restored superstition after his father's death.

But at this time, Elijah had ascended into heaven. Three hypotheses have been framed to account for this apparent difficulty. One supposes, that for Elijah we ought to read Elisha. Another, that the Elijah here mentioned is another prophet of that name, and not Elijah the Tishbite. The third is, that immediately preceding his ascension into heaven, when Jehoram was first raised to the joint administration of the kingdom by his father Jehoshaphat, Elijah predicted the enormities of which he would be guilty, and left the writing with the sons of the prophets. When the circumstances prophesied by Elijah had actually taken place, the writing was sent to Jehoram; the account of the punishment of his offences was laid before him; an interval was allowed him for repentance; and, at the end of a short time, he fell a victim to the disease foretold by Elijah.

If, then, we come to the conclusion, that this letter of Elijah to Jehoram was written by the prophet before the murder of his brothers, it may be esteemed one of the most important passages in the books of Scripture. It may be regarded as the commencement of that part of the dispensations of Providence, which was continued nearly to the close of the canon of Scripture; that is, it was the first written prophecy of which we read, which confined itself to the judgments about to be inflicted on an individual. It was a new mode of appeal to the princes and people of Israel and Judah. It was made at a time when the public corruption was at its height; it was confirmed by the most wonderful miracles, and authenticated by the witnesses among whom it was deposited, who were most probably the sons of the prophets.

Lightfoot is of opinion that the letter was sent by Elijah after Jehoram's first accession to the throne. Of the three hypotheses above mentioned, the first is maintained by Dr. Hales; the second by Dr. Wall; the third by Pfeiffer, and Bishop Patrick on the authority of Kimchi. There is yet another, which I mention as a specimen of the sober judgment exercised in Jewish or Rabbinical criticism. The Jews believe that Elijah sent the letter to Jehoram from heaven. In one of their books, indeed, it is asserted that Elijah is still engaged in writing a history of the world.—Vide Patrick and Lightfoot in loc.; Pfeiffer, *Dubia Vexata*, &c. p. 471.

* Heb. *without desire*, Je. 22. 18.

departed *without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

2 KINGS viii. 23, 24.

[23] And the rest of the acts of Joram, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [24] And Joram slept with his fathers, and was buried with his fathers in the city of David: and †Ahaziah his son reigned in his stead.

† Called *Azariah* 2 Ch. 22. 6, and *Jehoahaz*, 2 Ch. 21. 17, & 25. 23.

[a] *i. e.* Jehoram. —*Ed.*

2 KINGS viii. 17–22.—[17] Thirty and two years old was [a]he when he began to reign; and he reigned eight years in Jerusalem. [18] And he walked in the way of the kings of Israel, as did the house of Ahab, (for the daughter of Ahab was his wife;) and he did evil in the sight of the LORD. [19] Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him always a †light, *and* to his children.

† Heb. *candle*, or, *lamp*.

[20] In his days Edom revolted from under the hand of Judah, and made a king over themselves. [21] So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots; and the people fled into their tents. [22] ‡Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

‡ And so fulfilled, Ge. 27. 40.

PORTION II.

A. M. 3117.
B. C. 887.
HALES, 891.

PART V.—PORTION II.

EVENTS IN THE KINGDOM OF ISRAEL, CONTEMPORARY WITH THE REIGN OF JEHORAM, KING OF JUDAH.

Continuation of the Reign of Jehoram, King of Israel;—Siege of Samaria;—The Famine and sudden Deliverance.

2 KINGS vi. 24, *to the end*, vii. *and* viii. 1–6.

The famine in Samaria causeth women to eat their own children. 30 *The king sendeth to slay Elisha.* — Chap. vii. 1 *Elisha prophesieth incredible plenty in Samaria.* 3 *Four lepers bring tidings of the flight of the Syrians.* 12 *The king spoileth their tents.* 17 *The lord, who would not believe the prophecy of plenty, is trodden to death in the press.* — Chap. viii 1 *The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle sake hath her land restored by the king.*

[24] AND it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. [25] And there was a great famine in Samaria; and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. [26] And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, "Help, my lord, O king!" [27] And he said, "*If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?" [28] And the king said unto her, "What aileth thee?" And she answered, "This woman said unto me, 'Give thy son, that we may eat him to-day, and we will eat my son to-morrow.' [29] So [a]we boiled my son, and did eat him; and I said unto her on the †next day, 'Give thy son, that we may eat him;' and she hath hid her son."

* Or, *Let not the LORD save thee.*

[a] Le. 26. 29.

† Heb. *other*.

[30] And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh. [31] Then he said, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day." [32] But Elisha sat in his house, and [b]the elders sat with him. And the king sent a man from before him; but ere the messenger came to him, he said to the elders, "See [c]ye how this son of [d]a murderer hath sent to take away my head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?" [33] And while he yet talked with them, behold, the messenger came down unto him: and he said, "Behold, this evil is of the LORD; [e]what should I wait for the LORD any longer?"

[b] Ez. 8. 1. & 20. 1.

[c] Lu. 13. 32.

[d] 1 Ki. 18. 4.

[e] Job 2. 9.

2 KINGS vii.

[1] Then Elisha said, "Hear ye the word of the LORD. Thus saith the LORD, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a

shekel, in the gate of Samaria." [2] Then a lord ‡on whose hand the king leaned answered the man of God, and said, "Behold, [f]if the LORD would make windows in heaven, might this thing be?" And he said, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

[3] And there were four leprous men [g]at the entering in of the gate; and they said one to another, "Why sit we here until we die? [4] If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians; if they save us alive, we shall live, and if they kill us, we shall but die." [5] And they rose up in the twilight, to go unto the camp of the Syrians; and when they were come to the uttermost part of the camp of Syria, behold, there was no man there! [6] For the LORD had made the host of the Syrians [h]to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, "Lo! the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." [7] Wherefore they [i]arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. [8] And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. [9] Then they said one to another, "We do not well; this day is a day of good tidings, and we hold our peace. If we tarry till the morning light, *some mischief will come upon us; now therefore come, that we may go and tell the king's household." [10] So they came and called unto the porter of the city; and they told them, saying, "We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were." [11] And he called the porters; and they told it to the king's house within.

[12] And the king arose in the night, and said unto his servants, "I will now show you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city." [13] And one of his servants answered and said, "Let some take, I pray thee, five of the horses that remain, which are left †in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed;) and let us send and see." [14] They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, "Go and see." [15] And they went after them unto Jordan; and, lo! all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. [16] And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

[17] And the king appointed the lord on whose hand he leaned to have the charge of the gate; and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. [18] And it came to pass as the man of God had spoken to the king, saying, "Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria." [19] And that lord answered the man of God, and said, "Now, behold, if the LORD should make windows in heaven,

‡ Heb. *which belonged to the king leaning upon his hand*, 2 Ki. 5. 18.

f Mal. 3. 10.

g Le. 13. 46.

h 2 Sa. 5. 24. Job 15. 21.

i Ps. 48. 4–6. Pr. 28. 1.

* Heb. *we shall find punishment.*

† Heb. *in it.*

might such a thing be?" And he said, "Behold, thou shalt see it with
thine eyes, but shalt not eat thereof." [20] And so it fell out unto him;
for the people trode upon him in the gate, and he died.
j 2 Ki. 4. 35. [1] Then spake Elisha unto the woman, [j]whose son he had 2 Kings viii.
restored to life, saying, "Arise, and go thou and thy house- 1–6.
k Ps. 105. 16. Hag. 1. 11. hold, and sojourn wheresoever thou canst sojourn; for the Lord [k]hath
called for a famine, and it shall also come upon the land seven years."
[2] And the woman arose, and did after the saying of the man of God;
and she went with her household, and sojourned in the land of the
Philistines seven years. [3] And it came to pass at the seven years' end,
that the woman returned out of the land of the Philistines; and she
went forth to cry unto the king for her house and for her land. [4] And
l 2 Ki. 5. 27. the king talked with [l]Gehazi the servant of the man of God, saying,
"Tell me, I pray thee, all the great things that Elisha hath done."
[5] And it came to pass, as he was telling the king how he had restored
a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And
Gehazi said, "My lord, O king, this is the woman, and this is her son,
whom Elisha restored to life." [6] And when the king asked the woman,
‡ Or, *eunuch*. she told him. So the king appointed unto her a certain ‡officer, saying,
"Restore all that was hers, and all the fruits of the field since the day
that she left the land, even until now."

PORTION I.

1 Year.
A. M. 3119.
B. C. 885.
Hales, 895.

PART VI.—Portion I.

THE REIGN OF AHAZIAH, KING OF JUDAH.

2 Chron. xxii. 1.—2 Kings viii. 25.—2 Chron. xxii. 2–7.—2 Kings ix. *part of ver.* 27.—2 Chron. xxii. 8, *and part of* 9.—2 Kings ix. *part of* 27, 28.—2 Chron. xxii. *part of* 9.—2 Kings ix. 29, viii. 26, *to the end*.—2 Chron. xxii. *middle part of ver.* 9.

Ahaziah succeedeth Jehoram, and reigneth wickedly. He maketh a confederacy with Jehoram son of Ahab. He is slain by Jehu.

[1] AND the inhabitants of Jerusalem made Ahaziah his youngest
son king in his stead; for the band of men that came with the
a 2 Ch. 21. 17. Arabians to the camp had slain all the [a]eldest. So Ahaziah the
son of Jehoram king of Judah reigned. [25] In the (15)twelfth 2 Kings viii.
year of Joram the son of Ahab king of Israel did Ahaziah 25.
the son of Jehoram king of Judah begin to reign. [2] Forty and two years
old was (16)Ahaziah when he began to reign, and he reigned one year
b 2 Ch. 21. 6. in Jerusalem. His mother's name also was [b]Athaliah the daughter of Omri. [3] He also walked in the ways of the house of Ahab; for
his mother was his counsellor to do wickedly. [4] Wherefore he did evil in
the sight of the Lord like the house of Ahab; for they were his counsellors after the death of his father to his destruction.

[5] He walked also after their counsel, and went with Jehoram the son
of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead; and the Syrians smote Joram. [6] And he returned to be healed

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(15) In 2 Kings viii. 25. we read that in the "twelfth year" of Joram, Ahaziah began to reign; and in 2 Kings ix. 29. that it was in the "eleventh year." The commencement of Ahaziah's reign is computed in the first passage from the year when Joram assumed the reins of government, in the last year of his father's life; in the second passage it is dated from his father's death.—Vide Lightfoot's Prolegomena to the Harmony of the Evangelists; *Works*. vol. i. p. 388.

(16) In 2 Chronicles xxii. 2, we read, Ahaziah was forty-two years old when he began to reign; and in 2 Kings viii. 26. we read, he was twenty-two years old at that time. This difficulty is solved, by reading with the Septuagint. Syriac, and Arabic versions, "twenty-two" instead of "forty-two" in the first passage; or by supposing with Lightfoot, that the author of the Book of Chronicles computed from the accession of the house of Omri, his mother's name being Athaliah the daughter of Omri. The original properly signifies, "Ahaziah was the son of the two and forty years," namely, of the house of Omri. A similar mode of reckoning occurs in 2 Kings xxiv. 8, compared with 2 Chronicles xxxvi. 9.—Vide Lightfoot in loc.; Hales's *Anal*. vol. ii. p. 428.

* Heb. *wherewith they wounded him.*
† Otherwise called *Ahaziah*, ver. 1, and *Jehoahaz*, 2 Ch. 21.17.
‡ Heb. *treading down.*
c Ju. 14. 4.

in Jezreel because of the wounds *which were given him at Ramah, when he fought with Hazael king of Syria. And †Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. [7] And the ‡destruction of Ahaziah [c]was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

2 KINGS ix. *part of* 27.

[27] But when Ahaziah the king of Judah saw this, (17)he fled by the way of the garden-house.

d 2 Ki. 10. 10, 11, 13, 14.
e 2 Ki. 9. 27, at Megiddo in the kingdom of Samaria.

2 CHRON. xxii. 8, *pt. ver.* 9.

[8] And it came to pass, that, when Jehu was [d]executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. [9] And [e]he sought Ahaziah; and they caught him, (for he was hid in Samaria,) and brought him to Jehu.

2 KINGS ix. *part of ver.* 27, *and* 28.

[27] And Jehu followed after him, and said, "Smite him also in the chariot." And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. [28] And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David;

f 2 Ch. 17. 4.

2 CHRON. xxii. *part of ver.* 9.

[9] "because," said they, "he is the son of Jehoshaphat, who [f]sought the LORD with all his heart." So the house of Ahaziah had no power to keep still the kingdom.

2 KINGS ix. 29.

[29] And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

* Or, *grand-daughter*: see ver. 18.
† Heb. *wherewith the Syrians had wounded.*
‡ Called, *Ramoth*, ver. 28.
* Heb. *wounded.*

2 KINGS viii. 26, *to the end.*—[26] Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the *daughter of Omri king of Israel. [27] And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab; for he was the son-in-law of the house of Ahab.

[28] And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. [29] And king Joram went back to be healed in Jezreel of the wounds †which the Syrians had given him at ‡Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was *sick.

2 CHRON. xxii. *middle of ver.* 9.—And when they had slain him, they buried him;—

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(17) This passage refers to the death of Joram, who was slain when he went out to meet Jehu, accompanied by Ahaziah, 2 Kings ix. 23. The abruptness of this division is unavoidable, as the death of Ahaziah is related by the inspired writers in intimate connection with that of Jehoram: but in this arrangement it was absolutely necessary to separate them, that the account of Ahaziah's death might be given with his life and reign.

The circumstances attending on the death of this king, as they are related in 2 Chron. xxii. 8, 9, seem at first sight to differ materially from those mentioned in 2 Kings ix. 27, 28. In the former passage we read, that Ahaziah, after making his escape from Jezreel, was brought to Jehu in Samaria, and when they had slain him they buried him. From which it might be inferred, that Jehu had commanded that Ahaziah should be slain in Samaria. In the latter passage we, on the contrary, read, that he was mortally wounded at Gur, near Ibleam, while Jehu was following him. Notwithstanding these apparent contradictions, the two accounts, I think, may be reconciled, by observing the order of the events, as shown in the Book of Chronicles.

The chief cause of the apparent inconsistency lies in the expression (2 Chron. xxii. 9,) "they brought him to Jehu;" from which phrase it would appear, that Ahaziah was actually made a prisoner, and as such brought to Jehu. But the word in the original, ויבאהו, though it signifies "brought," as our translators have rendered it, may have a wider signification, and may be thus translated, "They caused him to be seen by Jehu:" Ahaziah was pointed out, or made to appear, or caused to be seen by Jehu, when he fled from Samaria; who immediately, upon seeing him, issued the order to his soldiers, "Smite him also in the chariot.

By interpreting the phrase in question in this manner, we solve the whole difficulty. Ahaziah, after the death of Joram, made his escape to Samaria, to which place he is followed (after Jehu had destroyed Ahab's brethren and children, as well as Ahaziah's kindred), by Jehu and his soldiers. On their arrival at Samaria, they search for, and discover, the retreat of Ahaziah; who, on perceiving that his hiding place was known, again attempted to make his escape. In so doing, Jehu sees him, and immediately gives the order, "Smite him also in the chariot," (as Joram was smitten,) and they did so at the going up to Gur, which is by Ibleam, where Ahaziah was overtaken. After the soldiers of Jehu had mortally wounded him, his charioteer escaped with him to Megiddo, where he died.

On consulting the map of the tribe of Manasseh, in which these events took place, it will be found that they might all have occurred within the space of two days. Joram was killed at Jezreel, from which place Samaria was ten miles distant; from Samaria to Gur, not quite eight; from Gur to Ibleam, twelve more; and Ibleam was less than four miles from Megiddo.—Vide the map of the tribe of Ephraim, in Heming's *Scripture Atlas.*

Part VI.—Portion II.

EVENTS IN THE KINGDOM OF ISRAEL, CONTEMPORARY WITH THE REIGN OF AHAZIAH.

SECT. I.

A. M. 3119.
B. C. 885.

Section I.—*Murder of Ben-hadad by Hazael.*

2 Kings viii. 7–15.

Hazael being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master and succeedeth him.

[7] And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, "The man of God is come hither." [8] And the king said unto [a]Hazael, "Take [b]a present in thy hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease?" [9] So Hazael went to meet him, and took a present [*]with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, "Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?" [10] And Elisha said unto him, "Go, say unto him, Thou mayest certainly recover; howbeit the Lord hath showed me that he shall surely (18)die." [11] And he settled his countenance [†]steadfastly, until he was ashamed; and the man of God [c]wept. [12] And Hazael said, "Why weepeth my lord?" And he answered, "Because I know [d]the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and [e]wilt dash their children, and rip up their women with child." [13] And Hazael said, "But what, is thy servant a dog, that he should do this great thing?" And Elisha answered, "The [f]Lord hath showed me that thou shalt be king over Syria." [14] So he departed from Elisha, and came to his master, who said to him, "What said Elisha to thee?" And he answered, "He told me that thou shouldest surely recover." [15] And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died; and Hazael reigned in his stead.

[a] 1 Ki. 19. 15.
[b] 1 Sa. 9. 7.
[*] Heb. *in his hand.*
[†] Heb. *and set it.*
[c] Lu. 19. 41.
[d] 2 Ki. 10. 32. & 12. 17. & 13. 3, 7. Amos 1. 3.
[e] 2 Ki. 15. 16. Ho. 13. 16. Amos 1. 13.
[f] 1 Ki. 19. 15.

SECT. II.

A. M. 3120.
B. C. 884.
Hales, 895.

Section II.—*Conspiracy of Jehu;—Death of Jehoram.*

2 Kings ix. 1–26.

Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead. 4 The prophet having done his message fleeth. 11 Jehu, being made king by the soldiers, killeth Joram in the field of Naboth.

[1] And Elisha the prophet called one of the children of the prophets, and said unto him, "Gird up thy loins, and take this box of oil in thy hand, and go to Ramoth-gilead. [2] And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an [*]inner chamber; [3] then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not."

[*] Heb. *chamber in a chamber.*

[4] So the young man, even the young man the prophet, went to Ramoth-gilead. [5] And when he came, behold, the captains of the host were sitting; and he said, "I have an errand to thee, O captain!" And Jehu said, "Unto which of all us?" And he said, "To thee, O captain!" [6] And he arose, and went into the house; and he poured the oil on his head, and said unto him, "Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. [7] And thou shalt smite the house of Ahab thy master, that

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(18) This passage has been much misunderstood. The most probable meaning seems to be, "Tell the king that his disease is not mortal, and therefore he might recover from it." The prophet, however, who foresaw that Hazael would murder the king, adds in a reproachful and significant manner, "Howbeit the Lord hath showed me that he shall surely die;" intimating, by these words, "the king will die, but he would have recovered, had he not been prevented by your violence and treachery.

I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. [8] For the whole house of Ahab shall perish; and [a]I will cut off from Ahab him that pisseth against the wall, and [b]him that is shut up and left in Israel. [9] And I will make the house of Ahab like the house of [c]Jeroboam the son of Nebat, and like the house of [d]Baasha the son of Ahijah. [10] And [e]the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her." And he opened the door, and fled.

[11] Then Jehu came forth to the servants of his lord: and one said unto him, "Is all well? wherefore came [f]this mad fellow to thee?" And he said unto them, "Ye know the man, and his communication." [12] And they said, "It is false; tell us now." And he said, "Thus and thus spake he to me, saying, 'Thus saith the Lord, I have anointed thee king over Israel.'" [13] Then they hasted, and [g]took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, "Jehu †is king!" [14] So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. [15] But king ‡Joram was returned to be healed in Jezreel of the wounds which the Syrians *had given him, when he fought with Hazael king of Syria.) And Jehu said, "If it be your minds, then †let none go forth nor escape out of the city to go to tell it in Jezreel." [16] So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. [17] And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company." And Joram said, "Take a horseman, and send to meet them, and let him say, Is it peace?" [18] So there went one on horseback to meet him, and said, "Thus saith the king, Is it peace?" And Jehu said, "What hast thou to do with peace? turn thee behind me." And the watchman told, saying, "The messenger came to them, but he cometh not again." [19] Then he sent out a second on horseback, which came to them, and said, "Thus saith the king, Is it peace?" And Jehu answered, "What hast thou to do with peace? turn thee behind me." [20] And the watchman told, saying, "He came even unto them, and cometh not again; and the ‡driving is like the driving of Jehu the son of Nimshi, for he driveth *furiously." [21] And Joram said, "†Make ready." And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and ‡met him in the portion of Naboth the Jezreelite. [22] And it came to pass, when Joram saw Jehu, that he said, "Is it peace, Jehu?" And he answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" [23] And Joram turned his hands, and fled, and said to Ahaziah, "There is treachery, O Ahaziah!" [24] And Jehu *drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he †sunk down in his chariot. [25] Then said Jehu to Bidkar his captain, "Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, [h]the Lord laid this burden upon him. [26] 'Surely I have seen yesterday the ‡blood of Naboth, and the blood of his sons,' saith the Lord; 'and [i]I will requite thee in this *plat,' saith the Lord. Now therefore take and cast him into the plat *of ground*, according to the word of the Lord."

[a] 1 Ki. 14. 10. & 21. 21.
[b] De. 32. 36.
[c] 1 Ki. 14. 10.
[d] 1 Ki. 16. 3, 11.
[e] 1 Ki. 21. 23.
[f] Je. 29. 26. Jo. 10. 20. Ac. 26. 24. 1 Co. 4. 10.
[g] Mat. 21. 7.
† Heb. *reigneth.*
‡ Heb. *Jehoram.*
* Heb. *smote.*
† Heb. *let no escaper go, &c.*
‡ Or, *marching.*
* Heb. *in madness.*
† Heb. *Bind.*
‡ Heb *found.*
* Heb. *filled his hand with a bow.*
† Heb. *bowed.*
[h] 1 Ki. 21. 29.
‡ Heb. *bloods.*
[i] 1 Ki. 21. 19.
* Or, *portion.*

SECT. III.
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A. M. 3120.
B. C. 884.
HALES, 895.
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SECTION III.—*Reign of Jehu;—Death of Jezebel, of Ahab's Sons, of Ahaziah's Kindred, and of Baal's Priests.*

2 KINGS ix. 30, *to the end, and* x. 1–28.

Jezebel is slain by command of Jehu, and eaten by dogs. — Chap. x. 1 *Jehu causeth seventy of Ahab's children to be beheaded.* 8 *He excuseth the fact by the prophecy of Elijah.* 12 *He slayeth two and forty of Ahaziah's brethren.* 15 *He taketh Jehonadab into his company.* 18 *By subtilty he destroyeth all the worshippers of Baal.*

* Heb. *put her eyes in painting.* Ez. 23. 40.
a 1 Ki. 16. 9–20.
† Or, *chamberlains.*
b 1 Ki. 16. 31.
‡ Heb. *by the hand of.*
c 1 Ki. 21. 23.
d Ps. 83. 10.

[30] AND when Jehu was come to Jezreel, Jezebel heard of it; and she *painted her face, and tired her head, and looked out at a window. [31] And as Jehu entered in at the gate, she said, "Had [a]Zimri peace, who slew his master?" [32] And he lifted up his face to the window, and said, "Who is on my side? who?" And there looked out to him two or three †eunuchs. [33] And he said, "Throw her down." So they threw her down; and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. [34] And when he was come in, he did eat and drink, and said, "Go, see now this cursed woman, and bury her; [b]for she is a king's daughter." [35] And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. [36] Wherefore they came again, and told him. And he said, "This is the word of the LORD, which he spake ‡by his servant Elijah the Tishbite, saying, 'In [c]the portion of Jezreel shall dogs eat the flesh of Jezebel. [37] And the carcass of Jezebel shall be [d]as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.'"

2 KINGS x. 1–28.

* Heb. *nourishers.*
† Heb. *for me.*
e 1 Ki. 21. 21.

[1] And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to *them that brought up Ahab's children, saying, [2] "Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armor; [3] look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house." [4] But they were exceedingly afraid, and said, "Behold, two kings stood not before him: how then shall we stand?" [5] And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, "We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes." [6] Then he wrote a letter the second time to them, saying, "If ye be †mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time." Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. [7] And it came to pass, when the letter came to them, that they took the king's sons, and [e]slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

f 1 Sa. 3. 19.
‡ Heb. *by the hand of.* 1 Ki. 21. 19, 21, 29.
* Or, *acquaintance.*

[8] And there came a messenger, and told him, saying, "They have brought the heads of the king's sons." And he said, "Lay ye them in two heaps at the entering in of the gate until the morning." [9] And it came to pass in the morning, that he went out, and stood, and said to all the people, "Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these? [10] Know now that there shall [f]fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab; for the LORD hath done that which he spake ‡by his servant Elijah." [11] So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his *kinsfolks, and his priests, until he left him none remaining.

† Heb. *house of shepherds binding sheep.*
‡ Heb. *found.*

[12] And he arose and departed, and came to Samaria. And as he was at the †shearing house in the way, [13] Jehu ‡met with the brethren of Ahaziah king of Judah, and said, "Who are ye?" And they

* Heb. *to the peace of, &c.*

answered, "We are the brethren of Ahaziah; and we go down *to salute the children of the king and the children of the queen." [14] And he said, "Take them alive." And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

† Heb. *found.*
[g] Je. 35. 6, &c.
[h] 1 Ch. 2. 55.
‡ Heb. *blessed.*
[i] Ezra 10. 19.
[j] 1 Ki. 19. 10.
[k] 2 Ch. 22. 8.

[15] And when he was departed thence, he †lighted on [g]Jehonadab the son of [h]Rechab coming to meet him; and he ‡saluted him, and said to him, "Is thy heart right, as my heart is with thy heart?" And Jehonadab answered, "It is." "If it be, [i]give me thy hand." And he gave him his hand; and he took him up to him into the chariot. [16] And he said, "Come with me, and see my [j]zeal for the LORD." So they made him ride in his chariot. [17] And when he came to Samaria, [k]he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

[l] 1 Ki. 16. 31, 32.
* Heb. *Sanctify.*
† Or, *so full, that they stood mouth to mouth.*
‡ Heb. *the mouth.*
* Heb. *statues.* 1 Ki. 14. 23.
[m] Ezra 6. 11. Da. 2. 5. & 3. 29.

[18] And Jehu gathered all the people together, and said unto them, "Ahab [l]served Baal a little; but Jehu shall serve him much. [19] Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting; for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live." But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. [20] And Jehu said, "*Proclaim a solemn assembly for Baal." And they proclaimed it. [21] And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was †full from one end to another. [22] And he said unto him that was over the vestry, "Bring forth vestments for all the worshippers of Baal." And he brought them forth vestments. [23] And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, "Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only." [24] And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, "If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him." [25] And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, "Go in, and slay them; let none come forth." And they smote them with ‡the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. [26] And they brought forth the *images out of the house of Baal, and burned them. [27] And they brake down the image of Baal, and brake down the house of Baal, [m]and made it a draught-house unto this day. [28] Thus Jehu destroyed Baal out of Israel.

PORTION I.

6 YEARS.
A. M. 3120 *to* 3126.
B. C. 884 *to* 878.
HALES, 895.

PART VII.—PORTION I.

THE REIGN OF ATHALIAH, QUEEN OF JUDAH.

2 CHRON. xxii. 10, *to the end*, xxiv. 7–11, xxiii. 1–15.—2 KINGS xi. 1–16.

Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom. Athaliah's sons bestow all the dedicated things upon Baalim. Jehoiada maketh Joash king. Athaliah is slain.

[a] 2 Ki. 11. 2. *Jehosheba.*

[10] BUT when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. [11] But [a]Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew

him not. [12] And he was with them hid in the house of God six years;
and Athaliah reigned over the land.

b 2 Ch. 21. 17. [7] For [b]the sons of Athaliah, that wicked woman, had broken 2 Chron. xxiv. 7–11.
up the house of God; and also all the dedicated things of the
house of the Lord did they bestow upon Baalim. [8] And at the king's commandment
they made a chest, and set it without at the gate of the house
* Heb. *a voice.* of the Lord. [9] And they made *a proclamation through Judah and Jerusalem,
to bring in to the Lord the collection that Moses the servant of
God laid upon Israel in the wilderness. [10] And all the princes and all
the people rejoiced, and brought in, and cast into the chest, until they
had made an end. [11] Now it came to pass, that at what time the chest
was brought unto the king's office by the hand of the Levites, and
c 2 Ki. 12. 10. [c]when they saw that there was much money, the king's scribe and the
high priest's officer came and emptied the chest, and took it, and carried
it to his place again. Thus they did day by day, and gathered
money in abundance.

[1] And in the seventh year Jehoiada strengthened himself, 2 Chron. xxiii. 1–15.
and took the captains of hundreds, Azariah the son of Jeroham,
and Ishmael the son of Jehohanan, and Azariah the son of Obed,
and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into
covenant with him. [2] And they went about in Judah, and gathered the
Levites out of all the cities of Judah, and the chief of the fathers of
Israel, and they came to Jerusalem. [3] And all the congregation made a
covenant with the king in the house of God. And he said unto them,
d 2 Sa. 7. 12. "Behold, the king's son shall reign, as the Lord hath [d]said of the sons
of David. [4] This is the thing that ye shall do;—A third part of you entering
on the Sabbath, of the priests and of the Levites, shall be porters of
† Heb. *thresholds.* the †doors; [5] and a third part shall be at the king's house; and a third
part at the gate of the foundation: and all the people shall be in the
courts of the house of the Lord. [6] But let none come into the house of
e 1 Ch. 23. 28, 29. the Lord, save the priests, and [e]they that minister of the Levites;
they shall go in, for they are holy; but all the people shall keep the
watch of the Lord. [7] And the Levites shall compass the king round
about, every man with his weapons in his hand; and whosoever else
cometh into the house, he shall be put to death: but be ye with the
king when he cometh in, and when he goeth out." [8] So the Levites
and all Judah did according to all things that Jehoiada the priest had
commanded, and took every man his men that were to come in on the
Sabbath, with them that were to go out on the Sabbath; for Jehoiada
the priest dismissed not the courses. [9] Moreover Jehoiada the priest
delivered to the captains of hundreds spears, and bucklers, and shields,
that had been king David's, which were in the house of God. [10] And
he set all the people, every man having his weapon in his hand, from
‡ Heb. *shoulder.* * Heb. *house.* the right ‡side of the *temple to the left side of the temple, along
by the altar and the temple, by the king round about. [11] Then they
f De. 17. 18. brought out the king's son, and put upon him the crown, and [f]gave
him the testimony, and made him king. And Jehoiada and his sons
† Heb. *Let the king live.* anointed him, and said, "†God save the king!"

[12] Now when Athaliah heard the noise of the people running and
praising the king, she came to the people into the house of the Lord.
[13] And she looked, and, behold, the king stood at his pillar at the
entering in, and the princes and the trumpets by the king; and all the
people of the land rejoiced, and sounded with trumpets, also the singers
g 1 Ch. 25. 8. with instruments of music, and [g]such as taught to sing praise.
‡ Heb. *Conspiracy!* Then Athaliah rent her clothes, and said, "‡Treason! Treason!"
[14] Then Jehoiada the priest brought out the captains of hundreds that
were set over the host, and said unto them, "Have her forth of the

k Neh. 3. 28.

ranges; and whoso followeth her, let him be slain with the sword." For the priest said, "Slay her not in the house of the LORD." [15] So they laid hands on her; and when she was come to the entering [k]of the horse-gate by the king's house, they slew her there.

* Heb. *seed of the kingdom.*
† 2 Ch. 22. 11, *Jehoshabeath.*
‡ Or, *Jehoash.*

2 KINGS xi. 1–16.—[1] And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the *seed royal. [2] But †Jehosheba, the daughter of king Joram, sister of Ahaziah, took ‡Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed-chamber from Athaliah, so that he was not slain. [3] And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

* Or, *from breaking up.*
† Or, *companies.* Heb. *bands.*
‡ Heb. *shoulder.*
* Heb. *"Let the king live."*

[4] And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the Lord, and showed them the king's son. [5] And he commanded them, saying, "This is the thing that ye shall do; a third part of you that enter in on the Sabbath shall even be keepers of the watch of the king's house; [6] and a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house; *that it be not broken down. [7] And two †parts of all you that go forth on the Sabbath, even they shall keep the watch of the house of the LORD about the king. [8] And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in." [9] And the captains over the hundreds did according to all things that Jehoiada the priest commanded; and they took every man his men that were to come in on the Sabbath, with them that should go out on the Sabbath, and came to Jehoiada the priest. [10] And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD. [11] And the guard stood, every man with his weapons in his hand, round about the king, from the right ‡corner of the temple to the left corner of the temple, along by the altar and the temple. [12] And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, "*God save the king!"

[13] And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD. [14] And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, "Treason! Treason!" [15] But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, "Have her forth without the ranges; and him that followeth her kill with the sword." For the priest had said, "Let her not be slain in the house of the LORD." [16] And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

PORTION II.

PART VII.—PORTION II.

REIGN OF JEHU CONTINUED.

2 KINGS x. 29.

a 1 Ki. 12. 28, 29.

[29] HOWBEIT from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, [a]the golden calves that were in Bethel, and that were in Dan.

PORTION I.

A. M. 3126 to 3166.
B. C. 878 to 838.
HALES, 889 to 849.

PART VIII.—PORTION I.

REIGN OF JOASH, KING OF JUDAH.

Early Reign of Joash;—He repairs the Temple;—His Apostacy;—His Death.

2 KINGS xii. *part of* 1, xi. 21, xii. *end of* 1, 2, 3.—2 CHRON. xxiii. 16, *to the end*, xxiv. 3–5.—2 KINGS xii. 4–6.—2 CHRON. xxiv. 6.—2 KINGS xii. 7–14.—2 CHRON. xxiv. 12–14.—2 KINGS xii. 15–18.—2 CHRON. xxiv. 15–27.—2 KINGS xii. 19.—2 KINGS xi. 17–20, *and* xii. 20, 21.—2 CHRON. xxiv. 1, 2.

2 KINGS xi. 21.

[1] IN the seventh year of Jehu, Jehoash began to reign; [21] seven years old was Jehoash when he began to reign. [1] And forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba. [2] And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed

a 1 Ki. 15. 14. & 22. 43.

him. [3] But [a]the high places were not taken away; the people still sacrificed and burnt incense in the high places.

2 Chron. xxiii. 16, *to the end.*

[16] And Jehoiada made a covenant between him and between all the people, and between the king, that they should be the Lord's people. [17] Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and [b]slew Mattan the priest of Baal before the altars. [18] Also Jehoiada appointed the officers of the house of the Lord by the hand of the priests the Levites, whom David had [c]distributed in the house of the Lord, to offer the burnt offerings of the Lord, as it is written in the [d]Law of Moses, with rejoicing and with singing, as it was ordained *by David. [19] And he set the [e]porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in. [20] And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord; and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. [21] And all the people of the land rejoiced; and the city was quiet, after that they had slain Athaliah with the sword.

b De. 13. 9.
c 1 Ch. 23. 6, 30, 31. & 24. 1.
d Nu. 28. 2.
* Heb. *by the hands of David.* 1 Ch. 25. 2, 6.
e 1 Ch. 26. 1, &c.

2 Chron. xxiv. 3–5.

[3] And Jehoiada took for him two wives; and he begat sons and daughters.

[4] And it came to pass after this, that Joash was minded †to repair the house of the Lord. [5] And he gathered together the priests and the Levites, and said to them, "Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter." Howbeit the Levites hastened it not.

† Heb. *to renew.*

2 Kings xii. 4–6.

[4] And Jehoash said to the priests, "All the money of the ‡dedicated things that is brought into the house of the Lord, *even* [f]the money of every one that passeth the account, the money *that every man is set at, and all the money that †cometh into any man's heart to bring into the house of the Lord, [5] let the priests take it to them, every man of his acquaintance; and let them repair the breaches of the house, wheresoever any breach shall be found." [6] But it was so, that in the ‡three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

‡ Or, *holy things.* Heb. *holinesses.*
f Ex. 30. 13.
* Heb. *of the souls of his estimation,* Le. 27. 2.
† Heb. *ascendeth upon the heart of a man.* Ex. 35. 5. 1 Ch. 29. 9.
‡ Heb. *twentieth year and third year.*

2 Chron. xxiv. 6.

[6] And the king called for Jehoiada the chief, and said unto him, "Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for [g]the tabernacle of witness?"

g Nu. 1. 50. Ac. 7. 44.

2 Kings xii. 7–14.

[7] Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, "Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house." [8] And the priests consented to receive no more money of the people, neither to repair the breaches of the house. [9] But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the *door put therein all the money that was brought into the house of the Lord. [10] And it was so, when they saw that there was much money in the chest, that the king's †scribe and the high priest came up, and they ‡put up in bags, and told the money that was found in the house of the Lord. [11] And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord; and they *laid it out to the carpenters and builders, that wrought upon the house of the Lord, [12] and to masons,

* Heb. *threshold.*
† Or, *secretary.*
‡ Heb. *bound up.*
* Heb. *brought it forth.*

and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that †was laid out for the house to repair it. [13] Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord; [14] but they gave that to the workmen, and repaired therewith the house of the Lord.

† Heb. *went forth.*

2 CHRON. xxiv. 12–14.

[12] And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord. [13] So the workmen wrought, and ‡the work was perfected by them, and they set the house of God in his state, and strengthened it. [14] And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, even vessels to minister, and *to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

‡ Heb. *the healing went up upon the work.*

* Or, *pestils.*

2 KINGS xii. 15–18.

[15] Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully. [16] The [h]trespass money and sin money was not brought into the house of the Lord; [i]it was the priests'.

[17] Then [j]Hazael king of Syria went up, and fought against Gath, and took it; and Hazael set his face to go up to Jerusalem. [18] And Jehoash king of Judah [k]took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria; and he †went away from Jerusalem.

[h] Le. 5. 15, 18.
[i] Le. 7. 7.
A. M. 3164.
B. C. 840.
[j] 2 Ki. 8. 12.
[k] 1 Ki. 15. 18.
† Heb. *went up.*

2 CHRON. xxiv. 15–27.

[15] But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died. [16] And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house. [17] Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. [18] And they left the house of the Lord God of their fathers, and served [l]groves and idols; and [m]wrath came upon Judah and Jerusalem for this their trespass. [19] Yet [n]he sent prophets to them, to bring them again unto the Lord; and they testified against them, but they would not give ear. [20] And [o]the Spirit of God ‡came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, "Thus saith God, [p]Why transgress ye the commandments of the Lord, that ye cannot prosper? [q]because ye have forsaken the Lord, he hath also forsaken you." [21] And they conspired against him, and [r]stoned him with stones at the commandment of the king in the court of the house of the Lord. [22] Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, "The Lord look upon it, and require it."

[l] 1 Ki. 14. 23.
[m] 2 Ch. 19. 2. & 28. 13. & 29. 8. & 32. 25.
[n] 2 Ch. 36. 15. Je. 7. 25, 26. & 25. 4.
[o] 2 Ch. 15. 1. & 20. 14.
‡ Heb. *clothed*, as Ju. 6. 34.
[p] Nu. 14. 41.
[q] 2 Ch. 15. 2.
[r] Mat. 23. 35. Ac. 7. 58, 59.

[23] And it came to pass *at the end of the year, that the host of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of †Damascus. [24] For the army of the Syrians [s]came with a small company of men, and the Lord [t]delivered a very great host into their hand, because they had forsaken the Lord God of their fathers. So they [u]executed judgment against Joash. [25] And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood

A. M. 3165.
B. C. 839.
* Heb. *in the revolution of the year.*
† Heb. *Darmesek.*
[s] Le. 26. 8. Is. 30. 17.
[t] Le. 26. 25.
[u] Is. 10. 5.

of the sons of Jehoiada the priest, and slew him on his bed, and he died; and they buried him in the city of David, but they buried him not in the sepulchres of the kings. [26] And these are they that conspired against him; ‡Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of *Shimrith a Moabitess.

‡ Or, *Jozachar*, 2 Ki. 12. 21.
* Or, *Shomer*.

[27] Now concerning his sons, and the greatness of the burdens laid upon him, and the †repairing of the house of God, behold, they are written in the ‡Story of the Book of the Kings. And Amaziah his son reigned in his stead.

† Heb. *founding*.
‡ Or, *Commentary*.

[19] And the rest of the acts of Joash, and all that he did, 2 KINGS xii. 19. are they not written in the Book of the Chronicles of the Kings of Judah?

2 KINGS xi. 17–20.—[17] And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people. [18] And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed *officers over the house of the LORD. [19] And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. [20] And all the people of the land rejoiced, and the city was in quiet; and they slew Athaliah with the sword beside the king's house.

* Heb. *offices*.

2 KINGS xii. 20, 21.—[20] And his servants arose, and made a conspiracy, and slew Joash in †the house of Millo, which goeth down to Silla. [21] For [v]Jozachar the son of Shimeath, and Jehozabad the son of ‡Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David. And Amaziah his son reigned in his stead.

† Or, *Bethmillo*.
v 2 Ch. 24. 26, *Zabad*.
‡ Or, *Shimrith*.

2 CHRON. xxiv. 1, 2.—[1] Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba. [2] And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.

PART VIII.—PORTION II.

EVENTS IN THE KINGDOM OF ISRAEL, CONTEMPORARY WITH THE REIGN OF JOASH KING OF JUDAH.

SECT. I.

A. M. 3165.
B. C. 839.
HALES, 867.

SECTION I.—*Death of Jehu.*

2 KINGS x. 30, *to the end.*

[30] AND the LORD said unto Jehu, "Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in my heart, [a]thy children of the fourth generation shall sit on the throne of Israel." [31] But Jehu *took no heed to walk in the law of the LORD God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin.

a 2 Ki. 13. 1, 10. & 14. 23. & 15. 8, 12.
* Heb. *observed not*.

[32] In those days the LORD began †to cut Israel short. And Hazael smote them in all the coasts of Israel; [33] from Jordan ‡eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, *even [b]Gilead and Bashan.

† Heb. *to cut off the ends*.
‡ Heb. *toward the rising of the sun*.
* Or, *even to Gilead and Bashan*.
b Am. 1. 3.

[34] Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the Book of the Chronicles of the Kings of Israel? [35] And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. [36] And †the time that Jehu reigned over Israel in Samaria was twenty and eight years.

† Heb. *the days were*.

SECT. II.

A. M. 3165.
B. C. 839.
HALES, 867.

SECTION II.—*Reign of Jehoahaz.*

2 KINGS xiii. 1–9.

[1] IN *the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Sa-

* Heb. *the twentieth year and third year*.

† Heb. *walked after.*
a Ju. 2. 14.

maria, and reigned seventeen years. [2] And he did *that which was* evil in the sight of the LORD, and †followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

b Ex. 3. 7.
c 2 Ki. 15. 25, 27.
‡ Heb. *as yesterday* and *third day.*
* Heb. *he walked.*
† Heb. *stood.*
1 Ki. 16. 33.
d Am. 1. 3.

[3] And [a]the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days. [4] And Jehoahaz besought the LORD, and the LORD hearkened unto him; for [b]he saw the oppression of Israel, because the king of Syria oppressed them. [5] (And [c]the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents, ‡as beforetime. [6] Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but *walked therein: and there †remained the grove also in Samaria.) [7] Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, [d]and had made them like the dust by threshing.

‡ ver. 10, *Jehoash.*
* Alone.

[8] Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the Book of the Chronicles of the Kings of Israel? [9] And Jehoahaz slept with his fathers; and they buried him in Samaria. And ‡Joash his son reigned in his stead.*

SECT. III.

A. M. 3165.
B. C. 839.
HALES, 850.

SECTION III.—*Reign of Jehoash;—Death of Elisha.*

2 KINGS xiii. 10, *and* 14–21.

* In consort with his father, 2 Ki. 14. 1.
a 2 Ki. 2. 12.
† Heb. *Make thy hand to ride.*
b Eccl. 48. 13.

[10] IN the thirty and seventh year of Joash king of Judah began *Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

[14] Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, "O my father, my father, [a]the chariot of Israel, and the horsemen thereof!" [15] And Elisha said unto him, "Take bow and arrows." And he took unto him bow and arrows. [16] And he said to the king of Israel, "†Put thy hand upon the bow." And he put his hand *upon it:* and Elisha put his hands upon the king's hands. [17] And he said, "Open the window eastward." And he opened it. Then Elisha said, "Shoot." And he shot. [b]And he said, "The arrow of the LORD's deliverance, and the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek, till thou have consumed them." [18] And he said, "Take the arrows." And he took them. And he said unto the king of Israel, "Smite upon the ground." And he smote thrice, and stayed. [19] And the man of God was wroth with him, and said, "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."

‡ Heb. *went* down.
c Eccl. 48. 14.

[20] And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. [21] And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha. And when the man ‡was let down, and touched the bones of Elisha, he [c]revived, and stood up on his feet.

PORTION I.

A. M. 3166 *to* 3195.
B. C. 838 *to* 809.
HALES, 849.

PART IX.—PORTION I.

THE REIGN OF AMAZIAH.

Amaziah punishes the Murderers of his Father;—War with Edom;—War with Israel;—His death.

2 KINGS xiv. 1–6.—2 CHRON. xxv. 5–11.—2 KINGS xiv. *part of* 7.—2 CHRON. xxv. 12–16. 2 KINGS xiv. 8–14.—2 CHRON. xxv. 27, 28, 25, 26.—2 KINGS xiv. *part of* 7, 17–20.—2 CHRON. xxv. 1–4, *and* 17–24.

[1] IN the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. [2] He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. [3] And he did *that which was* right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did. [4] Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

a 2 Ki. 12. 20.
b De. 24. 16. Ez. 18. 4, 20.

[5] And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants [a]which had slain the king his father. [6] But the children of the murderers he slew not: according unto that which is written in the Book of the Law of Moses, wherein the Lord commanded, saying, "The [b]fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin."

2 Chron. xxv. 5–11.

c Nu. 1. 3.
* Heb. *band.*
† Heb. *to their place.*
‡ Heb. *in heat of anger.*

[5] Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin; and he numbered them [c]from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. [6] He hired also an hundred thousand mighty men of valor out of Israel for an hundred talents of silver. [7] But there came a man of God to him, saying, "O king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim. [8] But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy; for God hath power to help, and to cast down." [9] And Amaziah said to the man of God, "But what shall we do for the hundred talents which I have given to the *army of Israel?" And the man of God answered, "The Lord is able to give thee much more than this." [10] Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go †home again; wherefore their anger was greatly kindled against Judah, and they returned home ‡in great anger.

2 Kings xiv. *part of v.* 7.
2 Chron. xxv. 12–16.

* Or, *the rock.*
d 2 Sa. 8. 13. Ps. 60, title.

[11] And Amaziah strengthened himself, and led forth his people, and went to the Valley of Salt, and smote of the children of Seir ten thousand, [7] and took *Selah by war, [d]and called the name of it Joktheel unto this day. [12] And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

† Heb. *the sons of the band.*

[13] But †the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

e See 2 Ch. 28. 23.
f Ex. 20. 3, 5.
‡ Heb. *counselled.* 1 Sa. 2. 25.

[14] Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that [e]he brought the gods of the children of Seir, and set them up to be [f]his gods, and bowed down himself before them, and burned incense unto them. [15] Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, "Why hast thou sought after the gods of the people, which could not deliver their own people out of thy hand?" [16] And it came to pass, as he talked with him, that the king said unto him, "Art thou made of the king's counsel? forbear; why shouldest thou be smitten?" Then the prophet forbare, and said, "I know that God hath ‡determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel."

2 KINGS xiv 8–14.

[8] Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, "Come, let us look one another in the face." [9] And Jehoash the king of Israel sent to Amaziah king of Judah, saying, "The [g]thistle that was in Lebanon sent to the [h]cedar that was in Lebanon, saying, 'Give thy daughter to my son to wife;' and there passed by a wild beast that was in Lebanon, and trode down the thistle. [10] Thou hast indeed smitten Edom, and thy heart hath lifted thee up. Glory of this, and tarry at *home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, *even* thou, and Judah with thee?" [11] But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. [12] And Judah was †put to the worse before Israel; and they fled every man to their tents. [13] And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. [14] And he took all [i]the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

[g] See Ju. 9. 8.

[h] 1 Ki. 4. 33.

* Heb. *thy house.*

† Heb. *smitten.*

[i] 1 Ki. 7. 51.

2 CHRON. xxv. 27, 28, 25, 26.

[27] Now after the time that Amaziah did turn away ‡from following the LORD they *made a conspiracy against him in Jerusalem. And he fled to Lachish; but they sent to Lachish after him, and slew him there. [28] And they brought him upon horses, and buried him with his fathers in the city of †Judah.

[25] And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. [26] Now the rest of the acts of Amaziah, first and last, behold, are they not written in the Book of the Kings of Judah and Israel?

‡ Heb. *from after.*

* Heb. *conspired a conspiracy.*

† That is, *the city of David*, as it is 2 Ki. 14. 20.

2 CHRON. xxv. 1–4, *and* 17–24.—[1] Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. [2] And he did *that which was* right in the sight of the LORD, but not with a perfect heart.

[3] Now it came to pass, when the kingdom was ‡established to him, that he slew his servants that had killed the king his father. [4] But he slew not their children, but did as it is written in the Law in the [j]Book of Moses, where the LORD commanded, saying, "The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin."

‡ Heb. *confirmed upon him.*

[j] De. 24. 16.

[17] Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let us see one another in the face." [18] And Joash king of Israel sent to Amaziah king of Judah, saying, "The *thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give thy daughter to my son to wife;' and there passed by †a wild beast that was in Lebanon, and trode down the thistle. [19] Thou sayest, 'Lo! thou hast smitten the Edomites; and thy heart lifteth thee up to boast. Abide now at home; why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?" [20] But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom. [21] So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah. [22] And Judah was ‡put to the worse before Israel, and they fled every man to his tent. [23] And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to *the corner-gate, four hundred cubits. [24] And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

* Or, *furze bush*, or, *thorn.*

† Heb. *a beast of the field.*

‡ Heb. *smitten.*

* Heb. *the gate of it that looketh.*

2 KINGS xiv. *pt. of ver.* 7, 17–20.—He slew of Edom in the Valley of Salt ten thousand,—.

[17] And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. [18] And the rest of the acts of Amaziah, are they not written in the Book of the Chronicles of the Kings of Judah? [19] Now they made a conspiracy against him in Jerusalem. And he fled to Lachish; but they sent after him to Lachish, and slew him there. [20] And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David.

Part IX.—Portion II.

EVENTS IN THE KINGDOM OF ISRAEL, CONTEMPORARY WITH THE REIGN OF AMAZIAH, KING OF JUDAH.

SECT. I.

A. M. 3165.
B. C. 839.
Hales, 834.

Section I.—*Reign of Jehoash concluded;—He is oppressed by Hazael, who dies.*

2 Kings xiii. 22, *to the end, and* 11–13, *and* xiv. 15, 16.

[22] But Hazael king of Syria oppressed Israel all the days of Jehoahaz. [23] And the Lord was gracious unto them, and had compassion on them, and [a]had respect unto them, [b]because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his *presence as yet. [24] So Hazael king of Syria died; and Ben-hadad his son reigned in his stead. [25] And Jehoash the son of Jehoahaz †took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

a Ex. 2. 24, 25.
b Ex. 32. 13.
* Heb. *face.* See Ge. 4. 16.
† Heb. *returned and took.*

[11] And he did *that which was* evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin; but he walked therein. [12] And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel? [13] And Joash slept with his fathers; and Jeroboam sat upon his throne; and Joash was buried in Samaria with the kings of Israel.

2 Kings xiv. 15, 16.—[15] Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel? [16] And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

SECT. II.

A. M. 3179.
B. C. 825.
Hales, 834.

Section II.—*Reign of Jeroboam the Second.*

2 Kings xiv. 23, 24.

[23] In the fifteenth year of Amaziah the son of Joash king of Judah [a]Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. [24] And he did *that which was* evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

a Now he begins to reign alone.

PORTION I.

A. M. 3194.
B. C. 810.
Hales, 809.

PART X.—Portion I.

THE REIGN OF UZZIAH.

Section I.—*Early Reign and Prosperity of Uzziah.*

2 Chron. xxvi. 1.—2 Kings xv. 1.—2 Chron. xxvi. 2–15.

[1] THEN all the people of Judah took *Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. [1] In the [a]twenty and seventh year of Jeroboam king of Israel began [b]Azariah son of Amaziah king of Judah to reign. [2] He built Eloth, and restored it to Judah, after that the king slept with his fathers. [3] Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. [4] And he did *that which was* right in the sight of the Lord, according to all that his father Amaziah did. [5] And he sought God in the days of Zechariah, who [c]had understanding in the †visions of God; and as long as he sought the Lord, God made him to prosper.

* Or, *Azariah.*
a This is the 27th year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy.
b Called *Uzziah,* 2 Ki. 15. 13, 30, &c.
c Ge. 41. 15. Da. 1. 17. & 2. 19. & 10. 1.
† Heb. *seeing of God.*

d Is. 14. 29.
‡ Or, *in the country of Ashdod.*
* Heb. *went.*
e Neh. 3. 13, 19, 32. Zec. 14. 10.
† Or, *repaired.*
‡ Or, *cut out many cisterns.*
* Or, *fruitful fields.*
† Heb. *ground.*
‡ Heb. *the power of an army.*
* Heb. *stones of slings.*
† Heb. *went forth.*

[6] And he went forth and [d]warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities ‡about Ashdod, and among the Philistines. [7] And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. [8] And the Ammonites gave gifts to Uzziah: and his name *spread abroad *even* to the entering in of Egypt; for he strengthened himself exceedingly. [9] Moreover Uzziah built towers in Jerusalem at the [e]corner gate, and at the valley gate, and at the turning of the wall, and †fortified them. [10] Also he built towers in the desert, and ‡digged many wells; for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in *Carmel; for he loved †husbandry. [11] Moreover Uzziah had a host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains. [12] The whole number of the chief of the fathers of the mighty men of valor were two thousand and six hundred. [13] And under their hand was ‡an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. [14] And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and *slings to cast stones. [15] And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name †spread far abroad; for he was marvellously helped till he was strong.

SECT. II.

A. M. *about* 3217.
B. C. *about* 787.

SECTION II.—*On the Increase of his Army by Uzziah, Joel predicts the future Overthrow of the Kingdom of Judah by a foreign Army.*(19)

THE BOOK OF THE PROPHET JOEL.

Joel, declaring sundry judgments of God, exhorteth to observe them, 8 *and to mourn.* 14 *He prescribeth a fast for complaint.* — Chap. ii. 1 *He showeth unto Zion the terribleness of God's judgment.* 12 *He exhorted to repentance,* 15 *prescribeth a fast,* 18 *promiseth a blessing thereon.* 21 *He comforteth Zion with present,* 28 *and future blessings.* — Chap. iii. 1 *God's judgments against the enemies of his people.* 9 *God will be known in his judgment.* 18 *His blessing upon the Church.*

[1] THE WORD OF THE LORD THAT CAME TO JOEL THE SON OF PETHUEL.

[2] Hear this, ye old men,
And give ear, all ye inhabitants of the land.

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(19) The kingdom of Judah began to decline immediately after the murder of Zacharias, son of Barachias or Jehoiada. Then it was that the prophet and the priest of the Lord was slain in the very courts of the temple. This was the climax of their wickedness, when, in the language of Hosea, "blood touched blood," (Hosea iv. 2.); when the people strove with the priest, and the blood of the sacrificer was mingled with the blood of the sacrifice. The king and people of Judah became open idolators, as Israel had long been, and Syria and Israel punished and oppressed them together.

At this period, the providence of God began to raise up that succession of prophets whose writings have been transmitted to, and have ever been held sacred by, the Christian Church. Joel, Amos, and Hosea, flourished together, predicting the future calamities of the Jews, the blessings of their restoration, the judgments of God upon their enemies, with other subjects of this high nature. These prophets commenced their office by predicting three judgments of the most fearful kind. The earthquake, which took place in the reigns of Uzziah and Jeroboam the Second, was foretold by Amos two years before it happened, (Amos i. 1.) Many suppose it was likewise predicted by Joel, about the same time. The second plague was that of locusts, caterpillars, and cankerworms, such as the oldest men had never seen, (Joel i. 2, 3, &c.); these came towards harvest time, in the beginning of the growth after mowing, (Amos vii. 1.); the vines were laid waste, the fig trees were barked, (Joel i. 7.); the harvest perished, and the trees withered, so that there was not corn and wine sufficient for a meat offering and a drink offering in the house of the Lord. The third plague was a miraculous drought, attended with fearful flashes of fire from heaven; the fire (Joel i. 19.) devoured all the pastures of the wilderness, and the flame burnt up all the trees of the field. Hosea also alludes to the same plague, (Hos. iv. 3.) Jonah is supposed to have been the contemporary of these prophets; but none of his prophecies are extant, except that against Nineveh.

The prophecy of Joel seems to have been the first that was delivered to the kingdom of Judah; though some have supposed that he lived in the reign of Joram, and others place him in the reign of Manasseh. He predicted, according to the best authorities, the same immediate events as Amos; and it is therefore natural to presume he lived about the same time. The book of Joel is placed here on the united authorities of its internal evidence, and the general opinion of modern commentators: viz.

Hath this been in your days,
Or even in the days of your fathers?
[a] See Ex. 10. 2.
[3] Tell [a]ye your children of it,
And let your children tell their children,
And their children another generation.
* Heb. *The residue of the palmerworm.* De. 28. 38. See Ex. 10. 4, 5.
[4] *That which the palmerworm hath left—hath the locust eaten;
And that which the locust hath left—hath the cankerworm eaten;
And that which the cankerworm hath left—hath the caterpillar eaten.
[5] Awake, ye drunkards, and weep;
And howl, all ye drinkers of wine,
Because of the new wine; for it is cut off from your mouth,
[b] So Pr. 30. 25–27.
[6] For [b]a nation is come up upon my land,
Strong, and without number,
Whose teeth are the teeth of a lion,
And he hath the cheek-teeth of a great lion.
[c] Is. 5. 6.
† Heb. laid *my fig tree for a barking.*
[7] He [c]hath laid my vine waste, and †barked my fig tree:
He hath made it clean bare, and cast it away;
The branches thereof are made white.
[d] Is. 22. 12.
[8] Lament [d]like a virgin girded with sackcloth
[e] Pr. 2. 17. Je. 3. 4.
For [e]the husband of her youth.
[9] The meat offering and the drink offering is cut off
From the house of the LORD;
The priests (the LORD's ministers) mourn.
[f] Je. 12. 11.
[10] The field is wasted, [f]the land mourneth;
For the corn is wasted:
‡ Or, *ashamed.*
The new wine is ‡dried up, the oil languisheth.
[g] Je. 14. 3, 4.
[11] Be [g]ye ashamed, O ye husbandmen! howl, O ye vine dressers!
For the wheat and for the barley;
Because the harvest of the field is perished.
[12] The vine is dried up, and the fig tree languisheth;
The pomegranate tree, the palm tree also, and the apple tree,
Even all the trees of the field, are withered:
[h] Is. 24. 11. Je. 48. 33. See Ps. 4. 7. Is. 9. 3.
Because [h]joy is withered away from the sons of men.
[13] Gird [i]yourselves, and lament, ye priests!
[i] Je. 4. 8.
Howl, ye ministers of the altar!
Come, lie all night in sackcloth, ye ministers of my God!
For the meat offering and the drink offering is withholden
From the house of your God.
[j] 2 Ch. 20. 3, 4.
* Or, *day of restraint.* Le. 23 36.
[14] Sanctify [j]ye a fast, call a *solemn assembly,
Gather the elders and all the inhabitants of the land
Into the house of the LORD your God,
And cry unto the LORD,
[15] Alas for the day!

Lightfoot; Blair, in his *Chronological Tables;* Dr. Grey, in his *Introduction,* &c.; Vitringa, in his *Typus Doctrinæ Propheticæ,* cap. iv. p. 35, &c.; Moldenhawer, *Introductio in Libros canonicos Vet. et Nov. Test.* p. 120, 121; of Rosenmüller, in his *Scholia in Vet. Test.* partis septimæ, vol. i. p. 433, 434; and of Dr. Taylor. It is inserted here too, because Joel only speaks of Egypt and Edom (iii. 19.) as the enemies of Judea, without mentioning the Assyrians or Babylonians; he likewise denounces the same judgments as Amos against the Tyrians, Sidonians, and Idumeans, who had invaded the kingdom of Judah, and taken off many of the inhabitants for slaves; and in his time, the Jews were in full possession of their religious worship, (ii. 15–17.) Vide Horne's *Introduction,* vol. ii. p. 264.

The great majority of commentators having thus assigned the publication of the prophecy of Joel to the reign of Uzziah, we may conclude from internal evidence, that it was delivered at the time when that king had increased his army, and made himself formidable to the surrounding nations by the number of his engines of war, and the abundance of his arms. Confiding in his military power and greatness, "his heart was lifted up to his destruction," (2 Chron. xxvi. 16.) At this time, it is most probable, Joel predicted the entire overthrow of the kingdom of Judah by a foreign army, which he beautifully compares to that predicted flight of locusts, which about this time ravaged the country. The prophets commonly took advantage of the passing events of the day, to predict from them the future destiny of nations and empires. The occasions on which the prophecies were delivered, therefore, are generally to be found in the history of their own times.

For [k]the day of the LORD is at hand,
And as a destruction from the Almighty shall it come.
16 Is not the meat cut off before our eyes,
Yea, [l]joy and gladness from the house of our God?
17 The †seed is rotten under their clods,
The garners are laid desolate, the barns are broken down;
For the corn is withered.
18 How do the beasts groan!
The herds of cattle are perplexed, because they have no pasture;
Yea, the flocks of sheep are made desolate.
19 O LORD, to thee will I cry;
For [m]the fire hath devoured the ‡pastures of the wilderness,
And the flame hath burned all the trees of the field.
20 The beasts of the field [n]cry also unto thee;
For [o]the rivers of waters are dried up,
And the fire hath devoured the pastures of the wilderness.
1 Blow [p]ye the *trumpet in Zion! CHAP. ii.
And sound an alarm in my holy mountain;
Let all the inhabitants of the land tremble;
For [q]the day of the LORD cometh, for it is nigh at hand.
2 A [r]day of darkness and of gloominess,
A day of clouds and of thick darkness,
As the morning spread upon the mountains:
A great people and a strong;
There hath not been ever the like, neither shall be any more after it,
Even to the years †of many generations.
3 A fire devoureth before them;
And behind them a flame burneth:
The land is as [s]the garden of Eden before them,
And behind them a desolate wilderness—
Yea, and nothing shall escape them.
4 The [t]appearance of them is as the appearance of horses;
And as horsemen so shall they run.
5 Like the noise of chariots, on the tops of mountains shall they leap,
Like the noise of a flame of fire that devoureth the stubble,
As a strong people set in battle array.
6 Before their face the people shall be much pained:
All [u]faces shall gather ‡blackness.
7 They shall run like mighty men;
They shall climb the wall like men of war;
And they shall march every one on his ways,
And they shall not break their ranks.
8 Neither shall one thrust another;
They shall walk every one in his path;
And when they fall upon the *sword, they shall not be wounded.
9 They shall run to and fro in the city;
They shall run upon the wall, they shall climb up upon the houses;
They shall enter in at the windows [v]like a thief.
10 The earth shall quake before them;
The heavens shall tremble;
The [w]sun and the moon shall be dark,
And the stars shall withdraw their shining.
11 And [x]the LORD shall utter his voice before his army;
For his camp is very great;
For he is strong that executeth his word;
For [y]the day of the LORD is great and very terrible—
And [z]who can abide it?

k Is. 13. 6, 9.
l See De. 12. 6, 7.
† Heb. *grains.*
m Je. 9. 10.
‡ Or, *habitations.*
n Job 38. 41.
o 1 Ki. 17. 7. & 18. 5.
p Je. 4. 5.
* Or, *cornet.*
q Obad. 15. Zep. 1. 14, 15.
r Am. 5. 18, 20.
† Heb. *of generation and generation.*
s Ge. 2. 8. & 13. 10. Is. 51. 3.
t Re. 9. 7.
u Je. 8. 21. La. 4. 8. Nah. 2. 10.
‡ Heb. *pot.*
* Or, *dart.*
v John 10. 1.
w Is. 13. 10. Ez. 32. 7. Mat. 24. 29.
x Je. 25. 30. Am. 1. 2.
y Je. 30. 7.
z Nu. 24. 23. Mal. 3. 2.

[12] Therefore also now, saith the Lord,
Turn [a]ye even to me with all your heart,
And with fasting, and with weeping, and with mourning;
[13] And rend your heart, and not [b]your garments,
And turn unto the Lord your God:
For he is [c]gracious and merciful,
Slow to anger, and of great kindness,
And repenteth him of the evil.
[14] Who [d]knoweth if he will return and repent,
And leave a blessing behind him;
Even a meat offering and a drink offering unto the Lord your God?
[15] Blow the trumpet in Zion!
Sanctify a fast, call a solemn assembly:
[16] Gather the people, sanctify the congregation,
Assemble the elders,
Gather the children, and those that suck the breasts;
Let [e]the bridegroom go forth of his chamber,
And the bride out of her closet.
[17] Let the priests, the ministers of the Lord,
Weep [f]between the porch and the altar,
And let them say, Spare [g]thy people, O Lord!
And give not thy heritage to reproach,
That the heathen should †rule over them:
Wherefore should they say among the people, Where is their God?
[18] Then will the Lord [h]be jealous for his land,
And [i]pity his people.
[19] Yea, the Lord will answer and say unto his people,
Behold, I will send you corn,
And wine, and oil, and ye shall be satisfied therewith:
And I will no more make you a reproach among the heathen;
[20] But [j]I will remove far off from you [k]the northern army,
And will drive him into a land barren and desolate,
With his face toward the east sea,
And his hinder part [l]toward the utmost sea,
And his stink shall come up, and his ill savor shall come up,
Because he hath ‡done great things.”
[21] Fear not, O land! be glad and rejoice;
For the Lord will do great things.
[22] Be not afraid, ye beasts of the field:
For the pastures of the wilderness do spring,
For the tree beareth her fruit,
The fig tree and the vine do yield their strength.
[23] Be glad then, ye children of Zion,
And rejoice in the Lord your God:
For he hath given you *the former rain †moderately,
And he [m]will cause to come down for you [n]the rain,
The former rain, and the latter rain in the first month.
[24] And the floors shall be full of wheat,
And the vats shall overflow with wine and oil.
[25] And [a]I will restore to you the years that the locust hath eaten,
The cankerworm, and the caterpillar, and the palmerworm,
My great army which I sent among you.
[26] And ye shall [o]eat in plenty, and be satisfied,
And praise the name of the Lord your God,
That hath dealt wondrously with you;
And my people shall never be ashamed.
[27] And ye shall know that I am in the midst of Israel,

a Je. 4. 1. Ho. 12. 6.
b Ge. 37. 34.
c Ex. 34. 6. Ps. 86, 5, 15. Jonah 4. 2.
d Jos. 14. 12. 2 Sa. 12. 22. 2 Ki. 19. 4. Am 5. 15. Jonah 3. 9. Zep. 2. 3.
e 1 Co. 7. 5.
f Ez. 8. 16. Mat. 23. 35.
g Ex. 32. 11, 12.
† Or, *use a by-word against them.*
h Ze. 1. 14.
i De. 32. 36. Is. 60. 10.
j See Ex. 10. 19.
k Je. 1. 14.
l De. 11. 24.
‡ Heb. *magnified to do.*
* Or, *a teacher of righteousness.*
† Heb. *according to righteousness.*
m Le. 26. 4.
n Ja. 5. 7.
a *Or*, He; i. e. the Lord. Here is a change of persons from the third to the first, which is very common in the prophetical writings, and made without the slightest previous notice: it is this which perplexes so many readers. The prophet continues to speak in the first person through the chapter, or, at least, to the last verse.—*Ed.*
o Le. 26. 5, &c.

And that I am the Lord your God, and none else;
And my people shall never be ashamed.
28 And [p]it shall come to pass afterward,
That [q]I will pour out my Spirit upon all flesh;
And [r]your sons and [s]your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions:
29 And also upon [t]the servants and upon the handmaids
In those days will I pour out my Spirit.
30 And [u]I will show wonders in the heavens and in the earth,
Blood, and fire, and pillars of smoke.
31 The [v]sun shall be turned into darkness,
And the moon into blood,
Before [w]the great and the terrible day of the Lord come.
32 And it shall come to pass,
That [x]whosoever shall call on the name of the Lord shall be delivered;
For [y]in Mount Zion and in Jerusalem shall be deliverance,
As the Lord hath said,
And in [z]the remnant whom the Lord shall call.

Chap. iii.

1 For, behold, [a]in those days, and in that time,
When I shall bring again the captivity of Judah and Jerusalem,
2 I [b]will also gather all nations,
And will bring them down into the valley of Jehoshaphat,
And [c]will plead with them there
For my people and for my heritage Israel,
Whom they have scattered among the nations, and parted my land.
3 And they have cast lots for my people;
And have given a boy for a harlot,
And sold a girl for wine,
That they might drink.
4 Yea, and what have ye to do with me, [d]O Tyre, and Zidon!
And all the coasts of Palestine?
Will ye render me a recompence?
And if ye recompense me,
Swiftly and speedily will I return your recompence upon your own head:
5 Because ye have taken my silver and my gold,
And have carried into your temples my goodly ‡pleasant things;
6 The children also of Judah and the children of Jerusalem
Have ye sold unto *the Grecians,
That ye might remove them far from their border.
7 Behold, [e]I will raise them out of the place
Whither ye have sold them,
And will return your recompence upon your own head:
8 And I will sell your sons and your daughters
Into the hand of the children of Judah,
And they shall sell them to the Sabeans, to a people far off:
For the Lord hath spoken it.
9 Proclaim [f]ye this among the Gentiles;
†Prepare war, wake up the mighty men,
Let all the men of war draw near; let them come up:
10 Beat [g]your ploughshares into swords,
And your ‡pruning-hooks into spears:
Let the weak say, I am strong.
11 Assemble yourselves, and come, all ye heathen,
And gather yourselves together round about:
Thither *cause thy mighty ones to come down, O Lord!
12 Let the heathen be wakened,

p Ac. 2. 17.
q Ze. 12. 10. Jo. 7. 39.
r Is. 54. 13.
s Ac. 21. 9.
t 1 Co. 12. 13. Gal. 3. 28. Col. 3. 11.
u Mat. 24. 29.
v Is. 13. 9, 10. Mat. 24. 29. Re. 6. 12.
w Mal. 4. 5.
x Ge. 4. 26. Ro. 10. 13.
y Is. 46. 13. Ob. 17. Ro. 11. 26.
z Is. 11. 11, 16. Je. 31. 7. Mic. 4. 7. Ro. 9. 27. & 11. 5, 7.
a Je. 30. 3.
b Ze. 14. 2–4.
c Is. 66. 16.
d Am. 1. 6. 9.
‡ Heb. *desirable*: Da. 11. 38.
* Heb. *the sons of the Grecians.*
e Is. 43. 5, 6. Je. 23. 8.
f See Is. 8. 9, 10.
† Heb. *Sanctify.*
g See Is. 2. 4. Mic. 4. 3.
‡ Or, *scythes.*
* Or, *the LORD shall bring down.* Is. 13. 3.

And come up to the valley of Jehoshaphat:
For there will I sit to judge all the heathen round about.
13 [a]Put [h]ye in the sickle, for [i]the harvest is ripe:
Come, get you down; for the [j]press is full, the vats overflow;
For their wickedness is great.
14 Multitudes, multitudes in the valley of †decision;
For the day of the Lord is near in the valley of decision.
15 The sun and the moon shall be darkened,
And the stars shall withdraw their shining.
16 The Lord also shall [k]roar out of Zion,
And utter his voice from Jerusalem,
And [l]the heavens and the earth shall shake;
But [m]the Lord will be the ‡hope of his people,
And the strength of the children of Israel.
17 So shall ye know that I am the Lord your God
Dwelling in Zion, my holy mountain:
Then shall Jerusalem be *holy,
And there shall [n]no strangers pass through her any more.
18 And it shall come to pass in that day,
That the mountains shall [o]drop down new wine,
And the hills shall flow with milk,
And [p]all the rivers of Judah shall †flow with waters,
And [q]a fountain shall come forth of the house of the Lord,
And shall water the valley of Shittim.
19 Egypt [r]shall be a desolation,
And [s]Edom shall be a desolate wilderness,
For the violence against the children of Judah,
Because they have shed innocent blood in their land.
20 But Judah shall ‡dwell for ever,
And Jerusalem from generation to generation.
21 For I will [t]cleanse their blood that I have not cleansed;
*For the Lord dwelleth in Zion.

[END OF THE BOOK OF THE PROPHET JOEL.]

[a] From the 13th to 16th verse inclusive, the prophet seems to speak in his own person, describing his visions or uttering the sentiments and appeals which those visions awaken. In the 17th God again speaks.—*Ed.*
[h] Mat. 13. 39. Re. 14. 15, 18.
[i] Je. 51. 33. Ho. 6. 11.
[j] Is. 63. 3. La. 1. 15. Re. 14. 19, 20.
† Or, *concision*, or, *threshing*.
[k] Je. 25. 30. Am. 1. 2.
[l] Hag. 2. 6.
[m] Is. 51. 5, 6.
‡ Heb. *place of repair*, or, *harbour*.
* Heb. *holiness*.
[n] Is. 35. 8. Re. 21. 27.
[o] Am. 9. 13.
[p] Is. 30. 25.
† Heb. *go*.
[q] Ps. 46. 4. Ez. 47. 1. Ze. 14. 8. Re. 22. 1.
[r] Is. 19. 1, &c.
[s] Je. 49. 17.
‡ Or, *abide*. Am. 9. 15.
[t] Is. 4. 4.
* Or, *Even I the LORD that dwelleth in Zion.* Ez. 48. 35. Re. 21. 3.

SECT. III.

A. M. 3219.
B. C. 785.

Section III.—*Uzziah is stricken with Leprosy.*

2 Chron. xxvi. 16–21.

16 But [a]when [a]he was strong, his heart was [b]lifted up to his destruction; for he transgressed against the Lord his God, and [c]went into the temple of the Lord to burn incense upon the altar of incense. 17 And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men. 18 And they withstood Uzziah the king, and said unto him, "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to [d]the priests the sons of Aaron, that are consecrated to burn incense. Go out of the sanctuary, for thou hast trespassed; neither shall it be for thine honor from the Lord God." 19 Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, [e]the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense-altar. 20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself [f]hasted also to go out, because the Lord had smitten him. 21 And [g]Uzziah the king was a leper unto the day of his death, and dwelt in a *several house, being a leper, (for he was cut off from the house of the Lord;) and Jotham his son was over the king's house, judging the people of the land.

[a] De. 32. 15.
[a] *i. e.* Uzziah.—*Ed.*
[b] De. 8. 14.
[c] So 2 Ki. 16. 12, 13.
[d] Ex. 30. 7, 8.
[e] Nu. 12. 10.
[f] As Est. 6. 12.
[g] 2 Ki. 15. 5.
* Heb. *free*. Le. 13. 46. Nu. 5. 2.

SECT. IV.

A. M. 3246.
B. C. 758.

SECTION IV.—*Designation of Isaiah to the prophetic Office;—His First Prophecy.*(20)

THE BEGINNING OF THE BOOK OF THE PROPHET ISAIAH.

CHAP. i. 1, *and chap.* vi., ii., iii., iv. *and* v.

Isaiah, in a vision of the Lord in his glory, 5 *being terrified, is confirmed for his message.* 9 *He showeth the obstinacy of the people unto their desolation.* 13 *A remnant shall be saved.*—Chap. ii. 1 *Isaiah prophesieth the coming of Christ's kingdom.* 6 *Wickedness is the cause of God's forsaking.* 10 *He exhorteth to fear, because of the powerful effects of God's majesty.*—Chap. iii. 1 *The great confusion which cometh by sin.* 9 *The impudency of the people.* 12 *The oppression and covetousness of the rulers.* 16 *The judgments which shall be for the pride of the women.*—Chap. iv. *In the extremity of evils, Christ's kingdom shall be a sanctuary.*—Chap. v. 1 *Under the parable of a vineyard God excuseth his severe judgment.* 8 *His judgments upon covetousness,* 11 *upon lasciviousness,* 13 *upon impiety,* 20 *and upon injustice.* 26 *The executioners of God's judgments.*

[1] THE VISION OF ISAIAH THE SON OF AMOZ, WHICH HE SAW CONCERNING JUDAH AND JERUSALEM IN THE DAYS OF UZZIAH, JOTHAM, AHAZ, AND HEZEKIAH, KINGS OF JUDAH.

a Jo. 12. 41. Re. 4. 2.
* Or, *the skirts thereof.*
† Heb. *this cried to this.*
b Re. 4. 8.
‡ Heb. *his glory is the fulness of the whole earth.* Ps. 72. 19.
* Heb. *thresholds.*
† Heb. *cut off.*
‡ Heb. *and in his hand a live coal.*
* Heb. *caused it to touch* See Je. 1. 9. Da. 10. 16.

CHAP. vi.

[1] In the year that king Uzziah died I [a]saw also the LORD sitting upon a throne, high and lifted up, and *his train filled the temple. [2] Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. [3] And †one cried unto another, and said,—

"Holy, [b]holy, holy, is the LORD of hosts:
‡The whole earth is full of his glory!"

[4] And the posts of the *door moved at the voice of him that cried, and the house was filled with smoke. [5] Then said I, "Woe is me! for I am †undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts." [6] Then flew one of the seraphim unto me, ‡having a live coal in his hand, which he had taken with the tongs from off the altar: [7] and he *laid it upon my mouth, and said, "Lo! this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."

c Ge. 1. 26. & 3. 22. & 11. 7.
† Heb. *Behold me.*
d Ma. 13 14. Jo. 12. 40. Ac. 28. 26. Ro. 11. 8.
‡ Or, *without ceasing, &c.* Heb. *hear ye in hearing, &c.*
* Heb. *in seeing.*
e Ps. 119. 70.
f Je. 5. 21.
g Mic. 3. 12.
† Heb. *desolate with desolation.*

[8] Also, I heard the voice of the LORD, saying, "Whom shall I send, and who will go for [c]us?" Then said I, "†Here am I; send me."
[9] And he said, "Go, and tell this people,—
Hear [d]ye ‡indeed, but understand not;
And see ye *indeed, but perceive not.
[10] Make [e]the heart of this people fat,
And make their ears heavy, and shut their eyes;
Lest [f]they see with their eyes, and hear with their ears,
And understand with their heart, and convert, and be healed."
[11] Then said I, "Lord, how long?" And he answered,—
"Until [g]the cities be wasted without inhabitant,
And the houses without man,
And the land be †utterly desolate,

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(20) The question has been much controverted, whether the vision of Isaiah, in the sixth chapter, was seen on his designation to the prophetic office, or after that time? Isaiah prophesied (i. 1.) in the days of Uzziah; and afterwards we find that he saw the vision in the year that king Uzziah died, (Isa. vi. 1.) Bishop Lowth is of opinion, that the first five chapters were delivered prior to the death of Uzziah, and the sixth immediately after it, and he interprets the phrase "in the year that king Uzziah died," to signify, after his death, in the year that he died. Dr. Wells and Lightfoot agree in this opinion. Bishop Horsley and Dr. Taylor unite in supposing that the first chapter is more descriptive of the reign of Ahaz than that of Uzziah; as in the reign of the latter the land was at rest, and the king good. It flourished likewise under the government of Jotham, who was also a good man; therefore, from its internal evidence, which is certainly the best, as well as from the opinion of many commentators, the first chapter of Isaiah is placed in the reign of Ahaz, with the exception of the first verse of that chapter, which may be considered as an introduction to the whole book. Isaiah was the greatest of all the prophets, through all ages of the church, and was in all probability appointed to his great office with more than usual solemnity. Jeremiah, Ezekiel, Hosea, &c. all give some account, in the beginning of their writings, of the manner, or of the circumstances under which they were respectively called to fill the prophetic office. We have every reason to suppose, therefore, that the chief prophet would likewise have been favored with similar demonstrations of his divine appointment.—Vide Lowth's *Isaiah*, note in loc.; Lightfoot, vol. i. p. 98.; Horsley's *Bib. Crit.* vol. ii. p. 4.; Vitringa, tom. i. p. 25–29.; Gray's and Horne's *Introduc.;* Taylor's *Scheme of Divinity*, ch. xxxiv.

12 And [h]the Lord have removed men far away,
And there be a great forsaking in the midst of the land.
13 But yet in it shall be a tenth,
‡And it shall return, and shall be eaten:
As a teil tree, and as an oak, whose *substance is in them,
When they cast their leaves:
So [i]the holy seed shall be the substance thereof."

1 The Word that Isaiah the Son of Amoz saw concerning Judah and Jerusalem.

Chap. ii

2 [a]And it shall come to pass in the last days,
That the mountain of the Lord's house
Shall †be established in the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.
3 And many people shall go and say,
Come [j]ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob;
And he will teach us of his ways, and we will walk in his paths
For [k]out of Zion shall go forth the law,
And the word of the Lord from Jerusalem;
4 And he shall judge among the nations,
And shall rebuke many people.
And [l]they shall beat their swords into ploughshares,
And their spears into ‡pruning-hooks:
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
5 O house of Jacob! come ye,
And let us [m]walk in the light of the Lord.
6 Therefore thou hast forsaken thy people the house of Jacob,
Because they be replenished *from the east,
And are soothsayers like the Philistines,
And they †please themselves in the children of strangers.
7 Their land also is full of silver and gold,
Neither is there any end of their treasures;
Their land is also full of horses,
Neither is there any end of their chariots:
8 Their [n]land also is full of idols;
They worship the work of their own hands,
That which their own fingers have made:
9 And the mean man boweth down,
And the great man humbleth himself:
Therefore forgive them not.
10 Enter [o]into the rock, and hide thee in the dust,
For fear of the Lord, and for the glory of his majesty.
11 The lofty looks of man shall be humbled,
And the haughtiness of men shall be bowed down,
And the Lord alone shall be exalted [p]in that day.
12 For the day of the Lord of hosts shall be
Upon every one that is proud and lofty,
And upon every one that is lifted up;
And he shall be brought low:
13 And upon all the cedars of Lebanon, that are high and lifted up,
And upon all the oaks of Bashan,
14 And upon all the high mountains,
And upon all the hills that are lifted up,

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[h] 2 Ki. 25. 21.

‡ Or, *When it is returned, and hath been broused.*

* Or, *stock*, or, *stem.*

[i] Ez. 9. 2. Mal. 2. 15. Ro. 11. 5.

[a] This chapter is a good example to illustrate one of the chief difficulties in the prophetical writings, viz. the change of the person speaking, or of the person spoken to, while the subject continues the same, or the prophet is virtually the speaker throughout. In v. 2, the prophet speaks in his own proper person. In v. 3, he puts language into the mouths of the people. In v. 6, he addresses the Deity. In v. 10, as though what he saw in vision was actually present, he calls on the people for expressions of fear or homage.—*Ed.*

† Or, *prepared.*

[j] Je. 31. 6. Ze. 8. 21, 23.

[k] Lu. 24. 47.

[l] Ho. 2. 18. Ze. 9. 10.

‡ Or, *scythes.* Ps. 72. 3, 7.

[m] Eph. 5. 8.

* Or, *more than the east.*

† Or, *abound with the children, &c.*

[n] Je. 2. 28.

[o] Re. 6. 15.

[p] Is. 4. 1. & 11. 10, 11. & 12. 1, 4. & 24. 21. & 25. 9. & 26. 1. & 27. 1, 2, 12, 13. & 28. 5. & 29. 18. & 30. 23. & 52. 6. Je. 30. 7, 8. Ez. 38. 14, 19. & 39. 11, 22. Ho. 2. 16, 18, 21. Joel 3. 18. Am. 9. 11. Ob. 8. Mic. 4. 6. & 5. 10. & 7. 11, 12. Zep. 3. 11, 16. Ze. 9. 16.

15 And upon every high tower,
And upon every fenced wall,
16 And upon all the ships of Tarshish,
‡ Heb. *pictures of desire.*
And upon all ‡pleasant pictures.
17 And the loftiness of man shall be bowed bown,
And the haughtiness of men shall be made low:
And the Lord alone shall be exalted in that day.
* Or, *shall utterly pass away.*
18 And the idols *he shall utterly abolish.
q Ho. 10. 8. Lu. 23. 30. Re. 6. 16. & 9. 6.
19 And they shall go into [q]the holes of the rocks,
† Heb. *the dust.*
And into the caves of †the earth,
r 2 Thes. 1. 9.
For [r]fear of the Lord, and for the glory of his majesty,
s See Job 9. 6.
When he ariseth [s]to shake terribly the earth.
‡ Heb. *the idols of his silver, &c.*
20 In that day a man shall cast ‡his idols of silver, and his idols of gold,
* Or, *for him.*
(Which they made *each one for himself to worship),
To the moles and to the bats;
21 To go into the clefts of the rocks,
And into the tops of the ragged rocks,
For fear of the Lord, and for the glory of his majesty,
When he ariseth to shake terribly the earth.
22 Cease ye from man, whose breath is in his nostrils:
For wherein is he to be accounted of?

Chap. iii.
1 For, behold, the Lord, the Lord of hosts,
Doth take away from Jerusalem and from Judah
t Le. 26. 26.
The [t]stay and the staff,
The whole stay of bread, and the whole stay of water,
u See 2 Ki. 24. 14.
2 The [u]mighty man, and the man of war,
The judge, and the prophet, and the prudent, and the ancient,
† Heb. *a man eminent in countenance.*
3 The captain of fifty, and †the honorable man,
‡ Or, *skilful of speech.*
And the counsellor, and the cunning artificer, and the ‡eloquent orator.
a Change of person, from the third to the first. —*Ed.*
4 And [a]I will give children to be their princes,
And babes shall rule over them.
5 And the people shall be oppressed,
Every one by another, and every one by his neighbour:
The child shall behave himself proudly against the ancient,
And the base against the honorable.
6 When a man shall take hold of his brother of the house of his father, saying,
Thou hast clothing, be thou our ruler,
And let this ruin be under thy hand:
* Heb. *lift up* the band, Ge. 14. 22.
7 In that day shall he *swear, saying,
† Heb. *binder up.*
I will not be a †healer;
For in my house is neither bread nor clothing:
Make me not a ruler of the people.
v Mic. 3. 12.
8 For [v]Jerusalem is ruined, and Judah is fallen;
Because their tongue and their doings are against the Lord,
To provoke the eyes of his glory.
9 The show of their countenance doth witness against them;
w Ge. 13. 13. & 18. 20, 21. & 19. 5.
And they declare their sin as [w]Sodom, they hide it not.
Woe unto their soul! for they have rewarded evil unto themselves.
10 Say ye to the righteous, that it shall be well with them:
For they shall eat the fruit of their doings.
11 Woe unto the wicked! it shall be ill with him:
‡ Heb. *done to him.*
For the reward of his hands shall be ‡given him.
12 As for my people, children are their oppressors,
And women rule over them.
* Or, *they which call thee blessed.*
O my people, *they which lead thee cause thee to err,
† Heb. *swallow up.*
And †destroy the way of thy paths.

[13] The Lord standeth up [x]to plead,
And standeth to judge the people.
[14] The Lord will enter into judgment
With the ancients of his people, and the princes thereof:
For ye have ‡eaten up [y]the vineyard;
The spoil of the poor is in your houses.
[15] What mean ye that ye beat my people to pieces,
And grind the faces of the poor? saith the Lord God of hosts.
[16] Moreover the Lord saith,
Because the daughters of Zion are haughty,
And walk with stretched forth necks
And *wanton eyes,
Walking and †mincing as they go,
And making a tinkling with their feet;
[17] Therefore the Lord will smite with [z]a scab
The crown of the head of the daughters of Zion,
And the Lord will ‡discover their secret parts.
[18] In that day the Lord will take away
The bravery of their tinkling ornaments about their feet,
And their *cauls, and their [a]round tires like the moon,
[19] The †chains, and the bracelets, and the ‡mufflers,
[20] The bonnets, and the ornaments of the legs, and the headbands,
And the *tablets, and the earrings,
[21] The rings, and nose jewels,
[22] The changeable suits of apparel, and the mantles,
And the wimples, and the crisping-pins,
[23] The glasses, and the fine linen,
And the hoods, and the veils. [stink;
[24] And it shall come to pass, that instead of sweet smell there shall be
And instead of a girdle a rent; and instead of well-set hair baldness;
And instead of a stomacher a girding of sackcloth;
And burning instead of beauty.
[25] Thy men shall fall by the sword,
And thy †mighty in the war.
[26] And [b]her gates shall lament and mourn;
And she being ‡desolate [c]shall sit upon the ground.

Chap. iv.

[1] And in that day seven women shall take hold of one man, saying,
We will [d]eat our own bread,
And wear our own apparel:
Only *let us be called by thy name,
†To take away [e]our reproach."
[2] In that day shall [f]the Branch of the Lord be ‡beautiful and glorious,
And the fruit of the earth shall be excellent and comely
*For them that are escaped of Israel.
[3] And it shall come to pass, that he that is left in Zion,
And he that remaineth in Jerusalem,
Shall be called holy,
Even every one that is [g]written †among the living in Jerusalem;
[4] When [h]the Lord shall have washed away the filth of the daughters of Zion,
And shall have purged the blood of Jerusalem from the midst thereof
By the spirit of judgment, and by the spirit of burning.
[5] And the Lord will create upon every dwelling-place of Mount Zion,
And upon her assemblies,
A [i]cloud and smoke by day,

x Mic. 6. 2.
‡ Or, *burnt.*
y Mat. 21. 33.
* Heb. *deceiving with their eyes.*
† Or, *tripping nicely.*
z De. 28. 27.
‡ Heb. *make naked.*
* Or, *net-works.*
a Ju. 8. 21.
† Or, *sweet balls.*
‡ Or, *spangled ornaments.*
* Heb. *houses of the soul.*
† Heb. *might.*
b Je. 14. 2. La. 1. 4.
‡ Or, *emptied.* Heb. *cleansed.*
c La. 2. 10.
d 2 Thes. 3. 12.
* Heb. *let thy name be called upon us.*
† Or, *Take thou away.*
e Ge. 30. 23.
f Je. 23. 5. Ze. 3. 8. & 6. 12.
‡ Heb. *beauty and glory.*
* Heb. *For the escaping of Israel.*
g Phil. 4. 3. Re. 3. 5.
† Or, *to life.*
h Mal. 3. 2, 3.
i See Ex. 13. 21.

And [j]the shining of a flaming fire by night:
For ‡upon all the glory shall be *a defence.
6 And there shall be a tabernacle for a shadow in the daytime from the heat,
And for a place of refuge, and for a covert from storm and from rain.

CHAP. V.

1 Now will I sing to my well-beloved
A song of my beloved touching [k]his vineyard.
My well-beloved hath a vineyard
In †a very fruitful hill:
2 And he ‡fenced it, and gathered out the stones thereof,
And planted it with the choicest vine,
And built a tower in the midst of it,
And also *made a winepress therein:
And [l]he looked that it should bring forth grapes,
And it brought forth wild grapes!
3 And now, O inhabitants of Jerusalem, and men of Judah!
Judge, [m]I pray you, betwixt me and my vineyard.
4 What could have been done more to my vineyard,
That I have not done in it?
Wherefore, when I looked that it should bring forth grapes,
Brought it forth wild grapes?
5 And now go to; I will tell you
What I will do to my vineyard:
I will take away the hedge thereof, and it shall be eaten up;
And break down the wall thereof, and it shall be †trodden down:
6 And I will lay it waste:
It shall not be pruned, nor digged;
But there shall come up briers and thorns:
I will also command the clouds
That they rain no rain upon it.
7 For the vineyard of the LORD of hosts is the house of Israel,
And the men of Judah ‡his pleasant plant:
And he looked for judgment—but behold *oppression;
For righteousness—but behold a cry.
8 Woe unto them that join house to house,
That lay field to field,
Till there be no place,
That †they may be placed alone in the midst of the earth!
9 ‡In mine ears, said the LORD of hosts,
*Of a truth many houses shall be desolate,
Even great and fair, without inhabitant.
10 Yea, ten acres of vineyard shall yield one bath
And the seed of an homer shall yield an ephah.
11 Woe [n]unto them that rise up early in the morning, that they may follow strong drink;
That continue until night, till wine †inflame them!
12 And the harp, and the viol, the tabret, and pipe,
And wine, are in their feasts;
But [o]they regard not the work of the LORD,
Neither consider the operation of his hands.
13 Therefore [p]my people are gone into captivity, [q]because they have no knowledge;
And ‡their honorable men are famished,
And their multitude dried up with thirst.
14 Therefore hell hath enlarged herself,
And opened her mouth without measure;
And their glory, and their multitude, and their pomp,
And he that rejoiceth, shall descend into it.

[j] Ze. 2. 5.
‡ Or, *above.*
* Heb. *a covering.* Is. 8. 14.
[k] Ps. 80. 8. Cant. 8. 12. Je. 2. 21. Mat. 21. 33.
† Heb. *the horn of the son of oil.*
‡ Or, *made a wall about it.*
* Heb. *hewed.*
[l] De. 32. 6.
[m] Ro. 3. 4.
† Heb. *for a treading.*
‡ Heb. *plant of his pleasures.*
* Heb. *a scab.*
† Heb. *ye.*
‡ Or, *This is in mine ears, saith the LORD, &c.*
* Heb. *If not, &c.*
[n] Pr. 23. 29, 30. Ec. 10. 16.
† Or, *pursue them.*
[o] See Job 34. 27.
[p] Ho. 4. 6.
[q] Lu. 19. 44.
‡ Heb. *their glory are men of famine.*

15 And the mean man shall be brought down,
And the mighty man shall be humbled,
And the eyes of the lofty shall be humbled:
16 But the LORD of hosts shall be exalted in judgment,
And *God that is holy shall be sanctified in righteousness.
17 Then shall the lambs feed after their manner,
And the waste places of the fat ones shall strangers eat.
18 Woe unto them that draw iniquity with cords of [a]vanity,
And sin as it were with a cart-rope:[b]
19 That [r]say, Let Him make speed, and hasten his work,
That we may see it:
And let the counsel of the Holy One of Israel draw nigh and come,
That we may know it!
20 Woe unto them that †call evil good, and good evil;
That put darkness for light, and light for darkness;
That put bitter for sweet, and sweet for bitter!
21 Woe unto them that are [s]wise in their own eyes,
And prudent ‡in their own sight!
22 Woe unto them that are mighty to drink wine,
And men of strength to mingle strong drink:
23 Which [t]justify the wicked for reward,
And take away the righteousness of the righteous from him!
24 Therefore as *the fire devoureth the stubble,
And the flame consumeth the chaff,
So [u]their root shall be as rottenness,
And their blossom shall go up as dust:
Because they have cast away the law of the LORD of hosts,
And despised the word of the Holy One of Israel.
25 Therefore [v]is the anger of the LORD kindled against his people,
And he hath stretched forth his hand against them,
And hath smitten them: and [w]the hills did tremble,
And their carcasses were †torn in the midst of the streets.
For [x]all this his anger is not turned away,
But his hand is stretched out still.
26 And he will lift up an ensign to the nations from far,
And will hiss unto them from the end of the earth:
And, behold, they shall come with speed swiftly.
27 None shall be weary nor stumble among them;
None shall slumber nor sleep;
Neither [y]shall the girdle of their loins be loosed,
Nor the latchet of their shoes be broken:
28 Whose [z]arrows are sharp,
And all their bows bent,
Their horses' hoofs shall be counted like flint,
And their wheels like a whirlwind.
29 Their roaring shall be like a lion,
They shall roar like young lions:
Yea, they shall roar, and lay hold of the prey,
And shall carry it away safe, and none shall deliver it.
30 And in that day they shall roar against them like the roaring of the [sea;
And if one [a]look unto the land, behold darkness and ‡sorrow,
*And the light is darkened in the heavens thereof!

* Or, *the holy God.* Heb. *the God the holy.*
[a] *Or*, vice.—*Ed.*
[b] *i. e.* that draw iniquity and sin after them, as it were, by the wagon-load.—*Ed.*
[r] Je. 17. 15. Am. 5. 18. 2 Pe. 3. 3, 4.
† Heb. *say concerning evil,* It is *good, &c.*
[s] Pr. 3. 7. Ro. 1. 22. & 12. 16.
‡ Heb. *before their face.*
[t] Pr. 17. 15. & 24. 24.
* Heb. *the tongue of fire.*
[u] Job 18. 16. Ho. 9. 16. Am. 2. 9.
[v] 2 Ki. 22. 13, 17.
[w] Je. 4. 24.
† Or, *as dung.*
[x] Le. 26. 14, &c.
[y] Da. 5. 6.
[z] Je. 5. 16.
[a] Je. 4. 23. La. 3. 2. Ez. 32. 7, 8.
‡ Or, *distress.*
* Or, *When it is light, it shall be dark in the destructions thereof.*

SECT. V.

A. M. 3253.
B. C. 751.
HALES, 757.

SECTION V.—*The Death of Uzziah.*

2 CHRON. xxvi. 22, 23.—2 KINGS xiv. 21, 22. *and* xv. 2–7.

22 Now the rest of the acts of Uzziah, first and last, did [a]Isaiah the prophet, the son of Amoz, write. 23 So Uzziah slept with his fathers,

[a] Is. 1. 1.

and they buried him with his fathers in the field of the burial which belonged to the kings; (for they said, "He is a leper;") and Jotham his son reigned in his stead.

b 2 Ki. 15. 13, & 2 Ch. 26. 1, he is called *Uzziah.*

2 Kings xiv. 21, 22.—[21] And all the people of Judah took [b]Azariah, which was sixteen years old, and made him king instead of his father Amaziah. [22] He built Elath, and restored it to Judah, after that the king slept with his fathers.

2 Kings xv. 2–7.—[2] Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem. [3] And he did *that which was* right in the sight of the Lord, according to all that his father Amaziah had done; [4] save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

[5] And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land. [6] And the rest of the acts of Azariah, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [7] So Azariah slept with his fathers; and they buried him with his fathers in the city of David. And Jotham his son reigned in his stead.

PORTION II.

A. M. 3195.
B. C. 809.
Hales, 793.

Part X.—Portion II.

EVENTS IN THE KINGDOM OF ISRAEL, CONTEMPORARY WITH UZZIAH KING OF JUDAH.

Section I.—*Reign of Jeroboam the Second, concluded.*

2 Kings xiv. 25–27.

a *i. e.* Jeroboam II.—*Ed.*

a Jonah 1. 1. Mat. 12. 39, 40, called *Jonas.*

b De. 32. 36.

[25] [a]He restored the coast of Israel from the entering of Hamath unto the Sea of the Plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant [a]Jonah, the son of Amittai, the prophet, which was of Gath-hepher. [26] For the Lord saw the affliction of Israel, that it was very bitter; for [b]there was not any shut up, nor any left, nor any helper for Israel. [27] And the Lord said not that he would blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam the son of Joash.

Section II.—*Hosea's First Appeal to the Ten Tribes.*(21)

THE BEGINNING OF THE BOOK OF THE PROPHET HOSEA.

Chap. i., ii. *and* iii.

Hosea, to show God's judgment for spiritual whoredom, taketh Gomer, 4 *and hath by her Jezreel,* 6 *Lo-ruhamah,* 8 *and Lo-ammi.* 10 *The restoration of Judah and Israel.* — Chap. ii. 1 *The idolatry of the people.* 6 *God's judgments against them.* 14 *His promises of reconciliation with them.* — Chap. iii. 1 *By the expiation of an adulteress,* 4 *is showed the desolation of Israel before their restoration.*

[1] The Word of the Lord that came unto Hosea, the Son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam the Son of Joash, King of Israel.

[2] The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, "Go, take unto thee a wife of whoredoms and

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(21) The first three chapters of Hosea are inserted here, on the joint authorities of Dr. Wells, Blair, Dr. Gray, Lightfoot, Taylor, and the introductory verse. Hosea is supposed to have been the most ancient of the minor prophets. The general scope of this prophet's predictions is supposed by all commentators to be, 1. Partly to detect, reprove, and convince the Jewish nation generally, and the Israelites in particular, of their many and heinous sins, especially of their gross idolatry: the corrupt state of the kingdom is also incidentally noticed:—2. Partly to denounce the imminent and utter rejection, final captivity, and destruction of the Israelites by the Assyrians (if the former persisted in their wicked career), notwithstanding all their vain confidence in the assistance to be afforded them by Egypt: and, 3. Partly to invite them to repentance, with promises of mercy, and evangelical predictions of the future restoration of the Israelites and Jews, and of their ultimate conversion to Christianity. Bishop Horsley, in the introduction to his translation of this book, observes, that the prophecies ought by no means to be limited to their inferior and literal signification. Acting upon that system of interpretation laid down in his beautiful sermon on 2 Peter i. 20, 21., "No Scripture is of private interpretation," or "No prophecy of Scripture is of self-interpretation," he shows that the prophecies of Hosea, like all others in the volume of Scripture, are not predictions of separate and independent events, but are united in a regular and entire system, all terminating in one great object, the promulgation of the Gospel, and the complete establishment of the Messiah's kingdom. Of this system, every particular prophecy makes a part, and bears a more immediate or more remote relation to that which is

children of whoredoms; for [a]the land hath committed great whoredom, departing from the LORD."

[3] So he went and took Gomer the daughter of Diblaim; which conceived and bare him a son. [4] And the LORD said unto him, "Call his name Jezreel; for yet a little while [b]and I will *avenge the blood of Jezreel upon the house of Jehu, [c]and will cause to cease the kingdom of the house of Israel. [5] And [d]it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel."

[6] And she conceived again, and bare a daughter. And God said unto him, "Call her name †Lo-ruhamah: for ‡I will no more have mercy upon the house of Israel; *but I will utterly take them away. [7] But [e]I will have mercy upon the house of Judah, and will save them by the LORD their God, and [f]will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

[8] Now when she had weaned Lo-ruhamah, she conceived, and bare a son. [9] Then said God, "Call his name †Lo-ammi; for ye are not my people, and I will not be your God. [10] Yet [g]the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; [h]and it shall come to pass, that ‡in the place where it was said unto them, 'Ye are not my people,' there it shall be said unto them, Ye [i]are the sons of the living God. [11] Then [j]shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel."

[a] De. 31. 16. Je. 2. 13.
[b] 2 Ki. 10. 11.
* Heb. *visit.*
[c] 2 Ki. 15. 10, 12.
[d] 2 Ki. 15. 29.
† That is, *Not having obtained mercy.*
‡ Heb. *I will not add any more to.*
2 Ki. 17. 6, 23.
* Or, *that I should altogether pardon them.*
[e] 2 Ki. 19. 35.
[f] Ze. 4. 6. & 9. 10.
† That is, *Not my people.*
[g] Ge. 32. 12. Ro. 9. 27, 28.
[h] Ro. 9. 25, 26. 1 Pe. 2. 10.
‡ Or, *instead of that.*
[i] Jo. 1. 12. 1 Jo. 3. 1.
[j] Is. 11. 12, 13. Je. 3. 18. Ez. 34. 23.

CHAP. ii.

[1] Say ye unto your brethren, *Ammi:
And to your sisters, †Ruhamah.
[2] Plead with your mother, plead;
For she is not my wife,
Neither am I her husband:
Let her therefore put away her whoredoms out of her sight,
And her adulteries from between her breasts;
[3] Lest I strip her naked,
And set her as in the day that she was born,
And make her as a wilderness,
And set her like a dry land,
And slay her with thirst.
[4] And I will not have mercy upon her children;
For they be the [k]children of whoredoms.
[5] For [l]their mother hath played the harlot:

* That is, *My people.*
† That is, *Having obtained mercy.*
[k] Jo. 8. 41.
[l] Is. 1. 21. Je. 3. 1, 6, 8, 9. Ez. 16. 15, &c.

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the great object of the whole. Acting upon the principles thus clearly laid down, the Bishop observes, "A prejudice, which for a long time possessed the minds of Christians, against the literal sense of the prophecies relating to the future exaltation of the Jewish nation, gave occasion to a false scheme of interpretation; which, assuming it as a principle, that prophecy, under the old dispensation, looked forward to nothing beyond the abrogation of the Mosaic ritual and the dispersion of the Jews by the Romans, either wrested every thing to the history antecedent to that epoch, and, generally, as near as possible to the prophet's times (as if it were not the gift and business of a prophet to see far before him), or, by figurative interpretations, for the most part forced and unnatural, applied what could not be so wrested to the Christian Church: and rarely to the Christian Church on earth, but to the condition of the glorified saints in heaven. This method of exposition, while it prevailed generally, and it is not yet sufficiently exploded, wrapped the writings of all the prophets in tenfold obscurity, and those of Hosea more than the rest. Because, what with all the prophets was the principal, with him is the single subject. It might have been expected, that when once the principle was understood to be false, a better system of interpretation would have been immediately adopted. But this has only partially taken place. Expositions of many passages upon the erroneous scheme had obtained a general currency in the world, and were supported by the authority of great names. Among ourselves, it has long been the persuasion of our best biblical scholars and ablest divines, that the restoration of the Jews is a principal article of the prophecy, being indeed a principal branch of the great scheme of general redemption. Notwithstanding this, we have followed expositors who had a contrary prejudice, with too much deference to their authority; and, discarding their principle, have, in too many instances, sitten down content with the interpretations they have given us."—Bishop Horsley on Hosea. The whole of this translation, the introduction, and the notes, are well worthy the study of the biblical reader.

She that conceived them hath done shamefully;
For she said, I will go after my lovers,
That give me my bread and my water,
My wool and my flax, mine oil and my ‡drink.
[6] Therefore, behold! [m]I will hedge up thy way with thorns,
And *make a wall,
That she shall not find her paths.
[7] And she shall follow after her lovers—
But she shall not overtake them;
And she shall seek them—but shall not find them:
Then shall she say, [n]I will go and return to my first husband;
For then was it better with me than now.
[8] For she did not know that I gave her corn, and †wine, and oil,
And multiplied her silver and gold,
‡Which they prepared for Baal.
[9] Therefore will I return, and take away my corn in the time thereof,
And my wine in the season thereof,
And will *recover my wool and my flax
Given to cover her nakedness.
[10] And now will I discover her †lewdness in the sight of her lovers,
And none shall deliver her out of my hand.
[11] I [o]will also cause all her mirth to cease,
Her [p]feast-days, her new-moons, and her Sabbaths,
And all her solemn feasts.
[12] And I will ‡destroy her vines and her fig trees,
Whereof she hath said, These are my rewards
That my lovers have given me:
And [q]I will make them a forest,
And the beasts of the field shall eat them.
[13] And I will visit upon her the days of Baalim,
Wherein she burned incense to them,
And she decked herself with her earrings and her jewels,
And she went after her lovers,
And forgat me, saith the Lord.
[14] Therefore, behold, I will allure her,
And bring her into the wilderness,
And speak *comfortably unto her.
[15] And I will give her her vineyards from thence,
And [r]the Valley of Achor for a door of hope:
And she shall sing there, as in [s]the days of her youth,
And [t]as in the day when she came up out of the land of Egypt.
[16] And it shall be at that day, saith the Lord,
That thou shalt call me †Ishi;
And shalt call me no more ‡Baali.
[17] For [u]I will take away the names of Baalim out of her mouth,
And they shall no more be remembered by their name.
[18] And in that day will I make [v]a covenant for them
With the beasts of the field,
And with the fowls of heaven,
And with the creeping things of the ground:
And [w]I will break the bow and the sword and the battle out of the earth,
And will make them [x]to lie down safely.
[19] And I will betroth thee unto me for ever;
Yea, I will betroth thee unto me in righteousness, and in judgment,
And in lovingkindness, and in mercies.
[20] I will even betroth thee unto me in faithfulness;
And [y]thou shalt know the Lord.

‡ Heb. *drinks.*
m Job 3. 23. & 19. 8. La. 3. 7, 9.
* Heb. *wall a wall.*
n Lu. 15. 18.
† Heb. *new wine.*
‡ Or, *Wherewith they made Baal.*
* Or, *take away.*
† Heb. *folly,* or, *villany.*
o Am. 8. 10.
p 1 Ki. 12. 32.
‡ Heb. *make desolate.*
q Ps. 80. 12, 13. Is. 5. 5.
* Or, *friendly.* Heb. *to her heart.*
r Jos. 7. 26. Is. 65. 10.
s Je. 2. 2. Ez. 16. 8, 22, 60.
t Ex. 15. 1.
† That is, *My husband.*
‡ That is, *My lord.*
u Ex. 23. 13. Jos. 23. 7. Ze. 13. 2.
v Job 5. 23. Is. 11. 6–9. Ez. 34. 25.
w Ps. 46. 9. Is. 2. 4. Ez. 39. 9, 10. Ze. 9. 10.
x Le. 26. 5. Je. 23. 6.
y Je. 31. 33, 34. Jo. 17. 3.

[21] And it shall come to pass in that day, I will hear, saith the Lord,
I will hear the heavens,
And they shall hear the earth;
[22] And the earth shall hear the corn, and the wine, and the oil;
And they shall hear Jezreel.
z Je. 31. 27. Ze. 10. 9.
[23] And [z]I will sow her unto me in the earth;
And I will have mercy upon her that had not obtained mercy;
a Ze. 13. 9. Ro. 9. 26. 1 Pe. 2. 10.
And I [a]will say to them which were not my people, Thou art my people;
And they shall say, Thou art my God.

Chap. iii.

* Heb. *grapes.*

† Heb. *lethech.*

‡ Heb. *a standing*, or, *statue*, or, *pillar*, Is. 19. 19.

b Ex 28. 6

c Ju. 17. 5.

d Je. 50. 4, 5.

e Je. 30. 9. Ez. 34. 23, 24.

[1] Then said the Lord unto me, "Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of *wine." [2] So I bought her to me for fifteen pieces of silver, and for a homer of barley, and a †half homer of barley; [3] and I said unto her, "Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee." [4] For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without ‡an image, and without an [b]ephod, and without [c]teraphim: [5] afterward shall the children of Israel return, and [d]seek the Lord their God, and [e]David their king; and shall fear the Lord and his goodness in the latter days.

SECT. III.

A. M. 3211.
B. C. 793.
Hales, 793.

Section III.—*Amos denounces Judgment against the neighbouring Nations, and against Israel and Judah.*(22)

THE BEGINNING OF THE BOOK OF THE PROPHET AMOS.

Chap. i. *to* vii. 1–9.

Amos showeth God's judgment upon Syria, 6 *upon the Philistines,* 9 *upon Tyrus,* 11 *upon Edom,* 13 *upon Ammon.*—Chap. ii. 1 *God's wrath against Moab,* 4 *upon Judah,* 6 *and upon Israel.* 9 *God complaineth of their unthankfulness.*—Chap. iii. 1 *The necessity of God's judgment against Israel.* 9 *The publication of it, with the causes thereof.*—Chap iv. 1 *He reproveth Israel for oppression,* 4 *for idolatry,* 6 *and for their incorrigibleness.*—Chap. v. 1 *A lamentation for Israel.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical service.*—Chap. vi. 1 *The wantonness of Israel,* 7 *shall be plagued with desolation,* 12 *and their incorrigibleness.*—Chap. vii. 1 *The judgments of the grasshoppers,* 4 *and of the fire, are diverted by the prayer of Amos.* 7 *By the wall of a plumbline is signified the rejection of Israel.*

a Ze. 14. 5.

[1] The Words of Amos, who was among the Herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah King of Judah, and in the days of Jeroboam the Son of Joash King of Israel, two years before the [a]Earthquake.

b Je. 25. 30. Joel 3. 16.

[2] And he said, The Lord will [b]roar from Zion,
And utter his voice from Jerusalem;
And the habitations of the shepherds shall mourn,
And the top of Carmel shall wither.
[3] Thus saith the Lord,
For three transgressions of Damascus,

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(22) Amos prophesied two years before the earthquake which devastated Judæa in the days of Uzziah, but we have no means of ascertaining the exact year in which this event took place. It is generally referred by commentators to the year when that prince usurped the sacerdotal office, by attempting to offer incense. Dr. Hales supposes it occurred in the year when Uzziah was struck with leprosy; fixing it as the twenty-fourth of his reign. Others again conjecture, that the king was not afflicted with this disease till about seven years before his death. But the earthquake could not then have happened, as Amos prophesied during the life of Jeroboam the Second, who must have been long dead at this period of Uzziah's reign. It must, therefore, have occurred, either in the last year of Jeroboam the Second's reign, or in the year after his death. An eminent commentator is of opinion that the prophet Amos (in chap. viii. 9, 10) foretells that, during their solemn festivals, the sun should be darkened by an eclipse, which in those days was accounted ominous, and should turn their joy into mourning. According to Archbishop Usher, about eleven years after Amos prophesied (A. M. 3213,) there were two great eclipses of the sun, one at the feast of Tabernacles, the other at the time of the Passover. Dr. Hales coincides with this opinion; and fixes, accordingly, the date of Amos's prediction in the year B. C. 793. The first chapters of Amos are inserted here on the joint authorities of Archbishop Usher, Dr. Hales, Taylor, Lightfoot, and Dr. Gray. On the authority of Lightfoot, I have placed the latter part of the prophecy a few years later.

*And for four, I will not †turn away the punishment thereof;
Because [c]they have threshed Gilead with threshing instruments of iron:
4 But [d]I will send a fire into the house of Hazael,
Which shall devour the palaces of Ben-hadad.
5 I will break also [e]the bar of Damascus,
And cut off the inhabitant from ‡the plain of Aven,
And him that holdeth the sceptre from *the house of Eden:
And [f]the people of Syria shall go into captivity unto Kir, saith the LORD.
6 Thus saith the LORD,
For three transgressions of [g]Gaza,
And for four, I will not turn away the punishment thereof;
Because they †carried away captive the whole captivity,
To deliver them up to Edom:
7 But I will send a fire on the wall of Gaza,
Which shall devour the palaces thereof;
8 And I will cut off the inhabitant [h]from Ashdod,
And him that holdeth the sceptre from Ashkelon,
And I will turn my hand against Ekron;
And the remnant of the Philistines shall perish, saith the Lord GOD.
9 Thus saith the LORD,
For three transgressions of [i]Tyrus,
And for four, I will not turn away the punishment thereof;
Because they delivered up the whole captivity to Edom,
And remembered not ‡the brotherly covenant:
10 But I will send a fire on the wall of Tyrus,
Which shall devour the palaces thereof.
11 Thus saith the LORD,
For three transgressions of [j]Edom,
And for four, I will not turn away the punishment thereof;
Because he did pursue [k]his brother [l]with the sword,
And *did cast off all pity,
And his anger did tear perpetually,
And he kept his wrath for ever;
12 But [m]I will send a fire upon Teman,
Which shall devour the palaces of Bozrah.
13 Thus saith the LORD,
For three transgressions of [n]the children of Ammon,
And for four, I will not turn away the punishment thereof;
Because they have †ripped up the women with child of Gilead,
That [o]they might enlarge their border:
14 But I will kindle a fire in the wall of [p]Rabbah,
And it shall devour the palaces thereof, with shouting in the day of battle,
With a tempest in the day of the whirlwind;
15 And their king shall go into captivity,
He and his princes together, saith the LORD.

CHAP. ii.

1 Thus saith the LORD,
For three transgressions of [q]Moab,
And for four, I will not turn away the punishment thereof;
Because [r]he burned the bones of the king of Edom into lime:
2 But I will send a fire upon Moab,
And it shall devour the palaces of [s]Kirioth;
And Moab shall die with tumult,
With shouting, and with the sound of the trumpet;
3 And I will cut off the judge from the midst thereof,
And will slay all the princes thereof with him, saith the LORD.
4 Thus saith the LORD,
For three transgressions of Judah,

* Or, *Yea, for four.*
† Or, *convert it,* or, *let it be quiet:* and so ver. 6, &c.
c 2 Ki. 10. 33. & 13. 7.
d Je. 17. 27.
e Je. 51. 30. La. 2. 9.
‡ Or, *Bikath-aven.*
* Or. *Beth-eden.*
f Fulfilled, 2 Ki. 16. 9.
g 2 Ch. 28. 18. Is. 14. 29. Je. 47. 4, 5. Ez. 25. 15. Zep. 2. 4.
† Or, *carried them away with an entire captivity,* 2 Ch. 21. 16, 17. Joel 3. 6.
h Zec. 9. 5, 6.
i Is. 23. 1. Ez. xxvi. & xxvii. & xxviii. Joel 3. 4, 5.
‡ Heb. *the covenant of brethren,* 2 Sa. 5. 11. 1 Ki. 5. 1. & 9. 11–14.
j Is. 21. 11. & 34. 5. Je. 49. 8, &c. Ez. 25. 12–14. & 35. 2, &c. Joel 3. 19. Ob. 1, &c. Mal. 1. 4.
k Ge. 27. 41. De. 23. 7. Mal. 1. 2.
l 2 Ch. 28. 17.
* Heb. *corrupted his compassions.*
m Ob. 9, 10.
n Je. 49. 1, 2. Ez. 25. 2. Zep. 2. 9.
† Or, *divided the mountains.* Ho. 13. 16.
o Je. 49. 1.
p De. 3. 11. 2 Sa. 12. 26, Je. 49. 2. Ez. 25. 5.
q Is. xv. & xvi. Je. xlviii. Ez. 25. 8. Zep. 2. 8.
r 2 Ki. 3. 27.
s Je. 48. 41.

And for four, I will not turn away the punishment thereof;
Because [t]they have despised the law of the Lord,
And have not kept his commandments,
And [u]their lies caused them to err,
After [v]the which their fathers have walked:
5 But [w]I will send a fire upon Judah,
And it shall devour the palaces of Jerusalem.
6 Thus saith the Lord,
For three transgressions of Israel,
And for four, I will not turn away the punishment thereof;
Because they sold the righteous for silver,
And the poor for a pair of shoes;
7 That pant after the dust of the earth on the head of the poor,
And turn aside the way of the meek;
And a man and his father will go in unto the same ‡maid,
To [x]profane my holy name;
8 And they lay themselves down upon clothes [y]laid to pledge by [z]every altar,
And they drink the wine of *the condemned
In the house of their god.
9 Yet destroyed I the [a]Amorite before them,
Whose height was like the height of the cedars,
And he was strong as the oaks;
Yet I destroyed his fruit from above, and his roots from beneath.
10 Also [b]I brought you up from the land of Egypt,
And [c]led you forty years through the wilderness,
To possess the land of the Amorite.
11 And I raised up of your sons for prophets,
And of your young men for [d]Nazarites.
Is it not even thus, O ye children of Israel? saith the Lord.
12 But ye gave the Nazarites wine to drink;
And commanded the prophets,
Saying, "Prophesy not."
13 Behold, †I am pressed under you,
As a cart is pressed that is full of sheaves.
14 Therefore [e]the flight shall perish from the swift,
And the strong shall not strengthen his force,
Neither shall the mighty deliver ‡himself;
15 Neither shall he stand that handleth the bow,
And he that is swift of foot shall not deliver himself;
Neither shall he that rideth the horse deliver himself.
16 And he that is *courageous among the mighty
Shall flee away naked in that day, saith the Lord.

Chap. iii.

1 Hear this word that the Lord hath spoken against you, O children of Israel! against the whole family which I brought up from the land of Egypt, saying,—

2 You [f]only have I known
Of all the families of the earth;
Therefore [g]I will †punish you
For all your iniquities.
3 Can two walk together,
Except they be agreed?
4 Will a lion roar in the forest,
When he hath no prey?
Will a young lion ‡cry out of his den,
If he have taken nothing?
5 Can a bird fall in a snare upon the earth,
Where no gin is for him?

[t] Le. 26. 14, 15. Ne. 1. 7. Da. 9. 11.
[u] Is. 28. 15. Ro. 1. 25.
[v] Ez. 20. 13, 16, 18, 24, 30.
[w] Je. 17. 27. Ho. 8. 14.
‡ Or, *young woman.*
[x] Le. 20. 3. Ez. 36. 20. Ro. 2. 24.
[y] Ex. 22. 26.
[z] Ez. 23. 41. 1 Co. 8. 10. & 10. 21.
* Or, *such as have fined*, or, *mulcted.*
[a] Nu. 21. 24. Jos. 24. 8.
[b] Ex. 12. 51. Mic. 6. 4.
[c] De. 2. 7. & 8. 2.
[d] Nu. 6. 2. Ju. 13. 5.
† Or, *I will press your place, as a cart full of sheaves presseth.*
[e] Je. 9. 23.
‡ Heb. *his soul*, or, *life.*
* Heb. *strong of his heart.*
[f] De. 7. 6. Ps. 147. 19, 20.
[g] See Da. 9. 12. Mat. 11. 22. Ro. 2. 9. 1 Pe. 4. 17.
† Heb. *visit upon.*
‡ Heb. *give forth his voice.*

Shall one take up a snare from the earth,
And have taken nothing at all?
6 Shall a trumpet be blown in the city,
* Or, *not run together.*
And the people *not be afraid?
Shall there be evil in a city,
† Or, *shall not the LORD do somewhat?*
And †the LORD hath not done it?
7 Surely the Lord GOD will do nothing,
[h] Ge. 6. 13. & 18. 17. Ps. 25. 14. Jo. 15. 15.
But [h]he revealeth his secret unto his servants the prophets.
8 The lion hath roared—who will not fear?
[i] Ac. 4. 20. & 5. 20, 29. 1 Co. 9. 16.
The Lord GOD hath spoken—who [i]can but prophesy?
9 Publish in the palaces at Ashdod,
And in the palaces in the land of Egypt,
And say, Assemble yourselves upon the mountains of Samaria,
And behold the great tumults in the midst thereof,
‡ Or, *oppressions.*
And the ‡oppressed in the midst thereof.
10 For they know not to do right, saith the LORD,
* Or, *spoil.*
Who store up violence and *robbery in their palaces.
11 Therefore thus saith the Lord GOD;
[j] 2 Ki. 17. 3, 6. & 18. 9–11.
An [j]adversary there shall be even round about the land;
And he shall bring down thy strength from thee,
And thy palaces shall be spoiled.
12 Thus saith the LORD;
† Heb. *delivereth.*
As the shepherd †taketh out of the mouth of the lion
Two legs, or a piece of an ear;
So shall the children of Israel be taken out
That dwell in Samaria in the corner of a bed,
‡ Or, *on the bed's feet.*
And ‡in Damascus in a couch.
13 Hear ye, and testify in the house of Jacob,
Saith the Lord GOD, the God of hosts,
* Or, *punish Israel for*
14 That in the day that I shall *visit the transgressions of Israel upon [him
I will also visit the altars of Beth-el;
And the horns of the altar shall be cut off, and fall to the ground.
15 And I will smite the winter house with the summer house;
And the houses of ivory shall perish,
And the great houses shall have an end, saith the LORD.

CHAP. IV

1 Hear this word, ye kine of Bashan,
That are in the mountain of Samaria,
Which oppress the poor, which crush the needy,
Which say to their masters, Bring, and let us drink.
2 The Lord GOD hath sworn by his holiness,
That, lo! the days shall come upon you,
[k] Je. 16. 16. Hab. 1. 15.
That he will take you away [k]with hooks,
And your posterity with fishhooks.
[l] Ez. 12. 5, 12.
3 And [l]ye shall go out at the breaches,
Every cow at that which is before her;
† Or, *cast away the things of the palace.*
And ye shall †cast them into the palace, saith the LORD.
[m] Ez. 20. 39.
4 Come [m]to Beth-el, and transgress;
[n] Ho. 4. 15. & 12. 11.
At [n]Gilgal multiply transgression;
[o] Nu. 28. 3, 4.
And [o]bring your sacrifices every morning,
[p] De. 14. 28.
‡ Heb. *three years of days.*
And [p]your tithes after ‡three years:
* Heb. *offer by burning.* Le. 7. 13. & 23. 17.
5 And *offer a sacrifice of thanksgiving with leaven,
[q] Le. 22. 18, 21.
And proclaim and publish [q]the free offerings;
† Heb. *so ye love.*
For †this liketh you, O ye children of Israel! saith the Lord GOD.
6 And I also have given you cleanness of teeth in all your cities,
And want of bread in all your places;
Yet have ye not returned unto me, saith the LORD.
7 And also I have withholden the rain from you,

When there were yet three months to the harvest;
And I caused it to rain upon one city,
And caused it not to rain upon another city;
One piece was rained upon,
And the piece whereupon it rained not withered.
[8] So two or three cities wandered unto one city, to drink water;
But they were not satisfied:
Yet have ye not returned unto me, saith the Lord.

r De. 28. 22. Hag. 2. 17.

‡ Or, *The multitude of your gardens, &c. did the palmerworm, &c.*

[9] I [r]have smitten you with blasting and mildew:
‡When your gardens and your vineyards
And your fig trees and your olive trees increased,
The palmerworm devoured them:
Yet have ye not returned unto me, saith the Lord.

* Or, *in the way.* Ex. 9. 3, 6.

† Heb. *With the captivity of your horses,* 2 Ki. 13. 7.

[10] I have sent among you the pestilence *after the manner of Egypt:
Your young men have I slain with the sword,
†And have taken away your horses;
And I have made the stink of your camps to come up unto your nostrils:
Yet have ye not returned unto me, saith the Lord.

s See Ge. 19. 24, &c.

t Ze. 3. 2. Ju. 23.

[11] I have overthrown some of you,
As God overthrew [s]Sodom and Gomorrah,
And [t]ye were as a firebrand plucked out of the burning:
Yet have ye not returned unto me, saith the Lord.
[12] Therefore thus will I do unto thee, O Israel!
And because I will do this unto thee,

u See Ez. 13. 5. & 22. 30. Lu. 14. 31, 32.

a It is difficult to say who speaks this: it might come from the Lord or the prophet as an explanatory warning, i. e. And remember whom it is you are to meet, viz. Him that formeth the mountains, &c.—*Ed.*

‡ Or, *spirit.*

v Da. 2. 28.

Prepare [u]to meet thy God, O Israel!
[13] [a]For, lo! He that formeth the mountains, and createth the ‡wind,
And [v]declareth unto man what is his thought,
That maketh the morning darkness,
And treadeth upon the high places of the earth,
The Lord, The God of Hosts, is his name.

Chap. v.

[1] Hear ye this word which I take up against you,
Even a lamentation, O house of Irsael!
[2] The virgin of Israel is fallen—she shall no more rise:
She is forsaken upon her land—there is none to raise her up.
[3] For thus saith the Lord God;
The city that went out by a thousand shall leave an hundred,
And that which went forth by an hundred shall leave ten,
To the house of Israel.
[4] For thus saith the Lord unto the house of Israel,
Seek ye me, and ye shall live:
[5] But seek not Beth-el, nor enter into Gilgal,
And pass not to Beer-sheba;
For Gilgal shall surely go into captivity,

w Ho. 4. 15. & 10. 8.

And [w]Bethel shall come to nought.
[6] Seek the Lord, and ye shall live;
Lest he break out like fire in the house of Joseph,
And devour it, and there be none to quench it in Beth-el.
[7] Ye who turn judgment to wormwood,
And leave off righteousness in the earth,

x See Job 9. 9.

[8] Seek Him that maketh the [x]seven stars and Orion,
And turneth the shadow of death into the morning,
And maketh the day dark with night;

y Job 38. 34.

That [y]calleth for the waters of the sea,
And poureth them out upon the face of the earth;
(The Lord is his name;)

* Heb. *spoil.*

[9] That strengtheneth the *spoiled against the strong,
So that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate,
And they [z]abhor him that speaketh uprightly.
11 Forasmuch therefore as your treading is upon the poor,
And ye take from him burdens of wheat;
Ye [a]have built houses of hewn stone, but ye shall not dwell in them;
Ye have planted †pleasant vineyards, but ye shall not drink wine of them.
12 For I know your manifold transgressions and your mighty sins:
They afflict the just, they take a ‡bribe,
And they [b]turn aside the poor in the gate from their right.
13 Therefore the prudent shall keep silence in that time;
For it is an evil time.
14 Seek good, and not evil, that ye may live;
And so the LORD, the God of hosts, shall be with you,
As ye have spoken.
15 Hate [c]the evil, and love the good,
And establish judgment in the gate:
It [d]may be that the LORD God of hosts will be gracious
Unto the remnant of Joseph.
16 Therefore the LORD, the God of hosts, the Lord, saith thus;
Wailing shall be in all streets;
And they shall say in all the highways, Alas! alas!
And they shall call the husbandman to mourning,
And [e]such as are skilful of lamentation to wailing.
17 And in all vineyards shall be wailing:
For [f]I will pass through thee, saith the LORD.
18 Woe [g]unto you that desire the day of the LORD!
To what end is it for you?
The [h]day of the LORD is darkness, and not light.
19 As if a man did flee from a lion—
And a bear met him;
Or went into the house, and leaned his hand on the wall—
And a serpent bit him.
20 Shall not the day of the LORD be darkness, and not light?
Even very dark, and no brightness in it?
21 I [i]hate, I despise your feast days,
And [j]I will not *smell in your solemn assemblies.
22 Though ye offer me burnt offerings and your meat offerings,
I will not accept them:
Neither will I regard the †peace offerings of your fat beasts.
23 Take thou away from me the noise of thy songs;
For I will not hear the melody of thy viols.
24 But let judgment ‡run down as waters,
And righteousness as a mighty stream.
25 Have [k]ye offered unto me sacrifices and offerings
In the wilderness forty years, O house of Israel?
26 But ye have borne *the tabernacle [l]of your Moloch
And Chiun your images,
The star of your god, which ye made to yourselves.
27 Therefore will I cause you to go into captivity [m]beyond Damascus,
Saith the LORD, whose name is The God of Hosts.

CHAP. VI

1 Woe [n]to them that are †at ease in Zion,
And trust in the mountain of Samaria,
Which are named ‡chief of the nations,
To whom the house of Israel came!
2 Pass ye unto Calneh, and see;

z 1 Ki. 22. 8.
a De. 28. 30, 38, 39. Mic. 6. 15. Ze. 1. 13. Hag. 1. 6.
† Heb. *vineyards of desire.*
‡ Or, *ransom.*
b Is. 29. 21.
c Ps. 34. 14. Ro. 12. 9.
d Ex. 32. 30. 2 Ki. 19. 4. Joel 2. 14.
e Je. 9. 17.
f Ex. 12. 12. Na. 1. 12.
g Is. 5. 19. Je. 17. 15. Ez. 12. 22, 27. 2 Pe. 3. 4.
h Je. 30. 7.
i Pr. 21. 27. Is. 1. 11–16. Je. 6. 20. Ho. 8. 13.
j Le. 26. 31.
* Or, *smell your holy days.*
† Or, *thank offerings.*
‡ Heb. *roll.*
k De. 32. 17. Jos. 24. 14. Ez. 20. 8, 16, 24. Ac. 7. 42, 43. See Is. 43. 23.
* Or, *Siccuth your king.*
l 1 Ki. 11. 33.
m 2 Ki. 17. 6.
n Lu. 6. 24.
† Or, *secure.*
‡ Or, *firstfruits.* Ex. 19. 5.

And from thence go ye to Hamath the great:
Then go down to Gath of the Philistines:
Be they better than these kingdoms?
Or their border greater than your border?
[3] Ye that [o]put far away the evil day,
And cause the *seat of violence to come near;
[4] That lie upon beds of ivory,
And †stretch themselves upon their couches,
And eat the lambs out of the flock,
And the calves out of the midst of the stall;
[5] That ‡chant to the sound of the viol,
And invent to themselves instruments of music, [p]like David;
[6] That drink *wine in bowls,
And anoint themselves with the chief ointments:
But [q]they are not grieved for the †affliction of Joseph.
[7] Therefore now shall they go captive with the first that go captive,
And the banquet of them that stretched themselves shall be removed.
[8] The [r]Lord GOD hath sworn by himself,
Saith the LORD the God of hosts,
I abhor the excellency of Jacob, and hate his palaces;
Therefore will I deliver up the city with all ‡that is therein.
[9] And it shall come to pass, if there remain ten men in one house,
that they shall die. [10] And a man's uncle shall take him up, and he
that burneth him, to bring out the bones out of the house, and shall
say unto him that is by the sides of the house, Is there yet any with
thee? and he shall say, No. Then shall he say, Hold thy tongue: for
*we may not make mention of the name of the LORD.
[11] For, behold, the LORD commandeth,
And he will smite the great house with †breaches,
And the little house with clefts.
[12] Shall horses run upon the rock?
Will one plough there with oxen?
For ye have turned judgment into gall,
And the fruit of righteousness into hemlock?
[13] Ye which rejoice in a thing of nought,
Which say, Have we not taken to us horns by our own strength?
[14] But, behold, [s]I will raise up against you a nation, O house of Israel!
Saith the LORD the God of hosts;
And they shall afflict you from the entering in of Hamath
Unto the ‡river of the wilderness.

CHAP. vii. 1–9.

[1] Thus hath the Lord GOD showed unto me; and, be-
hold, he formed *grasshoppers in the beginning of the shoot-
ing up of the latter growth; and, lo! it was the latter growth after the
king's mowings. [2] And it came to pass, that when they had made an
end of eating the grass of the land, then I said,—
"O Lord GOD, forgive, I beseech thee:
†By whom shall Jacob arise? for he is small."
[3] The [t]LORD repented for this;
"It shall not be," saith the LORD.
[4] Thus hath the Lord GOD showed unto me; and, behold, the
Lord GOD called to contend by fire, and it devoured the great deep,
and did eat up a part. [5] Then said I,—
"O Lord GOD, cease, I beseech thee:
By whom shall Jacob arise? for he is small."
[6] The LORD repented for this;
"This also shall not be," saith the Lord GOD.
[7] Thus he showed me: and, behold, the LORD stood upon a wall

[o] Ez. 12. 27.
* Or, *habitation.*
† Or, *abound with superfluities.*
‡ Or, *quaver.*
[p] 1 Ch. 23. 5.
* Or, *in bowls of wine.*
[q] Ge. 37. 25.
† Heb. *breach.*
[r] Je. 51. 14. He. 6. 13, 17.
‡ Heb. *the fulness thereof*
* Or, *they will not,* or, *have not.*
† Or, *droppings.*
[s] Je. 5. 15.
‡ Or, *valley.*
* Or, *green worms.*
† Or, *Who of* (or, *for*) *Jacob shall stand?* Is. 51. 19.
[t] De. 32. 36. Jon. 3. 10. Ja. 5. 16.

made by a plumbline, with a plumbline in his hand. [8] And the LORD said unto me, "Amos, what seest thou?" And I said, "A plumbline." Then said the LORD,—

"Behold, [u]I will set a plumbline in the midst of my people Israel:
I will not again pass by them any more.
[9] And [v]the high places of Isaac shall be desolate,
And the sanctuaries of Israel shall be laid waste;
And [w]I will rise against the house of Jeroboam with the sword."

u See 2 Ki. 21. 13. Is. 28. 17. La. 2. 8.
v Beer-sheba, Ge. 26. 23. & 46. 1. Am. 5. 5. & 8. 14.
w Fulfilled, 2 Ki. 15. 10.

SECT. IV.

A. M. *about* 3217.
B. C. *about* 787.

SECTION IV.—*History of Jonah.*(23)

THE BOOK OF THE PROPHET JONAH.

Jonah, sent to Nineveh, fleeth to Tarshish. 4 *He is bewrayed by a tempest,* 11 *thrown into the sea,* 17 *and swallowed by a fish.* — Chap. ii. 1 *The prayer of Jonah.* 10 *He is delivered from the fish.* — Chap. iii. 1 *Jonah, sent again, preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God repenteth.* — Chap. iv. 1 *Jonah, repining at God's mercy,* 4 *is reproved by the type of a gourd.*

[1] Now the word of the LORD came unto *Jonah the son of Amittai, saying, [2] "Arise, go to Nineveh, that [a]great city, and cry against it; for [b]their wickedness is come up before me." [3] But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish [c]from the presence of the LORD.

[4] But the LORD †sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship ‡was like to be broken.

* Called Mat. 12. 39, *Jonas.* 2 Ki. 14. 25.
a Ge. 10. 11, 12.
b Ge. 18. 20, 21. Ez. 9. 6. Ja. 5. 4. Re. 18. 5.
c Ge. 4. 16. Job 1. 12. & 2. 7.
† Heb. *cast forth.*
‡ Heb. *thought to be broken.*

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(23) The first mention of the prophet Jonah, in Scripture, is found in 2 Kings xiv. 25. "Jeroboam restored the coast of Israel from the entering of Hamath, unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." Bishop Lloyd fixes the date of this book nearer to the probable time of Jonah's first prophecy, than other commentators have done. Archbishop Newcome places it between 856 and 784—Taylor, in the year 770, in the second year of Menahem, and about the 70th year of Jonah's age. At this time, when his reputation was established by the accomplishment of his first prophecy, it is by many supposed that Jonah was commanded to go to Nineveh. He was peculiarly qualified for the performance of this commission, from being a native of Gath-hepher, in the tribe of Zebulun; a town in the most remote part of that district. This province was that part of the district of Galilee, more particularly called Galilee of the Gentiles, on account of the great admixture of people who had forced themselves into the country, and had brought with them their various forms of worship. In the midst of these lived Jonah, who appears to have been more or less affected with the idolatry of this mixed multitude, and to have imbibed an idea, very prevalent among the Pagan nations, that particular gods presided over particular districts or provinces. In conformity to this doctrine, he considers Jehovah as the local God of Judæa, and in order to escape from his presence he "rose up to flee unto Tarshish." And for this purpose "he went down to Joppa." At the latter place was worshipped a marine deity, Derceto, Atergatis, or Cetus, *θαλάσσιος ἰχθὺς παμμεγέθης, a sea fish of an immense size;* and Jonah, who at this time must have apostatized from the faith of the true God, would, without doubt, now commit himself to the protection of this idol, and we must conclude that "when the mariners were afraid, and cried every one unto his god," that they invoked this sea deity. What must have been their astonishment then, on throwing Jonah overboard, to behold him swallowed up by their own god, who was thus converted into an unresisting instrument of punishment and preservation by the God of heaven, "which hath made the sea and the dry land," on whom the prophet in his distress had professed to believe! But to give a more unequivocal and general demonstration of the weakness and helplessness of this deified monster of the deep, Jonah, after having passed three days and three nights in the belly of the fish, was brought back again to Joppa (the very place he had so lately left), and in the immediate view of the temple of Derceto, and in the presence of its numerous votaries, the prophet was disgorged from the belly of their god! That Jonah was ejected at Joppa seems to be confirmed by the large bones of such an animal being there preserved. Pliny mentions these enormous bones, and informs us they were brought as a great curiosity to Rome, and they were exhibited by M. Scaurus in his edileship. The ribs appeared more in height than those of an Indian elephant, and the length of the bones forty feet.

The history of Jonah has been esteemed by many as merely allegorical and descriptive; but it cannot for a moment be considered in this light, when it is remembered that our Lord himself refers to it as a type of his own imprisonment in the bosom of the earth; and he alludes, likewise, to the history of Jonah as a fact, when he declares that the Ninevites repented at his preaching. Without this incontestable evidence, there is a reason and fitness throughout the whole relation, which wonderfully prove the propriety, justice, wisdom, and power of the Supreme Being, and the object and design of this miracle. No punishment could have been more analogous to the offence of the prophet, and no appeal more convincing to the idolators, of the inferiority of their powerless god. To this miracle may be attributed, in great measure, through the mercy of God, the successful preaching of Jonah to the Ninevites.

Vide *Observations upon some Passages of Scripture, which the Enemies to Religion have thought most obnoxious, and attended with Difficulties not to be surmounted*, by Jacob Bryant, 4to. p. 199, &c.

[5] Then the mariners were afraid, and cried every man unto his god, and [d]cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. [6] So the shipmaster came to him, and said unto him, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." [7] And they said every one to his fellow, "Come, and let us [e]cast lots, that we may know for whose cause this evil is upon us." So they cast lots, and the lot fell upon Jonah. [8] Then said they unto him, "Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?" [9] And he said unto them, "I am a Hebrew; and I fear *the Lord, the God of heaven, [f]which hath made the sea and the dry land." [10] Then were the men †exceedingly afraid, and said unto him, "Why hast thou done this?" For the men knew that he fled from the presence of the Lord, because he had told them. [11] Then said they unto him, "What shall we do unto thee, that the sea ‡may be calm unto us?" for the sea *wrought, and was tempestuous. [12] And he said unto them, "Take [g]me up, and cast me forth into the sea, so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you." [13] Nevertheless the men †rowed hard to bring it to the land; [h]but they could not, for the sea wrought, and was tempestuous against them. [14] Wherefore they cried unto the Lord, and said, "We beseech thee, O Lord! we beseech thee, let us not perish for this man's life, and [i]lay not upon us innocent blood: for thou, O Lord! hast done as it pleased thee." [15] So they took up Jonah, and cast him forth into the sea; and [j]the sea ‡ceased from her raging. [16] Then the men [k]feared the Lord exceedingly, and *offered a sacrifice unto the Lord, and made vows.

[17] Now the Lord had prepared a great fish to swallow up Jonah And [l]Jonah was in the †belly of the fish three days and three nights. [1] Then Jonah prayed unto the Lord his God out of the fish's belly, [2] and said,— Chap. ii.

"I cried ‡by reason of mine affliction unto the Lord,
And he heard me;
Out of the belly of *hell cried I,
And thou heardest my voice.
[3] For thou hadst cast me into the deep,
In the †midst of the seas;
And the floods compassed me about:
All thy billows and thy waves passed over me.
[4] Then I said, 'I am cast out of thy sight;
Yet I will look again [m]toward thy holy temple.'
[5] The waters compassed me about, even to the soul:
The depth closed me round about,
The weeds were wrapped about my head.
[6] I went down to the ‡bottoms of the mountains;
The earth with her bars was about me for ever:
Yet hast thou brought up my life from *corruption,
O Lord my God!
[7] When my soul fainted within me—I remembered the Lord:
And my prayer came in unto thee—into thy holy temple.
[8] They that observe [n]lying vanities
Forsake their own mercy.
[9] But I will [o]sacrifice unto thee with the voice of thanksgiving;
I will pay that that I have vowed.
Salvation is of the Lord!"

[d] So Ac. 27. 18, 19, 38.
[e] Jos. 7. 14, 16. Pr. 16. 33. Ac. 1. 26.
* Or, *JEHOVAH.*
[f] Ps. 146. 6. Ac. 17. 24.
† Heb. *with great fear.*
‡ Heb. *may be silent from us.*
* Or, *grew more and more tempestuous.* Heb. *went.*
[g] Jo. 11. 50.
† Heb. *digged.*
[h] Pr. 21. 30.
[i] De. 21. 8.
[j] Lu. 8. 24.
‡ Heb. *stood.*
[k] Ma. 4. 41. Ac. 5. 11.
* Heb. *sacrificed a sacrifice unto the LORD, and vowed vows.*
[l] Mat. 12. 40.
† Heb. *bowels.*
‡ Or, *out of mine affliction.*
* Or, *the grave,* Is. 14. 9.
† Heb. *heart.*
[m] 1 Ki. 8. 38.
‡ Heb. *cuttings off.*
* Or, *the pit.*
[n] 2 Ki. 17. 15. Je. 10. 8.
[o] Ps. 50. 14, 23. Ho. 14. 2. He. 13. 15.

[10] And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

CHAP. iii.

[1] And the word of the LORD came unto Jonah the second time, saying, [2] "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." [3] So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an †exceeding great city of three days' journey. [4] And Jonah began to enter into the city a day's journey, and he cried, and said, "Yet forty days, and Nineveh shall be overthrown."

[5] So the people of Nineveh [p]believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. [6] For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. [7] And [q]he caused it to be proclaimed and ‡published through Nineveh by the decree of the king and his *nobles, saying, "Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water; [8] but let man and beast be covered with sackcloth, and cry mightily unto God: yea, [r]let them turn every one from his evil way, and from the violence that is in their hands. [9] Who [s]can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

[10] And [t]God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them: and he did it not.

CHAP. iv.

[1] But it displeased Jonah exceedingly, and he was very angry. [2] And he prayed unto the LORD, and said, "I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou art a [u]gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. [3] Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live."

[4] Then said the LORD, "†Doest thou well to be angry?" [5] So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. [6] And the LORD God prepared a ‡gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah *was exceeding glad of the gourd. [7] But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. [8] And it came to pass, when the sun did arise, that God prepared a †vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, "It is better for me to die than to live." [9] And God said to Jonah, "‡Doest thou well to be angry for the gourd?" And he said, "*I do well to be angry, *even* unto death." [10] Then said the LORD, "Thou hast †had pity on the gourd, for the which thou hast not labored, neither madest it grow; which ‡came up in a night, and perished in a night. [11] And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

† Heb. *of God*: so Ge. 30. 8. Ps. 36. 6. & 80. 10.
p Mat. 12. 41.
q 2 Ch. 20. 3. Joel 2. 15.
‡ Heb. *said.*
* Heb. *great men.*
r Is. 58. 6.
s 2 Sa. 12. 22. Joel 2. 14.
t Je. 18. 8. Am. 7. 3, 6.
u Ex. 34. 6.
† Or, *Art thou greatly angry?*
‡ Or, *palmcrist.* Heb. *Kikajon.*
* Heb. *rejoiced with great joy.*
† Or, *silent.*
‡ Or, *Art thou greatly angry?*
* Or, *I am greatly angry.*
† Or, *spared.*
‡ Heb. *was the son of the night.*

[END OF THE BOOK OF THE PROPHET JONAH.]

SECT. V.

A. M. 3220.
B. C. 784.
HALES, 793.

SECTION V.—*Amos prophesies;—Death of Jeroboam the Second.*

2 KINGS xiv. 28.—AMOS vii. 10, *to the end of the Book.*—2 KINGS xiv. 29.

Amaziah complaineth of Amos. 14 *Amos showeth his calling,* 16 *and Amaziah's judgment.* — AMOS viii. 1 *By a basket of summer fruit is showed the propinquity of Israel's end.* 4 *Oppression is reproved.* 11 *A famine of the word threatened.* — AMOS ix. 1 *The certainty of the desolation.* 11 *The restoring of the tabernacle of David.*

[28] Now the rest of the acts of Jeroboam, and all that he did, and

his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, are they not written in the Book of the Chronicles of the Kings of Israel?

Amos vii. 10, *to the end.*

[10] Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. [11] For thus Amos saith, 'Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.'"

* Or, *sanctuary.*
† Heb. *house of the kingdom.*

[12] Also Amaziah said unto Amos, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: [13] but prophesy not again any more at Beth-el; for it is the king's *chapel, and it is the †king's court."

[a] 1 Ki. 20. 35.
[b] Zec. 13. 5.
‡ Or, *wild figs.*
* Heb. *from behind.*

[14] Then answered Amos, and said to Amaziah, "I was no prophet, neither was I [a]a prophet's son; [b]but I was a herdman, and a gatherer of ‡sycamore fruit; [15] and the Lord took me *as I followed the flock, and the Lord said unto me, 'Go prophesy unto my people Israel.' [16] Now therefore hear thou the word of the Lord: Thou sayest, 'Prophesy not against Israel, and drop not thy word against the house of Isaac.' [17] Therefore thus saith the Lord;—

[c] Is. 13. 16. La. 5. 11. Ho. 4. 13. Zec. 14. 2.

'Thy [c]wife shall be a harlot in the city,
And thy sons and thy daughters shall fall by the sword,
And thy land shall be divided by line;
And thou shalt die in a polluted land:
And Israel shall surely go into captivity forth of his land.'

Amos viii.

[1] "Thus hath the Lord God showed unto me; and behold a basket of summer fruit. [2] And he said, 'Amos, what seest thou?' And I said, 'A basket of summer fruit.' Then said the Lord unto me,—

[d] See Ge. 6. 13.
† Heb. *shall howl.*
‡ Heb. *be silent.*

'The [d]end is come upon my people of Israel;
I will not again pass by them any more.
[3] And the songs of the temple †shall be howlings
In that day,' saith the Lord God:
'There shall be many dead bodies in every place;
They shall cast them forth ‡with silence.'

[e] Ps. 14. 4. Pr. 30. 14.
* Or, *month.*
[f] Ne. 13. 15, 16.
† Heb. *open.*
[g] Mic. 6. 10, 11.
‡ Heb. *perverting the balances of deceit.* Ho. 12. 7.

[4] "Hear this, O ye that [e]swallow up the needy!
Even to make the poor of the land to fail, [5] saying,
When will the *new moon be gone, that we may sell corn?
And [f]the Sabbath, that we may †set forth wheat,
Making [g]the ephah small, and the shekel great,
And ‡falsifying the balances by deceit?
[6] That we may buy the poor for silver,
And the needy for a pair of shoes;
Yea, and sell the refuse of the wheat?"

[h] Ho. 8. 13.

[7] The Lord hath sworn by the excellency of Jacob,
'Surely, [h]I will never forget any of their works.'
[8] Shall not the land tremble for this,
And every one mourn that dwelleth therein?
And it shall rise up wholly as a flood;
And it shall be cast out and drowned, as by the flood of Egypt.

[i] Job 5. 14. Is. 13. 10. & 59. 9, 10. Je. 15. 9. Mic. 3. 6.
[j] Is. 15. 2, 3. Je. 48. 37. Ez. 7. 18.

[9] 'And it shall come to pass in that day,' saith the Lord God,
'That [i]I will cause the sun to go down at noon,
And I will darken the earth in the clear day;
[10] And I will turn your feasts into mourning,
And all your songs into lamentation;
And [j]I will bring up sackcloth upon all loins,
And baldness upon every head;

And [k]I will make it as the mourning of an only son,
And the end thereof as a bitter day.'
11 "'Behold, the days come,' saith the Lord GOD,
'That I will send a famine in the land,
Not a famine of bread, nor a thirst for water,
But of hearing the words of the LORD;
12 And they shall wander from sea to sea,
And from the north even to the east, they shall run to and fro
To seek the word of the LORD, and shall not find it.
13 In that day shall the fair virgins and young men faint for thirst.
14 They that [l]swear by [m]the sin of Samaria,
And say, Thy god, O Dan! liveth;
And, The *manner of Beer-sheba liveth;
Even they shall fall, and never rise up again.'

AMOS IX.

1 "I saw the Lord standing upon the altar: and he said,
'Smite the †lintel of the door, that the posts may shake:
And ‡cut them in the head, all of them;
And I will slay the last of them with the sword:
He that fleeth of them shall not flee away,
And he that escapeth of them shall not be delivered.
2 Though [n]they dig into hell, thence shall my hand take them;
Though [o]they climb up to heaven, thence will I bring them down:
3 And though they hide themselves in the top of Carmel,
I will search and take them out thence;
And though they be hid from my sight in the bottom of the sea,
Thence will I command the serpent, and he shall bite them:
4 And though they go into captivity before their enemies,
Thence [p]will I command the sword, and it shall slay them:
And I [q]will set mine eyes upon them for evil, and not for good.'
5 "And the Lord GOD of hosts is he
That toucheth the land, and it shall melt,
And all that dwell therein shall mourn:
And it shall rise up wholly like a flood;
And shall be drowned, as by the flood of Egypt.
6 It is he that buildeth his *stories in the heaven,
And hath founded his †troop in the earth;
He that calleth for the waters of the sea,
And poureth them out upon the face of the earth:
The LORD is his name.
7 "'Are ye not as children of the Ethiopians unto me,
O children of Israel?' saith the LORD.
'Have not I brought up Israel out of the land of Egypt?
And the Philistines from Caphtor, and the Syrians from Kir?
8 Behold, the eyes of the Lord GOD are upon the sinful kingdom,
And I will destroy it from off the face of the earth;
Saving that I will not utterly destroy the house of Jacob,' saith the [LORD.
9 'For, lo! I will command,
And I will ‡sift the house of Israel among all nations,
Like as corn is sifted in a sieve,
Yet shall not the least *grain fall upon the earth.
10 All the sinners of my people shall die by the sword,
Which say, The evil shall not overtake nor prevent us.
11 "'In [r]that day will I raise up the tabernacle of David that is fallen,
And †close up the breaches thereof;
And I will raise up his ruins,
And I will build it as in the days of old:
12 That [s]they may possess the remnant of Edom,

[k] Je. 6. 26. Ze. 12. 10.
[l] Ho. 4. 15.
[m] De. 9. 21.
* Heb. *way*: see Ac. 9. 2. & 18. 25. & 19. 9, 23. & 24. 14.
† Or, *chapiter*, or, *knop*.
‡ Or, *wound them*.
[n] Ps. 139. 8, &c.
[o] Job 20. 6. Je. 51. 53. Ob. 4.
[p] Le. 26. 33. Ez. 5. 12.
[q] Le. 17. 10. Je. 44. 11.
* Or, *spheres*. Heb. *ascensions*.
† Or, *bundle*.
‡ Heb. *cause to move*.
* Heb. *stone*.
[r] Ac. 15. 16, 17.
† Heb. *hedge*, or, *wall*.
[s] Ob. 19.

‡ Heb. *upon whom my name is called.*
t Le. 26. 5.
* Heb. *draweth forth.*
† Or, *new wine.*
u Je. 30. 3.
v Is. 61. 4. & 65. 21. Ez. 36. 33–36.
w Is. 60. 21. Je. 32. 41. Ez. 34. 28. Joel 3. 20.

And of all the heathen, ‡which are called by my name,'
Saith the Lord that doeth this.
13 'Behold, [t]the days come,' saith the Lord,
'That the ploughman shall overtake the reaper,
And the treader of grapes him that *soweth seed;
And the mountains shall drop †sweet wine,
And all the hills shall melt.
14 And [u]I will bring again the captivity of my people of Israel,
And [v]they shall build the waste cities, and inhabit them;
And they shall plant vineyards, and drink the wine thereof;
They shall also make gardens, and eat the fruit of them.
15 And I will plant them upon their land,
And [w]they shall no more be pulled up
Out of their land which I have given them,' saith the Lord thy God."

[END OF THE BOOK OF THE PROPHET AMOS.]

x After an interregnum of 11 years, 2 Ki. 15. 8.

29 And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned [x]in his stead. 2 Kings xiv. 29.

SECT. VI.

A. M. 3228.
B. C. 776.

Section VI.—*Hosea prophesies against the Israelites during the Interregnum after the Death of Jeroboam the Second.*

Hosea iv.(24)

God's judgments against the sins of the people, 6 and of the priests, 12 and against their idolatry. 15 Judah is exhorted to take warning by Israel's calamity.

a Je. 4. 22. & 5. 4.
* Heb. *bloods.*
b Je. 4. 28. Am. 5. 16.
c Zep. 1. 3.
d See Je. 6. 4, 5. & 15. 8.
† Heb. *cut off.*
a The prophet, as often, begins to speak in the first person.—*Ed.*
‡ Heb. *cut off.*
e 1 Sa. 2. 30. Mal. 2. 9. Phil. 3. 19.
* Heb. *lift up their soul to their iniquity.*
† Heb. *visit upon.*
‡ Heb. *cause to return.*
f Le. 26. 26. Mic. 6. 14. Hag. 1. 6.

1 Hear the word of the Lord, ye children of Israel:
For the Lord hath a controversy with the inhabitants of the land,
Because there is no truth, nor mercy, [a]nor knowledge of God in the land.
2 By swearing, and lying, and killing,
And stealing, and committing adultery, they break out,
And *blood toucheth blood.
3 Therefore [b]shall the land mourn,
And [c]every one that dwelleth therein shall languish,
With the beasts of the field, and with the fowls of heaven;
Yea, the fishes of the sea also shall be taken away.
4 Yet let no man strive, nor reprove another;
For thy people are as they that strive with the priest.
5 Therefore shalt thou fall [d]in the day,
And the prophet also shall fall with thee in the night,
And I will †destroy thy mother.
6 My [a]people are ‡destroyed for lack of knowledge.
Because thou hast rejected knowledge,
I will also reject thee, that thou shalt be no priest to me:
Seeing thou hast forgotten the law of thy God,
I will also forget thy children.
7 As they were increased, so they sinned against me:
Therefore [e]will I change their glory into shame.
8 They eat up the sin of my people,
And they *set their heart on their iniquity.
9 And there shall be, like people, like priest:
And I will †punish them for their ways,
And ‡reward them their doings.
10 For [f]they shall eat—and not have enough;
They shall commit whoredom—and shall not increase:
Because they have left off to take heed to the Lord.

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(24) The fourth chapter of Hosea contains a description of the violence, idolatry, and disorder, which existed in Israel during the interregnum between the death of Jeroboam and the accession of Zachariah. A civil war raged in the country, and a general and increasing corruption of manners characterized the apostate tribes. The chapter is inserted here on the joint authorities of Dr. Wells and Taylor.

11 Whoredom and wine and new wine [g]take away the heart.
12 My people ask counsel at their [h]stocks,
And their staff declareth unto them:
For [i]the spirit of whoredoms hath caused them to err,
And they have gone a whoring from under their God.
13 They [j]sacrifice upon the tops of the mountains,
And burn incense upon the hills,
Under oaks and poplars and elms,
Because the shadow thereof is good:
Therefore [k]your daughters shall commit whoredom,
And your spouses shall commit adultery.
14 *I will not punish your daughters when they commit whoredom,
Nor your spouses when they commit adultery:
For themselves are separated with whores,
And they sacrifice with harlots;
Therefore the people that doth not understand shall ‡fall.
15 Though thou, Israel, play the harlot,
Yet let not Judah offend;
And come not ye unto Gilgal,
Neither go ye up to [l]Beth-aven,
Nor [m]swear, The Lord liveth.
16 For Israel slideth back as a backsliding heifer:
Now the Lord will feed them as a lamb in a large place.
17 Ephraim is joined to idols: [n]let him alone!
18 Their drink ‡is sour:
They have committed whoredom continually:
Her *rulers, *with* shame! do love, Give ye.
19 The wind hath bound her up in her wings,
And they shall be ashamed because of their sacrifices.

[g] Is. 28. 7. See Ec. 7. 7.
[h] Je. 2. 27.
[i] Is. 44. 20.
[j] Is. 1. 29. Ez. 6. 13.
[k] Am. 7. 17 Ro. 1. 28.
* Or, *Shall I not, &c.*
† Or, *be punished.*
[l] 1 Ki. 12. 29.
[m] Am. 8. 14. Zep. 1. 5.
[n] Mat. 15. 14.
‡ Heb. *is gone.*
* Heb. *shields.* Mic. 3. 11. & 7. 3. *Or,* Her rulers, O shame! do love bribery.—*Ed.*

SECT. VII.
A. M. 3231.
B. C. 773.
Hales, 771.

Section VII.—*The Reign of Zachariah.*

2 Kings xv. 8–12.

8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. 9 And he did *that which was* evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. 10 And Shallum the son of Jabesh conspired against him, and [a]smote him before the people, and slew him, and reigned in his stead. 11 And the rest of the acts of Zachariah, behold, they are written in the Book of the Chronicles of the Kings of Israel. 12 This was [b]the word of the Lord which he spake unto Jehu, saying, "Thy sons shall sit on the throne of Israel unto the fourth generation." And so it came to pass.

[a] As prophesied, Am. 7. 9.
[b] 2 Ki. 10. 30.

SECT. VIII
A. M. 3232.
B. C. 772.
Hales, 770.

Section VIII.—*The Reign of Shallum.*

2 Kings xv. 13–15.

13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of [a]Uzziah king of Judah; and he reigned *a full month in Samaria. 14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead. 15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the Book of the Chronicles of the Kings of Israel.

[a] Mat. I. 8, 9, called *Ozias,* and 2 Ki. xv. 1, *Azariah.*
* Heb. *a month of days.*

SECT. IX.
A. M. 3232.
B. C. 772.
Hales, 770.

Section IX.—*The Reign of Menahem.*

2 Kings xv. 16–22.

16 Then Menahem smote Tiphsah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him,

therefore he smote it; and all the women therein that were with child he ripped up. [17] In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. [18] And he did *that which was* evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin. [19] And [a]Pul the king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. [20] And Menahem *exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and staid not there in the land.

a 1 Ch. 5. 26. Is. 9. 1. Ho. 8. 9.

* Heb. *caused to come forth.*

[21] And the rest of the acts of Menahem, and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel? [22] And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

SECT. X.

A. M. 3236.
B. C. 768.
Hales, 760.

Section X.—*The Reign of Pekahiah.*

2 Kings xv. 23–26.

[23] In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. [24] And he did *that which was* evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. [25] But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. [26] And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

PORTION I.

A. M. 3246.
B. C. 758.
Hales, 757.

PART XI.—Portion I.

THE REIGN OF JOTHAM;—MICAH PROPHESIES.

2 Kings xv. 32.—2 Chron. xxvii. 1, 2.—2 Kings xv. *part of* 35.—Micah i., ii.—2 Chron. xxvii. 3, *to the end.*—2 Kings xv. 37, 33, 34, *part of* 35, 36, 38.

[32] IN the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

2 Chron. xxvii. 1, 2.

[1] Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok. [2] And he did *that which was* right in the sight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord. And the people did yet corruptly: [35] the high places were not removed: the people sacrificed and burnt incense still in the high places.

2 Kings xv. *part of* 35.

THE BEGINNING OF THE BOOK OF THE PROPHET MICAH.(25)

Chap. i. *and* ii.

a Je. 26. 18.

b Am. 1. 1.

* Heb. *ye people! all of them.*

† Heb. *the fulness thereof.*

[1] The Word of the Lord that came to [a]Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, Kings of Judah, [b]which he saw concerning Samaria and Jerusalem.

[2] Hear, *all ye people!
Hearken, O earth, and †all that therein is:

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(25) I. Micah, the third of the minor prophets, according to the arrangement in the Hebrew and all modern copies, as well as in the Septuagint, was a native of Morasthi, a small town in the southern part of the territory of Judah; and, as we learn from the commencement of his predictions, prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of that country: consequently he was contemporary with Isaiah, Joel, Hosea, and Amos.

II. The people of Judah and Israel being very

And let the Lord God be witness against you,
The Lord from his holy temple.
[3] For, behold, the Lord cometh forth out of his place,
And will come down, and tread upon [c]the high places of the earth.
[4] And [d]the mountains shall be molten under him,
And the valleys shall be cleft,
As wax before the fire,
And as the waters that are poured down ‡a steep place.
[5] For the transgression of Jacob is all this,

c De. 32. 13.
d Ju. 5. 5. Is. 64. 1-3. Am. 9. 5. Hab. 3. 6, 10.
‡ Heb. *a descent.*

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profane and impenitent in the days of Isaiah, (in consequence of which the Assyrian captivity was then hastening upon Israel, and the Chaldean not long after fell upon Judah,) the prophet Micah was raised up to second Isaiah, and to confirm his predictions against the Jews and Israelites, whom he invited to repentance, both by threatened judgments and by promised mercies.

III. These two chapters were delivered before the destruction of Samaria, which is predicted (chap. i. 6.), in the reign of Jotham. Dr. Wells differs from Taylor and Lightfoot, and places the first chapter in this reign: he refers the second to the reign of Ahaz. There does not, however, appear sufficient grounds for his conjecture. The first chapter denounces the judgments of God upon Judah and Israel; the second is an uninterrupted continuation of the address to these nations, and specifies those sins for which punishment was threatened.

IV. The book of Micah, the contemporary of Isaiah, contains a summary of the prophecies delivered by the latter concerning the Messiah and the final return of the Jews, which are thus translated and arranged by Dr. Hales:—

Ch. v. 2. "And art thou, *Bethlehem Ephratah, little to be* [*esteemed*]
Among the thousands of *Judah?*——
From thee shall issue [THE LEADER,]
Who shall rule my people, the Israel [of God]
ii. (But *his issuings* are from *old,*
From *days of eternity.*)
iii. 3. Therefore he will give them up [for a season]
Until the time that *she which shall bear*
Have borne: Then *shall return*
The residue of thy brethren [the *Jews*]
Along with the outcasts of Israel.
iv. 4. And he shall *stand* and *guide them*
In the strength of THE LORD,
In the majesty of THE NAME OF THE LORD HIS GOD.
And *when they return,* He shall be magnified
Unto the ends of the earth,
And He *shall be their* PEACE."

"This prophecy," Dr. Hales remarks, "consists of four parts, 1. The human birthplace of Christ. 2. His eternal generation. 3. His temporary desertion of the Jews, until His miraculous birth of the Virgin, after which they are to return with the true Israelites. 4. His spiritual and universal dominion."

The application of the first part of this prophecy was decided at the time of our Saviour's birth, by the most respectable Jewish synod that ever sate, convened by Herod, to determine from prophecy the birthplace of the Messiah, which they agreed to be *Bethlehem*, upon the authority of Micah, which they cited. Their citation of the first part only is given by the Evangelist Matthew, in an improved translation of the original, greatly superior to any of the ancient versions.

"And thou, *Bethlehem*, territory of *Judah*,
Art by no means least among the *captains of Judah;*
From thee shall issue THE LEADER,
Who shall guide my people, the Israel [of God.]"
—Matt. ii. 6.

1. Here the Evangelist has removed the ambiguity of the question proposed by the prophet, by supplying the answer in the negative: as in Nathan's prophecy, "*Shalt thou build me a house?*" 2 Sam. vii. 5.) the parallel passage answers in the negative, "*Thou shalt not build me a house,*" (1 Chron. xvii. 4.)

2. Matthew has supplied a chasm in the Masorete text of נגיד, *Nagid*, a usual epithet of the Messiah (1 Chron. v. 2. Is. lv. 4. Dan. ix. 25.) usually rendered *Ἡγȣμενος*, "*leader,*" by the Septuagint, and retained here by the Evangelist, as a necessary distinction of his character, as supreme commander, from "the *captains of thousands,*" styled *Ἡγεμοσι*, judiciously substituted for *the thousands* themselves in Micah, to mark the analogy more correctly.

3. Matthew has also determined the *pastoral* nature of the Messiah's "rule" by the verb *ποιμανει*, "shall guide as a *shepherd,*" afterwards intimated by Micah, ורעה *και ποιμανει*, as there rendered by the Septuagint. For Christ is "*the Shepherd of Israel,*" (Gen. xlix. 24. Psalm lxxx. 1.) "*the Chief Shepherd,*" (1 Pet. v. 4.) and "*the Good Shepherd,*" (John x. 14.) who appointed his apostles to "*guide* and *pasture* his *sheep,*" (John xxi. 6.)

4. The *human* birth of the Messiah is carefully distinguished by Micah from his *eternal* generation, in the parenthetical clause, which strongly resembles the account of the primeval birth of Wisdom, (Prov. viii. 22—25.)

5. *The blessed virgin* of Isaiah's former prophecy (vii. 14.) is evidently alluded to by Micah, and also the *return of the remnant* of the Jews (Is. x. 20, 21,) and of the final *peace* of his kingdom (Isa. ix. 6, 7.)

This prophecy of Micah is perhaps the most important single prophecy in the Old Testament, and the most comprehensive, respecting the personal character of the Messiah, and his successive manifestation to the world: it crowns the whole chain of prophecies descriptive of the several limitations of *the blessed seed of the woman* to the line of Shem, to the family of Abraham, Isaac, and Jacob, to the tribe of Judah, and to the royal house of David, here terminating in his birth at Bethlehem, "the city of David." It carefully distinguishes his human nativity from his eternal generation; foretells the rejection of the Israelites and Jews for a season; their final restoration, and the universal *peace* destined to prevail throughout the earth in the *Regeneration.* It forms, therefore, the basis of the New Testament, which begins with his human birth at Bethlehem, the miraculous circumstances of which are recorded in the introductions of Matthew's and Luke's Gospels; his eternal generation, as the Oracle of Wisdom, in the sublime introduction of John's Gospel; his prophetic character, and second coming, illustrated in the four *Gospels* and *Epistles*, ending with a prediction of the speedy approach of the latter in the *Apocalypse*, (Rev xxii. 20.)—Dr. Hales's *Analysis of Chronology*, vol ii. pp. 462, 463.

And for the sins of the house of Israel.
What is the transgression of Jacob? is it not Samaria?
And what are the high places of Judah? are they not Jerusalem?
6 [a]Therefore I will make Samaria [e]as a heap of the field,
And as plantings of a vineyard:
And I will pour down the stones thereof into the valley,
And I will discover the foundations thereof.
7 And all the graven images thereof shall be beaten to pieces,
And all the [f]hires thereof shall be burned with the fire,
And all the idols thereof will I lay desolate:
For she gathered it of the hire of a harlot,
And they shall return to the hire of a harlot.
8 [b]Therefore [g]I will wail and howl,
I will go stripped and naked:
I will make a wailing like the dragons,
And mourning as the [*]owls.
9 For [†]her wound is incurable;
For [h]it is come unto Judah;
He is come unto the gate of my people, even to Jerusalem.
10 Declare ye it not at Gath, weep ye not at all:
In the house of [‡]Aphrah roll thyself in the dust.
11 Pass ye away, [*]thou [†]inhabitant of Saphir, having thy shame naked:
The inhabitant of [‡]Zaanan came not forth
In the mourning of [*]Beth-ezel; he shall receive of you his standing.
12 For the inhabitant of Maroth [†]waited carefully for good:
But evil came down from the LORD unto the gate of Jerusalem.
13 O thou inhabitant of Lachish, bind the chariot to the swift beast:
She is the beginning of the sin to the daughter of Zion:
For the transgressions of Israel were found in thee.
14 Therefore shalt thou give presents [‡]to Moresheth-gath:
The houses of [*]Achzib shall be a lie to the kings of Israel.
15 Yet will I bring an heir unto thee, O inhabitant of Mareshah!
[†]He shall come unto Adullam the glory of Israel.
16 Make thee bald, and poll thee for thy delicate children;
Enlarge thy baldness as the eagle;
For they are gone into captivity from thee.

1 Woe to them [i]that devise iniquity, MICAH ii.
And work evil upon their beds!
When the morning is light, they practise it,
Because [j]it is in the power of their hand.
2 And they covet fields, and take them by violence;
And houses, and take them away:
So they [‡]oppress a man and his house, even a man and his heritage.
3 Therefore thus saith the LORD;
Behold, against this family do I devise an evil,
From which ye shall not remove your necks;
Neither shall ye go haughtily, [k]for this time is evil.
4 In that day shall one take up a parable against you,
And lament [*]with a doleful lamentation,
And say, We be utterly spoiled:
He hath changed the portion of my people:
How hath he removed it from me!
[†]Turning away he hath divided our fields.
5 Therefore thou shalt have none that shall cast [l]a cord by lot
In the congregation of the LORD.
6 "[‡]Prophesy ye not," say they to them that prophesy:

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[a] According to prophetical custom the speaker soon drops the style of a message-bearer and uses the *first* person as though the Deity himself were speaking.—*Ed.*
[e] 2 Ki. 19. 25.
[f] Ho. 2. 5, 12.
[b] The prophet here speaks for himself.—*Ed.*
[g] Is. 21. 3. Je. 4. 19.
[*] Heb. *daughters of the owl.*
[†] Or, *she is grievously sick of her wounds.*
[h] 2 Ki. 18. 13. Is. 8. 7, 8.
[‡] That is, *dust.*
[*] Or, *thou that dwellest fairly.*
[†] Heb. *inhabitress.*
[‡] Or, *the country of flocks.*
[*] Or, *a place near.*
[†] Or, *was grieved.*
[‡] Or, *for.*
[*] That is, *a lie.* Jos. 15. 44.
[†] Or, *The glory of Israel shall come, &c.*
[i] Ho. 7. 6.
[j] Ge. 31. 29.
[‡] Or, *defraud.*
[k] Am. 5. 13. Ep. 5. 16.
[*] Heb. *with a lamentation of lamentations.*
[†] Or, *Instead of restoring.*
[l] De. 32. 8, 9.
[‡] Or, *Prophesy not as they prophesy.* Heb. *Drop, &c.* Ez. 21. 2. Is. 30. 10. Am. 2. 12. & 7. 16.

They shall not prophesy to them,
That they shall not take shame.
7 O thou that art named the house of Jacob,
Is the Spirit of the LORD *straitened? Are these his doings?
Do not my words do good to him that walketh †uprightly?
8 Even ‡of late my people is risen up as an enemy:
Ye pull off the robe *with the garment
From them that pass by securely as men averse from war.
9 The †women of my people have ye cast out from their pleasant houses;
From their children have ye taken away my glory for ever.
10 Arise ye, and depart; for this is not your [m]rest:
Because it is [n]polluted, it shall destroy you,
Even with a sore destruction.
11 If a man ‡walking in the spirit and falsehood do lie,
Saying, I will prophesy unto thee of wine and of strong drink;
He shall even be the prophet of this people.
12 "I will surely assemble, O Jacob, all of thee;
I will surely gather the remnant of Israel;
I will put them together as the sheep of Bozrah,
As the flock in the midst of their fold:
They shall make great noise by reason of the multitude of men.
13 The Breaker is come up before them:
They have broken up, and have passed through the gate,
And are gone out by it:
And [o]their king shall pass before them,
And [p]the LORD on the head of them.

* Or, *shortened?*
† Heb. *upright?*
‡ Heb. *yesterday.*
* Heb. *over against a garment.*
† Or, *wives.*
m De. 12. 9.
n Le. 18. 25, 28. Je. 3. 2.
‡ Or, *walk with the wind, and lie falsely.* Ez. 13. 3.
o Ho. 3. 5.
p Is. 52. 12.

2 CHRON. xxvii. 3, *to the end.*

3 [a]He built the high gate of the house of the LORD, and on the wall of *Ophel he built much. 4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers. 5 He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. †So much did the children of Ammon pay unto him, both the second year, and the third. 6 So Jotham became mighty, because he ‡prepared his ways before the LORD his God.

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the Book of the Kings of Israel and Judah. 8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

2 KINGS xv. 37.

37 In those days the LORD began to send against Judah [q]Rezin the king of Syria, and Pekah the son of Remaliah.

a *i. e.* Jotham.—*Ed.*
* Or, *the tower,* 2 Ch. 33. 14. Neh. 3. 26.
† Heb. *This.*
‡ Or, *established.*
q 2 Ki. 16. 5. Is. 7. 1.

2 KINGS xv. 33, 34, *part of ver.* 35, *and* 36, 38.—33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok. 34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done. Howbeit—35 he built the higher gate of the house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? 38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

PORTION II.

A. M. 3246.
B. C. 758.
Hales, 758.

Part XI.—Portion II.

EVENTS IN THE KINGDOM OF ISRAEL, CONTEMPORARY WITH THE REIGN OF JOTHAM KING OF JUDAH.

The Reign of Pekah.

2 Kings xv. 27–29.

[27] In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years. [28] And he did *that which was* evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. [29] In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

SECT. I.

A. M. 3262 *to* 3278.
B. C. 742 *to* 726.
Hales, 741 *to* 727.

PART XII.—Portion I.

THE REIGN OF AHAZ.

Section I.—*Character of Ahaz;—Invasion of Rezin and Pekah;—The Prophecies of Isaiah.*

2 Kings xvi. 1–4.—Isaiah vii., viii., ix., x. 1–4.—2 Kings xvi. 5.

Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah. 10 *Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised.* 17 *His judgment is prophesied to come by Assyria.*—Isaiah viii. 1 *In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria.* 5 *Judah likewise for their infidelity.* 9 *God's judgments shall be irresistible.* 11 *Comfort shall be to them that fear God.* 19 *Great afflictions to idolators.*—Isaiah ix. 1 *What joy shall be in the midst of afflictions, by the kingdom and birth of Christ.* 8 *The judgments upon Israel for their pride,* 13 *for their hypocrisy,* 18 *and for their impenitency.*—Isaiah x. 1–4 *The woe of tyrants.*

[1] IN the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. [2] Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the Lord his God, like David his father. [3] But he walked in the way of the kings of Israel, yea, [a]and made his son to pass through the fire, according to the [b]abominations of the heathen, whom the Lord cast out from before the children of Israel. [4] And he sacrificed and burnt incense in the high places, and [c]on the hills, and under every green tree.

a Le. 18. 21. 2 Ch. 28. 3.
b De. 12. 31.
c De. 12. 2. 1 Ki. 14. 23.

Isaiah vii.

[1] And (26) it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. [2] And it was told the house of David, saying, "Syria *is confederate with Ephraim." And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. [3] Then said the Lord unto Isaiah, "Go forth now to meet Ahaz, thou, and †Shear-jashub thy son, at the end of the conduit of the upper pool in the ‡highway of the fuller's field; [4] and say unto him,—

"Take heed, and be quiet;
Fear not, *neither be faint-hearted
For the two tails of these smoking firebrands,
For the fierce anger of Rezin with Syria, and of the son of Remaliah.
[5] Because Syria, Ephraim, and the son of Remaliah,
Have taken evil counsel against thee, saying,
[6] 'Let us go up against Judah, and †vex it,

* Heb. *resteth on Ephraim.*
† That is, *The remnant shall return*: see Is. 6. 13. & 10. 21.
‡ Or, *causeway.*
* Heb. *let not thy heart be tender.*
† Or, *waken.*

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(26) The date and place of these chapters of Isaiah are assigned in the sacred text. Compare 2 Kings xvi. 5. with Isaiah vii. 1.

And let us make a breach therein for us,
And set a king in the midst of it, even the son of Tabeal.' "
7 Thus saith the Lord GOD,
" It [d]shall not stand, neither shall it come to pass.
8 For [e]the head of Syria is Damascus,
And the head of Damascus is Rezin;
(And within threescore and five years shall Ephraim be broken,
‡That it be not a people.)
9 And the head of Ephraim is Samaria,
And the head of Samaria is Remaliah's son.
If *ye will not believe, surely ye shall not be established."
10 †Moreover the LORD spake again unto Ahaz, saying,—
11 " Ask [f]thee a sign of the LORD thy God;
‡Ask it either in the depth, or in the height above."
12 But Ahaz said, " I will not ask, neither will I tempt the LORD."
13 And he said,—
" Hear ye now, O house of David!
Is it a small thing for you to weary men,
But will ye weary my God also?
14 Therefore the LORD himself shall give you a sign;(27)

d Pr. 21. 30.
e 2 Sa. 8. 6.
‡ Heb. *From a people.*
* Or, *Do ye not believe? it is because ye are not stable.* See 2 Ch. 20. 20.
† Heb. *And the LORD added to speak.*
f Ju. 6. 36, &c. Mat. 12. 38.
‡ Or, *Make thy petition deep.*

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(27) In this and the following verses are contained the most undoubted and clear predictions of the birth of the Messiah, and as such it is alluded to by the inspired Evangelist, Matt. i. 23. There is great difficulty in apprehending how the birth of this child Immanuel could be a sign to Ahaz, who died several hundred years before our Saviour was born. Ahaz, at the time this prophecy was given, was besieged in Jerusalem by the two kings, Rezin and Pekah, who confederated together in the hopes of taking that city, and of destroying Ahaz and the family of David. But God, who had always, for the sake of his servant David, expressed mercy and favor for this house, sent his prophet to encourage Ahaz, and to assure him that the designs of his enemies should not stand nor come to pass, and that "within threescore and five years, Ephraim shall be broken." He adds, that if the king will not believe this prediction, he "shall not be established." To confirm his faith, Isaiah offers Ahaz any sign that will best satisfy him out of the whole compass of nature; which the king refusing, the prophet immediately addresses the house of David, and declares that God himself will give them a sign; "Behold a virgin shall conceive, and bear a son, and before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." It is generally supposed by commentators, that Ahaz received a sign with this prediction; and that the sign given to him, and the original and primary meaning of the prophecy was, that Isaiah should marry a young woman, then a virgin, and that within the time that she should conceive, and bring forth a child, and before that child should arrive at such an age as to be able to distinguish between good and evil, (viii. 4.) the enemies of Judah should be destroyed. Immediately after this, Isaiah takes a wife; and before Maher-shalal-hash-baz, the fruit of that marriage, could discern between evil and good, both these kings were slain; Rezin in the third year of Ahaz, and Pekah the next year after. And, according to the word of the prophet (v. 7), these two kings, failing in their design, were obliged to raise the siege and return home.

But this prophecy is introduced in so solemn a manner; the sign is so marked and peculiar, chosen by God himself; the name of the child so expressive, that it must have raised hopes far beyond what the present occasion suggested, and, in its higher signification, must have been supposed to describe the Great Deliverer, who was to spring from the house of David. The further accomplishment of this prophecy, therefore, must have reference to the birth of the Great Immanuel. Ahaz is told, if "ye believe not, ye shall not be established," (v. 9), that is, unless ye believe this prophecy of the destruction of Israel, ye Jews, also, as well as the people of Ephraim, shall be destroyed. Accordingly, we read that Ephraim was taken captive by Esarhaddon, for the third time, exactly sixty-five years from the beginning of the reign of Ahaz. This king carried all the remnant of the ten tribes of Israel, who had revolted from the house of David, into Babylon and Syria; and they were now brought to full and utter destruction, and never after recovered themselves. After Esarhaddon had possessed himself of the land of Israel, he sent his army into Judæa; where Manasseh was vanquished, taken prisoner, and conveyed in chains to Babylon, the same year,(2 Chron. xxxiii. 11.) The near connection of these two facts makes the prediction of the one naturally cohere with the prediction of the other; and the words are well suited to this event in the history of the people of Judah.

But the full accomplishment of this prophecy could not take place till Immanuel was born, when both these monarchies were brought to an end. The kingdom of Judah, which at that time extended over the dominions of both nations, was destroyed in the second year of our Lord's age, by the death of Herod the Great. Ten years after, Judæa was reduced to the form of a Roman province: in the mean while, it was governed by Archelaüs with the title of ethnarch, who was a mere vassal of the emperor, and to whom he assigned only half his father's dominions.

By referring to the two next sections, it will be seen that after this sign was given, Ahaz sustained the greatest defeat ever experienced by a king of Judah; which must be considered as a punishment to the king for his mistrust of God's promises, as well as for his own and the people's idolatry. The faithful worshippers of Jehovah, in the midst of this calamity, would be comforted by the prediction of the prophet; which strengthened their expectation of the future Saviour, and at the same time convinced them that their kingdom should last till his birth.—Vide Lowth's notes to Isaiah, 4to edit. p. 62; Prideaux, *Connection*, vol. i. p. 5; Horsley's *Biblical Criticisms*, vol. ii. p. 46, &c.

Behold, [g]a virgin shall conceive, and bear a son,
And *shall call his name Immanuel.
[15] Butter and honey shall he eat,
That he may know to refuse the evil, and choose the good.
[16] For before the child shall know
To refuse the evil, and choose the good,
The land that thou abhorrest shall be forsaken of [h]both her kings.
[17] "The [i]Lord shall bring upon thee,
And upon thy people, and upon thy father's house,
Days that have not come,
From the day that [j]Ephraim departed from Judah;
Even the king of Assyria.
[18] And it shall come to pass in that day,
That the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt,
And for the bee that is in the land of Assyria.
[19] And they shall come, and shall rest all of them
In the desolate valleys, and in the holes of the rocks,
And upon all thorns, and upon all †bushes.
[20] In the same day shall the Lord shave with a [k]razor that is hired,
Namely, by them beyond the river, by the king of Assyria,
The head, and the hair of the feet:
And it shall also consume the beard.
[21] And it shall come to pass in that day,
That a man shall nourish a young cow, and two sheep;
[22] And it shall come to pass,
For the abundance of milk that they shall give that he shall eat butter:
For butter and honey shall every one eat
That is left ‡in the land.
[23] And it shall come to pass in that day,
That every place shall be,
Where there were a thousand vines at a thousand silverlings,
It shall even be for briers and thorns.
[24] With arrows and with bows shall men come thither;
Because all the land shall become briers and thorns.
[25] And on all hills that shall be digged with the mattock,
There shall not come thither the fear of briers and thorns;
But it shall be for the sending forth of oxen,
And for the treading of lesser cattle."

Isaiah viii.

[1] Moreover the Lord said unto me, "Take thee a great roll, and write in it with a man's pen concerning *Maher-shalal-hash-baz." [2] And I took unto me faithful witnesses to record, [l]Uriah the priest, and Zechariah the son of Jeberechiah. [3] And I †went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, "Call his name Maher-shalal-hash-baz. [4] For before the child shall have knowledge to cry, My father, and my mother, ‡the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."

[5] The Lord spake also unto me again, saying,—
[6] "Forasmuch as this people refuseth
The waters of [m]Shiloah that go softly,
And rejoice in Rezin and Remaliah's son;
[7] Now therefore, behold, the Lord bringeth up upon them
The waters of the river, strong and many,
(Even the king of Assyria, and all his glory:)
And he shall come up over all his channels,
And go over all his banks;

[g] See Ge. 3. 15. Mat. 1. 23. Lu. 1. 31, 34.

* Or, *thou, O Virgin! shalt call:* see Ge. 4. 1, 25. & 16. 11. & 29. 32. & 30. 6, 8. 1 Sa. 4. 21.

[h] 2 Ki. 15. 30. & 16. 9.

[i] 2 Ch. 28. 19.

[j] 1 Ki. 12. 16.

† Or, *commendable trees.*

[k] 2 Ki. 16. 7, 8. 2 Ch. 28. 20, 21. See Ez. 5. 1.

‡ Heb. *in the midst of the land.*

* Heb. *in making speed to the spoil he hasteneth the prey,* or, *make speed, &c.*

[l] 2 Ki. 16. 10.

† Heb. *approached unto.*

‡ Or, *he that is before the king of Assyria shall take away the riches, &c.*

[m] Neh. 3. 15. Jo. 9. 7.

8 And he shall pass through Judah; he shall overflow and go over,
He shall reach even to the neck;
And *the stretching out of his wings shall fill
The breadth of thy land, O Immanuel!"
9 Associate yourselves, O ye people! †and ye shall be broken in pieces;
And give ear, all ye of far countries:
Gird yourselves—and ye shall be broken in pieces;
Gird yourselves—and ye shall be broken in pieces.
10 Take counsel together—and it shall come to nought;
Speak the word—and it shall not stand:
For [n]God is with us!
11 For the LORD spake thus to me ‡with a strong hand,
And instructed me that I should not walk in the way of this people, saying,
12 "Say ye not, 'A confederacy,'
To all them to whom this people shall say, 'A confederacy;'
Neither [o]fear ye their fear, nor be afraid.
13 Sanctify the LORD of hosts himself;
And [p]let him be your fear, and let him be your dread.
14 And [q]he shall be for a sanctuary:
But for [r]a stone of stumbling and for a rock of offence
To both the houses of Israel,
For a gin and for a snare to the inhabitants of Jerusalem.
15 And many among them shall [s]stumble,
And fall, and be broken,
And be snared, and be taken.
16 Bind up the testimony,
Seal the law among my disciples."
17 And I will wait upon the LORD,
That hideth his face from the house of Jacob,
And I [t]will look for him.
18 Behold, [u]I and the children whom the LORD hath given me
Are [v]for signs and for wonders in Israel
From the LORD of hosts, which dwelleth in Mount Zion.
19 And when they shall say unto you,
Seek unto them that have familiar spirits, and unto wizards
That peep, and that mutter:
Should not a people seek unto their God?
For the living to the dead?
20 To [w]the law and to the testimony:
If they speak not according to this word,
It is because there is no ‡light in them.
21 And they shall pass through it, hardly bestead and hungry:
And it shall come to pass, that when they shall be hungry,
They shall fret themselves,
And [x]curse their king and their God,
And look upward.
22 And they shall look unto the earth;
And behold trouble and darkness, dimness of anguish;
And they shall be driven to darkness.

ISAIAH IX.

1 Nevertheless the dimness shall not be such as was in her vexation,
When at the [y]first he lightly afflicted
The land of Zebulun and the land of Naphtali,
And [z]afterward did more grievously afflict
Her by the way of the sea, beyond Jordan, in Galilee *of the nations.
2 The [a]people that walked in darkness—
Have seen a great light:

* Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*
† Or, *yet.*
[n] Ac. 5. 38, 39. Ro. 8. 13.
‡ Heb. *in strength of hand.*
[o] 1 Pe. 3. 14, 15.
[p] Ps. 76. 7. Lu. 12. 5.
[q] Ez. 11. 16.
[r] Lu. 2. 34. Ro. 9. 33. 1 Pe. 2. 8.
[s] Mat. 21. 44. Lu. 20. 18. Ro. 9. 32. & 11. 25.
[t] Hab. 2. 3. Lu. 2. 25, 38.
[u] He. 2. 13.
[v] Ps. 71. 7. Zec. 3. 8.
[w] Lu. 16. 29.
‡ Heb. *morning*
[x] Re. 16. 11.
[y] 2 Ki. 15. 29.
[z] Le. 26. 24. 2 Ki. 17. 5, 6. 1 Ch. 5. 26.
* Or, *the populous.*
[a] Mat. 4. 16. Ep. 5. 8, 14.

They that dwell in the land of the shadow of death—
Upon them hath the light shined.
[3] Thou hast multiplied the nation,
† Or, *to him*
And †not increased the joy:
They joy before thee according to the joy in harvest,
And as men rejoice when they divide the spoil.
‡ Or, *When thou brakest.*
[4] ‡For thou hast broken the yoke of his burden,
And the staff of his shoulder,
The rod of his oppressor,
As in the day of Midian.
* Or, *When the whole battle of the warrior was, &c.*
† Or, *And it was, &c.*
‡ Heb. *meat.*
[5] *For every battle of the warrior is with confused noise,
And garments rolled in blood;
†But this shall be with burning and ‡fuel of fire.
b Lu. 2. 11.
c Jo. 3. 16.
d Mat. 28. 18. 1 Co. 15. 25.
e Ju. 13. 18.
f Tit. 2. 13.
g Ep. 2. 14.
h Da. 2. 44. Lu. 1. 32, 33.
[6] For [b]unto us a child is born,
Unto us a [c]son is given:
And [d]the government shall be upon his shoulder:
And his name shall be called [e]Wonderful, Counsellor, The [f]Mighty God,
The Everlasting Father, The [g]Prince of Peace.
[7] Of the increase of his government and peace [h]there shall be no end,
Upon the throne of David, and upon his kingdom,
To order it, and to establish it
With judgment and with justice from henceforth even for ever.
The zeal of the Lord of hosts will perform this.
[8] The Lord sent a word into Jacob,
And it hath lighted upon Israel.
[9] And all the people shall know,
Even Ephraim and the inhabitant of Samaria,
That say in the pride and stoutness of heart,
[10] The bricks are fallen down—but we will build with hewn stones:
The sycamores are cut down—but we will change them into cedars.'
[11] Therefore the Lord shall set up the adversaries of Rezin against him,
* Heb. *mingle.*
And *join his enemies together;
[12] The Syrians before, and the Philistines behind;
† Heb. *whole mouth*
And they shall devour Israel with †open mouth.
For all this his anger is not turned away,
But his hand is stretched out still.
[13] For the people turneth not unto Him that smiteth them,
Neither do they seek the Lord of hosts.
[14] Therefore the Lord will cut off from Israel head and tail,
i Re. 18. 8.
Branch and rush, [i]in one day.
[15] (The ancient and honorable—he is the head;
And the prophet that teacheth lies—he is the tail.)
‡ Or, *they that call them blessed.*
* Or, *they that are called blessed of them.*
† Heb. *swallowed up.*
[16] For ‡the leaders of this people cause them to err;
And *they that are led of them are †destroyed.
[17] Therefore the Lord shall have no joy in their young men,
Neither shall have mercy on their fatherless and widows;
For every one is a hypocrite and an evildoer,
‡ Or, *villany.*
And every mouth speaketh ‡folly.
For all this his anger is not turned away,
But his hand is stretched out still.
[18] For wickedness burneth as the fire:
It shall devour the briers and thorns,
And shall kindle in the thickets of the forest,
And they shall mount up like the lifting up of smoke.
* Heb. *meat.*
[19] Through the wrath of the Lord of hosts is the land darkened,
And the people shall be as the *fuel of the fire:
No man shall spare his brother.

† Heb. *cut.*
[j] Le. 26. 26.
[k] Je. 19. 9.

20 And he shall †snatch on the right hand—and be hungry;
And he shall eat on the left hand—and [j]they shall not be satisfied:
They [k]shall eat every man the flesh of his own arm:
21 Manasseh, Ephraim; and Ephraim, Manasseh:
And they together shall be against Judah.
For all this his anger is not turned away,
But his hand is stretched out still.

ISAIAH x. 1–4.

‡ Or, *to the writers that write grievousness.*
[l] Ho. 9. 7. Lu. 19. 14.
[a] Or, Him, i. e. the LORD.—*Ed.*

1 Woe unto them that decree unrighteous decrees,
And ‡that write grievousness which they have prescribed;
2 To turn aside the needy from judgment,
And to take away the right from the poor of my people,
That widows may be their prey,
And that they may rob the fatherless!
3 And what will ye do in [l]the day of visitation,
And in the desolation which shall come from far?
To whom will ye flee for help?
And where will ye leave your glory?
4 Without [a]me they shall bow down under the prisoners,
And they shall fall under the slain.
For all this his anger is not turned away,
But his hand is stretched out still.

2 KINGS xvi. 5. Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

SECT. II.
A. M. 3262.
B. C. 742.

SECTION II.—*Isaiah's Prophecy of the Ruin of Damascus, and of the Ten Tribes.*(28)

ISAIAH xvii.

Syria and Israel are threatened. 6 *A remnant shall forsake idolatry.* 9 *The rest shall be plagued for their impiety.* 12 *The woe of Israel's enemies.*

[a] Je. 49. 23. Am 1. 3. Ze. 9. 1. Fulfilled 740, 2 Ki. 16. 9.

1 THE [a]BURDEN OF DAMASCUS.

Behold, Damascus is taken away from being a city,
And it shall be a ruinous heap.
2 The cities of Aroer are forsaken:
They shall be for flocks,
Which shall lie down, and none shall make them afraid.
3 The fortress also shall cease from Ephraim,
And the kingdom from Damascus,
And the remnant of Syria:
They shall be as the glory of the children of Israel,
Saith the LORD of hosts.
4 And in that day it shall come to pass, that the glory of Jacob shall [be made thin,
And the fatness of his flesh shall wax lean.
5 And it shall be as when the harvestman gathereth the corn,
And reapeth the ears with his arm;
And it shall be as he that gathereth ears in the valley of Rephaim.

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(28) This prophecy was probably delivered soon after those of the seventh and eighth chapters, in the beginning of the reign of Ahaz; and was fulfilled when Tiglath-pileser, after having slain Rezin its king in battle, took Damascus (2 Kings xvi. 9.), reduced all that country under his dominion, and put an end to the kingdom of the Syrians in Damascus, after it had lasted there for ten generations, that is, from the time of Rezin, the son of Ehadah, who first founded it, while Solomon was king of Israel. After this, Tiglath-pileser marched against Pekah, and seized all that belonged to Israel beyond Jordan, and also all the land of Galilee, and carried a great number of the Israelites captives to Assyria. This prophecy was still more fully accomplished in regard to Israel, by the conquest of the kingdom, and the captivity of the people a few years after by Shalmaneser. (2 Kings xviii. 11.)—Bishop Lowth's notes on Isaiah, 4to edit. p. 205. Prideaux's *Connection*, vol. i. p. 6.

Bishop Horsley observes, "I think, with Casaubon, that the threatenings against the Jews in this chapter, though the captivity of the ten tribes might be the more immediate object, have a distant reference, however, to the final dispersion of the whole nation by the Romans, which seems particularly to be the subject of the eleventh verse."

After the mention of this ruin of the Jewish nation, the prophet goes on to declare, that, notwithstanding this visitation of God's people, the schemes of the heathen, who thought, in their destruction, to triumph over the true religion, would be disappointed; and the fourteenth verse gives the Jews hope of recovery from the calamities threatened in the eleventh.

[6] Yet gleaning grapes shall be left in it, as the shaking of an olive tree,
Two or three berries in the top of the uppermost bough,
Four or five in the outmost fruitful branches thereof,
Saith the LORD God of Israel.

b Mic. 7. 7.

[7] At that day shall a man [b]look to his Maker,
And his eyes shall have respect to the Holy One of Israel.
[8] And he shall not look to the altars, the work of his hands,
Neither shall respect that which his fingers have made,
Either the groves, or the *images.

* Or, *sun images.*

[9] In that day shall his strong cities be as a forsaken bough,
And an uppermost branch,
Which they left because of the children of Israel:
And there shall be desolation.
[10] Because thou hast forgotten the God of thy salvation,
And hast not been mindful of the rock of thy strength,
Therefore shalt thou plant pleasant plants,
And shalt set it with strange slips.
[11] In the day shalt thou make thy plant to grow,
And in the morning shalt thou make thy seed to flourish;
But the harvest shall be †a heap in the day of grief
And of desperate sorrow.

† Or, *removed in the day of inheritance, and there shall be deadly sorrow.*

[12] Woe to the ‡multitude of many people,
Which make a noise like the noise of the seas;
And to the rushing of nations,
That make a rushing like the rushing of *mighty waters!

‡ Or, *noise.*

* Or, *many.*

[13] The nations shall rush like the rushing of many waters:
But God shall rebuke them, and they shall flee far off,
And [c]shall be chased as the chaff of the mountains before the wind,
And like †a rolling thing before the whirlwind.

c See Job 21. 18.

† Or, *thistle-down.*

[14] And behold at eveningtide trouble;
And before the morning he is not.
This is the portion of them that spoil us,
And the lot of them that rob us.

SECT. III.

A. M. 3263.
B. C. 741.

SECTION III.—*The Devastation of Judah by Pekah.*

2 CHRON. xxviii. 4–19.

Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria is not helped thereby.

a i. e. Ahaz.—*Ed.*

[4] [a]HE sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. [5] Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to *Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

* Heb. *Darmesek.*

[6] For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all †valiant men; because they had forsaken the LORD God of their fathers. [7] And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was ‡next to the king. [8] And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. [9] But a prophet of the LORD was there, whose name was Oded; and he went out before the host that came to Samaria, and said unto them, "Behold, [a]because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that [b]reacheth up unto heaven. [10] And now ye purpose to keep under the children of Judah and Jerusalem for [c]bondmen and bondwomen unto

† Heb. *sons of valor.*

‡ Heb. *the second to the king.*

a Ps. 69. 26. Is. 10. 5. & 47. 6. Ez. 25. 12, 15. & 26. 2. Ob. 10, &c. Zec. 1. 15.

b Ez. 9. 6. Re. 18. 5.

c Le. 25. 39, 42, 43, 46.

d Ja. 2. 13.

you; but are there not with you, even with you, sins against the LORD your God? [11] Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren; [d]for the fierce wrath of the LORD is upon you." [12] Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, [13] and said unto them, "Ye shall not bring in the captives hither: for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass; for our trespass is great, and there is fierce wrath against Israel." [14] So the armed men left the captives and the spoi before the princes and all the congregation. [15] And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and [e]gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

e 2 Ki. 6. 22. Pr. 25. 21, 22. Lu. 6. 27. Ro. 12. 20.

* Heb. *a captivity*.

[16] At that time did king Ahaz send unto the kings of Assyria to help him. [17] For again the Edomites had come and smitten Judah, and carried away *captives. [18] The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah, with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. [19] For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

SECT. IV.

A. M. 3264.
B. C. 740.

SECTION IV.—*Obadiah and Isaiah prophesy.*

THE BOOK OF THE PROPHET OBADIAH.(29)

OBADIAH, *and* ISAIAH i. 2, *to the end.*

The destruction of Edom, 3 *for their pride,* 10 *and for their wrong unto Jacob.* 17 *The salvation and victory of Jacob.*—ISAIAH i. *Isaiah complaineth of Judah for her rebellions.* 5 *He lamenteth her judgments.* 10 *He upbraideth their whole service.* 16 *He exhorteth to repentance, with promises and threatenings.* 21 *Bewailing their wickedness, he denounceth God's judgments.* 25 *He promiseth grace,* 28 *and threateneth destruction to the wicked.*

a Is. 21. 11. & 34. 5. Ez. 25. 12–14. Joel 3. 19. Mal. 1. 3.

[1] THE VISION OF OBADIAH.

Thus saith the Lord GOD [a]concerning Edom;
We have heard a rumor from the LORD,
And an ambassador is sent among the heathen,
Arise ye, and let us rise up against her in battle.
[2] Behold, I have made thee small among the heathen:
Thou art greatly despised.
[3] The pride of thy heart hath deceived thee,
Thou that dwellest in the clefts of the rock,
Whose habitation is high;
That [b]saith in his heart, Who shall bring me down to the ground?
[4] Though [c]thou exalt thyself as the eagle,

b Is. 14. 13–15. Re. 18. 7.
c Job 26. 6. Am. 9. 2.

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(29) The time when Obadiah flourished is quite uncertain. Lightfoot makes him contemporary with Hosea, and imagines that, as the prophecy is solely written against Edom, the Edomites united with Shishak king of Egypt against Jerusalem (1 Kings xiv. 25.), or with the Philistines and Arabians (2 Chron. xxi. 16, 17.), or with Joash king of Israel (2 Chron. xxv. 21.): but in all these expeditions, we have no account whatever that the Edomites took any part. Archbishop Newcome supposes that he prophesied before the taking of Jerusalem and the destruction of Idumea by Nebuchadnezzar; and this opinion is generally adopted.

I have, however, ventured to place the book of Obadiah in this place, from comparing the tenor of the prophecy contained in it with 2 Chron. xxviii. 17, where we expressly read, "For again the Edomites had come, and smitten Judah, and carried away captives." In this passage there is an account of injuries certainly inflicted at a time when Judah was in the greatest distress, and brought very low. It certainly alludes to some predatory incursion of the Edomites alone; apparently unconnected with the invasion of the Philistines mentioned in the following verse. And from the expression, "again the Edomites had come," may be inferred, that they had often before this attack, taken advantage of the calamities and distresses of the land of Judah. Dupin confirms this arrangement of Obadiah's prophecy.

And though thou set thy nest among the stars,
Thence will I bring thee down, saith the Lord.
[5] If thieves came to thee, if robbers by night,
(How art thou cut off!)
Would they not have stolen till they had enough?
If the grapegatherers came to thee,
Would [d]they not leave [*]some grapes?
[6] How are the things of Esau searched out!
How are his hidden things sought up!
[7] All the men of thy confederacy have brought thee even to the border:
[†]The men that were at peace with thee have deceived thee,
And prevailed against thee;
[‡]They that eat thy bread have laid a wound under thee:
There is none understanding [*]in him.
[8] Shall I not in that day, saith the Lord,
Even destroy the wise men out of Edom,
And understanding out of the Mount of Esau?
[9] And thy mighty men, O Teman! shall be dismayed,
To the end that every one of the Mount of Esau
May be cut off by slaughter.
[10] For thy [e]violence against thy brother Jacob shame shall cover thee,
And [f]thou shalt be cut off for ever.
[11] In the day that thou stoodest on the other side,
In the day that the strangers carried away [†]captive his forces,
And foreigners entered into his gates,
And [g]cast lots upon Jerusalem—even thou wast as one of them.
[12] But [‡]thou shouldest not have looked on the day of thy brother
In the day that he became a stranger;
Neither shouldest thou have [h]rejoiced over the children of Judah
In the day of their destruction;
Neither shouldest thou have [*]spoken proudly in the day of distress.
[13] Thou shouldest not have entered into the gate of my people
In the day of their calamity;
Yea, thou shouldest not have looked on their affliction
In the day of their calamity,
Nor have laid hands on their [†]substance in the day of their calamity;
[14] Neither shouldest thou have stood in the crossway,
To cut off those of his that did escape;
Neither shouldest thou have [‡]delivered up those of his
That did remain in the day of distress.
[15] For the day of the Lord is near upon all the heathen:
As [i]thou hast done, it shall be done unto thee:
Thy reward shall return upon thine own head.
[16] For [j]as ye have drunk upon my holy mountain,
So shall all the heathen drink continually,
Yea, they shall drink, and they shall [*]swallow down,
And they shall be as though they had not been.
[17] But upon Mount Zion [k]shall be [†]deliverance,
And [‡]there shall be holiness;
And the house of Jacob shall possess their possessions.
[18] And the house of Jacob shall be a fire,
And the house of Joseph a flame,
And the house of Esau for stubble,
And they shall kindle in them, and devour them;
And there shall not be any remaining of the house of Esau;
For the Lord hath spoken it.
[19] And they of the south shall possess the Mount of Esau;

[d] De. 24. 21. Is. 17. 6. & 24. 13.
[*] Or, *gleanings.*
[†] Heb. *The men of thy peace.*
[‡] Heb. The men *of thy bread.*
[*] Or, *of it.*
[e] Ge. 27. 11. Ps. 137. 7. Ez. 25. 12. & 35. 5. Am. 1. 11.
[f] Ez. 35. 9. Mal. 1. 4.
[†] Or, *his substance.*
[g] Joel 3. 3. Nah. 3. 10.
[‡] Or, *do not behold, &c.*
[h] Mic. 7. 8. Pr. 17. 5. & 24. 17, 18.
[*] Heb. *magnified thy mouth.*
[†] Or, *forces.*
[‡] Or, *shut up,* Ps. 31. 8.
[i] Ez. 35. 15. Hab. 2. 8.
[j] Je. 25. 28, 29. Joel 3. 17. 1 Pe. 4. 17.
[*] Or, *sup up.*
[k] Am. 9. 8.
[†] Or, *they that escape.*
[‡] Or, *it shall be holy.* Joel 3. 17.

And they of the plain the Philistines:
And they shall possess the fields of Ephraim, and the fields of Samaria:
And Benjamin shall possess Gilead.
20 And the captivity of this host of the children of Israel
Shall possess that of the Canaanites, even unto Zarephath;
* Or, *shall possess that which is in Sepharad.*
And the captivity of Jerusalem, (*which is in Sepharad,)
Shall possess the cities of the South.
[l] 1 Ti. 4. 16. Ja. 5. 20.
21 And [l]saviours shall come up on Mount Zion
To judge the Mount of Esau;
[m] Ps. 22. 28. Da. 2. 44. & 7. 14, 27. Ze. 14. 9. Lu. 1. 33.
And [m]the kingdom shall be the LORD's.

[END OF THE BOOK OF THE PROPHET OBADIAH.]

ISAIAH i. 2, *to end.*(30)

2 Hear, O heavens! and give ear, O earth!
For the LORD hath spoken,
I have nourished and brought up children,
And they have rebelled against me.
3 The ox knoweth his owner,
And the ass his master's crib:
But Israel doth not know,
† Heb. *of heaviness.*
My people doth not consider.
[n] Mat. 3. 7.
4 Ah sinful nation, a people †laden with iniquity,
A [n]seed of evildoers, children that are corrupters!
They have forsaken the LORD,
‡ Heb. *alienated,* or, *separated,* Ps. 58. 3.
They have provoked the Holy One of Israel unto anger,
They are ‡gone away backward.
* Heb. *increase revolt.*
5 Why should ye be stricken any more?
Ye will *revolt more and more;
The whole head is sick, and the whole heart faint.
6 From the sole of the foot even unto the head there is no soundness in it;
But wounds, and bruises, and putrifying sores:
They have not been closed, neither bound up,
† Or, *oil.*
Neither mollified with †ointment.
[o] De. 28. 51, 52.
7 Your [o]country is desolate,
Your cities are burned with fire:
Your land, strangers devour it in your presence,
‡ Heb. *as the overthrow of strangers.*
And it is desolate, ‡as overthrown by strangers.
8 And the daughter of Zion is left as a cottage in a vineyard,
As a lodge in a garden of cucumbers,
As a besieged city.
[p] La. 3. 22. Ro. 9. 29.
9 Except [p]the LORD of hosts had left unto us a very small remnant,
We should have been as Sodom,
And we should have been like unto Gomorrah.
10 Hear the word of the LORD, ye rulers of Sodom!
Give ear unto the law of our God, ye people of Gomorrah!

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(30) At this period of the history of Judah, the land was suffering under an idolatrous king, successfully invading armies, captivity, and ruin. In 2 Chron. xxviii. 6, 8, 9, we read that Pekah had slain in Judah an hundred and twenty thousand in one day, that the children of Israel had carried away captive two hundred thousand of their women, sons, and daughters, because the Lord God was wroth with Judah; that the Philistines and Edomites had alike ravaged the country, and taken many of their towns, (ver. 17, 18.) The expressions, therefore, "your country is desolate," "your cities burnt with fire," describe most forcibly the ruinous condition to which Judah was now reduced; and, in all probability, the prophet took advantage of the desolation that surrounded him to exhort the people to repentance. This chapter is an animated appeal to the Jews, both by promises and threatenings, and is well calculated to arrest their attention. It is probable, on this account, that Ezra, when he reformed the canon of Scripture, placed this chapter first in Isaiah, considering it a good introduction to the whole book. Bishop Lowth supposes that it may have been delivered towards the end of the reign of Jotham; but there is no historical proof of the correctness of his supposition. He mentions the general opinion that the chapter describes the distress in the reign of Ahaz, and its unsuitableness to the reigns either of Uzziah or Jotham, who were both powerful princes. And on the strength of those arguments the chapter is inserted here, as being more descriptive of the state of Judah at this time, than at any other period of the prophet's mission.

11 To what purpose is the multitude of your [q]sacrifices unto me? saith the LORD:
I am full of the burnt offerings of rams, and the fat of fed beasts;
And I delight not in the blood of bullocks, or of lambs, or of *he-goats.
12 When ye come †to appear before me,
Who hath required this at your hand, to tread my courts?
13 Bring no more [r]vain oblations;
Incense is an abomination unto me;
The new-moons and Sabbaths, the calling of assemblies, I cannot away with;
It is ‡iniquity—even the solemn meeting.
14 Your [s]new-moons and your [t]appointed feasts my soul hateth:
They are a trouble unto me;
I am weary to bear them.
15 And [u]when ye spread forth your hands,
I will hide mine eyes from you:
Yea, [v]when ye *make many prayers, I will not hear—
Your hands are full of †blood.
16 Wash you, make you clean;
Put away the evil of your doings from before mine eyes;
Cease [w]to do evil; 17 learn to do well;
Seek judgment, ‡relieve the oppressed,
Judge the fatherless, plead for the widow.
18 Come now, and let us reason together, saith the LORD:
Though your sins be as scarlet—they [x]shall be as white as snow;
Though they be red like crimson—they shall be as wool
19 If ye be willing and obedient,
Ye shall eat the good of the land:
20 But if ye refuse and rebel,
Ye shall be devoured with the sword:
For [y]the mouth of the LORD hath spoken it.
21 How is the faithful city become a harlot!
It was full of judgment;
Righteousness lodged in it—but now murderers.
22 Thy silver is become dross,
Thy wine mixed with water:
23 Thy princes are rebellious, and [z]companions of thieves:
Every one loveth gifts, and followeth after rewards:
They judge not the fatherless,
Neither doth the cause of the widow come unto them.
24 Therefore saith the LORD,
The LORD of hosts, the mighty One of Israel,
Ah, I will ease me of mine adversaries,
And avenge me of mine enemies:
25 And I will turn my hand upon thee,
And *purely purge away thy dross,
And take away all thy tin:
26 And I will restore thy judges as at the first,
And thy counsellors as at the beginning:
Afterward thou shalt be called,
The city of righteousness, the faithful city.
27 Zion shall be redeemed with judgment,
And †her converts with righteousness.
28 And the ‡destruction of the transgressors and of the sinners shall be together,
And they that forsake the LORD shall be consumed.
29 For they shall be ashamed of the oaks which ye have desired,
And ye shall be confounded for the gardens that ye have chosen.

q 1 Sa. 15. 22. Ps. 50. 8, 9. Pr. 15. 8. & 21. 27. Je. 6. 20. & 7. 21. Am. 5. 21, 22. Mic 6. 7.
* Heb. *great he-goats.*
† Heb. *to be seen.* Ex. 23. 17.
r Mat. 15. 9.
‡ Or, *grief.*
s Nu. 28. 11.
t Le. 23. 2, &c. La. 2. 6.
u Job 27. 29. Pr. 1. 28. Je. 14. 12. Mic. 3. 4.
v 1 Ti. 2. 8.
* Heb. *multiply prayer.*
† Heb. *bloods.*
w Ps. 34. 14. Am. 5. 15. Ro. 12. 9. 1 Pe. 3. 11.
‡ Or, *righten.*
x Ps. 51. 7. Re. 7. 14.
y Nu. 23. 19. Tit. 1. 2.
z Pr. 29. 24.
* Heb. *according to pureness.* Mal. 3. 3.
† Or, *they that return of her.*
‡ Heb. *breaking.*

[30] For ye shall be as an oak whose leaf fadeth,
And as a garden that hath no water.
[31] And the strong shall be as tow,
And *the maker of it as a spark,
And they shall both burn together,
And none shall quench them.

* Or, *his work.*

SECT. V.
A. M. 3264.
B. C. 740.

SECTION V.—*Alliance of Ahaz with Tiglath-pileser, King of Assyria;—Ahaz commits Idolatry;—Isaiah and Hosea prophesy.*

2 KINGS xvi. 6–9.—ISAIAH xxviii.—2 CHRON. xxviii. 20–23.—2 KINGS xvi. 10–18.—
2 CHRON. xxviii. 24, 25.—HOSEA v. *and* vi.

Ahaz hireth the aid of Tiglath-pileser. Isaiah threateneth Ephraim for their pride and drunkenness. The residue shall be advanced in the kingdom of Christ. He rebuketh their error. Their untowardness to learn, and their security. Christ the sure foundation is promised. Their security shall be tried. They are incited to the consideration of God's discreet providence. Ahaz is not helped by Tiglath-pileser. In his distress he groweth more idolatrous. He goeth to Damascus, and sends a pattern of an idolatrous altar to Urijah, who erects it, and Ahaz diverteth the brazen altar to his own devotion. He spoileth the temple and committeth idolatry. Hosea prophesies God's judgments against the priests, the people, and the princes of Israel, for their manifold sins, until they repent. His exhortation to repentance. A complaint of their untowardness and iniquity.

[6] AT that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from *Elath; and the Syrians came to Elath, and dwelt there unto this day. [7] So Ahaz sent messengers to †Tiglath-pileser king of Assyria, saying, "I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." [8] And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. [9] And the king of Assyria hearkened unto him; for the king of Assyria went up against ‡Damascus, and [a]took it, and carried the people of it captive to Kir, and slew Rezin.

* Heb. *Eloth.*
† Heb. *Tilgath-pileser.* 1 Ch. 5. 26, & 2 Ch. 28. 20, *Tilgath-pilneser.*
‡ Heb. *Dammesek.*
a Foretold, Am. 1. 5.

ISAIAH xxviii.(1)

[1] Woe to the crown of pride, to the drunkards of Ephraim,
Whose glorious beauty is a fading flower,
Which are on the head of the fat valleys of them that are *overcome with wine!
[2] Behold the LORD hath a mighty and strong one,
Which as a tempest of hail and a destroying storm,
As a flood of mighty waters overflowing,
Shall cast down to the earth with the hand.
[3] The crown of pride, the drunkards of Ephraim,
Shall be trodden †under feet:
[4] And the glorious beauty, which is on the head of the fat valley,
Shall be a fading flower, and as the hasty fruit before the summer;
Which when he that looketh upon it seeth,
While it is yet in his hand he ‡eateth it up.
[5] In that day shall the LORD of hosts be for a crown of glory,
And for a diadem of beauty, unto the residue of his people,
[6] And for a spirit of judgment to him that sitteth in judgment,
And for strength to them that turn the battle to the gate.
[7] But they also [b]have erred through wine,
And through strong drink are out of the way;
The priest and the prophet have erred through strong drink,
They are swallowed up of wine,
They are out of the way through strong drink;
They err in vision, they stumble in judgment.

* Heb. *broken.*
† Heb. *with feet.*
‡ Heb. *swalloweth.*
b Pr. 20. 1. Ho. 4. 11.

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(31) This chapter denounces the approaching destruction of the ten tribes by Shalmaneser, without any mention of Syria or Damascus. The fifth verse turns to the two tribes of Judah and Benjamin, who were to continue a kingdom after the final captivity of the Israelites. The exact time of its delivery is uncertain; it is conjectured that it was given after the destruction of Damascus, 740, and before the first captivity of the ten tribes, 721.—Lowth; Taylor; Lightfoot.

8 For all tables are full of vomit and filthiness,
So that there is no place clean,
9 Whom shall he teach knowledge?
And whom shall he make to understand *doctrine?
Them that are weaned from the milk,
And drawn from the breasts.
10 For precept †must be upon precept, precept upon precept;
Line upon line, line upon line:
Here a little, and there a little.
11 For [a]with ‡stammering lips and another tongue
*Will he speak to this people.
12 To whom he said,
"This is the rest wherewith ye may cause the weary to rest;"
And "This is the refreshing;"
Yet they would not hear.
13 But the word of the Lord was unto them
Precept upon precept, precept upon precept;
Line upon line, line upon line;
Here a little, and there a little;
That they might go, and fall backward, and be broken,
And snared, and taken.
14 Wherefore hear the word of the Lord, ye scornful men,
That rule this people which is in Jerusalem.
15 Because ye have said,
"We have made a covenant with death,
And with hell are we at agreement;
When the overflowing scourge shall pass through, it shall not come unto us:
For we have made lies our refuge,
And under falsehood have we hid ourselves."
16 Therefore thus saith the Lord God,
Behold, I lay in Zion for a foundation [c]a stone,
A tried stone, a precious corner-stone, a sure foundation:
He that believeth shall not make haste.
17 Judgment also will I lay to the line,
And righteousness to the plummet:
And the hail shall sweep away the refuge of lies,
And the waters shall overflow the hiding-place.
18 And your covenant with death shall be disannulled,
And your agreement with hell shall not stand;
When the overflowing scourge shall pass through,
Then ye shall be †trodden down by it.
19 From the time that it goeth forth it shall take you:
For morning by morning shall it pass over,
By day and by night:
And it shall be a vexation only ‡to understand the report.
20 For the bed is shorter than that a man can stretch himself on it:
And the covering narrower than that he can wrap himself in it.
21 For the Lord shall rise up as in Mount Perazim,
He shall be wroth as in the Valley of Gibeon,
That he may do his work, his strange work;
And bring to pass his act, his strange act.
22 Now therefore be ye not mockers,
Lest your bands be made strong:
For I have heard from the Lord God of hosts [d]a consumption,
Even determined upon the whole earth.
23 Give ye ear, and hear my voice;
Hearken, and hear my speech.

* Heb. *the hearing.*

† Or, *hath been.*

[a] *Or,* by stammering lips: *i. e.* by leading them into captivity, where in talking a foreign tongue they will stammer.—*Ed.*

‡ Heb. *stammerings of lips.* 1 Co. 14. 21.

* Or, *He hath spoken.*

[c] Ge. 49. 42. Ps. 118. 22. Mat. 21. 42. Ac. 4. 11. Ro. 9. 33. & 10. 11. Ep. 2. 20. 1 Pe. 2. 6–8.

† Heb. *a treading down to it.*

‡ Or, *when he shall make you to understand doctrine.*

[d] Da. 9. 27.

24 Doth the ploughman plough all day to sow?
Doth he open and break the clods of his ground?
25 When he hath made plain the face thereof,
Doth he not cast abroad the fitches, and scatter the cumin,
And cast in *the principal wheat and the appointed barley
And the †rye in their ‡place?
26 *For his God doth instruct him to discretion,
And doth teach him.
27 For the fitches are not threshed with a threshing instrument,
Neither is a cart-wheel turned about upon the cumin;
But the fitches are beaten out with a staff,
And the cumin with a rod.
28 Bread corn is bruised;
Because he will not ever be threshing it,
Nor break it with the wheel of his cart,
Nor bruise it with his horsemen.
29 This also cometh forth from the LORD of hosts,
Which is wonderful in counsel, and excellent in working.

* Or, *the wheat in the principal place, and barley in the appointed place.*

† Or, *spelt.*

‡ Heb. *border?*

* Or, *And he bindeth it in such sort as his God doth teach him.* Eccl. 7. 15.

2 CHRON. xxviii. 20–23.

[20] And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him (32)not. [21] For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

[22] And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz. [23] For he sacrificed unto the gods of †Damascus, which smote him: and he said, "Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me." But they were the ruin of him, and of all Israel.

† Heb. *Darmesek.*

2 KINGS xvi. 10–18.

[10] And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus; and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. [11] And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus; so Urijah the priest made it against king Ahaz came from Damascus. [12] And when the king was come from Damascus, the king saw the altar; and the king approached to the altar, and offered thereon. [13] And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of ‡his peace offerings, upon the altar. [14] And he brought also the brazen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar. [15] And king Ahaz commanded Urijah the priest, saying, "Upon the great altar burn [e]the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire by." [16] Thus did Urijah the priest, according to all that king Ahaz commanded.

‡ Heb. *which were his.*

e Ex. 29. 39–41.

f 1 Ki. 7. 27, 28.

[17] And king Ahaz cut off [f]the borders of the bases, and removed

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(32) Tiglath-pileser, we are informed (2 Kings xvi. 9), hearkened unto Ahaz, and went up against Damascus, and took it; and carried the people of it captive to Kir, and slew Rezin. It seems difficult to reconcile this account with that mentioned in this verse. They are, however, both to be reconciled by considering, that the assistance thus rendered to Ahaz by the king of Assyria was of little real service. He did not assist him in recovering the cities taken from the Philistines, nor did he lend him any forces, or enable him to recruit his strength, but rather weakened him by exhausting his treasures, v. 21, and by destroying Samaria, by which the way was opened for the more easy invasion of the country in the ensuing reign.—Bishop Patrick. Dr. A. Clarke.

[g] 1 Ki. 7. 23, 25.

the laver from off them; and took down [g]the sea from off the brazen oxen that were under it, and put it upon a pavement of stones. [18] And the covert for the Sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

2 CHRON. xxviii. 24, 25.

[24] And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem. [25] And in every several city of Judah he made high places *to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

* Or, *to offer*.

HOSEA v.(33)

[1] Hear ye this, O priests!
And hearken, ye house of Israel!
And give ye ear, O house of the king!
For judgment is toward you,
Because ye have been a snare on Mizpah,
And a net spread upon Tabor.
[2] And the revolters are profound to make slaughter,
†Though I have been ‡a rebuker of them all.
[3] I know Ephraim,
And Israel is not hid from me;
For now, O Ephraim! thou committest whoredom,
And Israel is defiled.
[4] *They will not frame their doings to turn unto their God;
For the spirit of whoredoms is in the midst of them,
And they have not known the LORD.
[5] And the pride of Israel doth testify to his face:
Therefore shall Israel and Ephraim fall in their iniquity;
Judah also shall fall with them.
[6] They [h]shall go with their flocks and with their herds to seek the LORD;
But they shall not find him;
He hath withdrawn himself from them.
[7] They have [i]dealt treacherously against the LORD;
For they have begotten strange children:
Now shall a month devour them with their portions.
[8] Blow ye the cornet in Gibeah,
And the trumpet in Ramah;
Cry aloud at Beth-aven, after thee, O Benjamin!
[9] Ephraim shall be desolate in the day of rebuke:
Among the tribes of Israel have I made known that which shall surely be.
[10] The princes of Judah were like them that remove the bound:
Therefore I will pour out my wrath upon them like water.
[11] Ephraim is oppressed and broken in judgment,
Because he willingly walked after the commandment.
[12] Therefore will I be unto Ephraim as a moth,
And to the house of Judah as †rottenness.
[13] When Ephraim saw his sickness,
And Judah saw his wound,
Then went Ephraim to the Assyrian,

† Or, *And, &c.*
‡ Heb. *a correction.*
* Heb. *They will not give.* Or, *Their doings will not suffer them.*
[h] Pr. 1. 28. Is. 1. 15. Je. 11. 11. Ez. 8. 18. Mic. 3. 4. Jo. 7. 34.
[i] Is. 48. 8. Je. 3. 20. Mal. 2. 11.
† Or, *a worm.* Pr. 12. 4.

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(33) The predictions contained in the fifth and sixth chapters of Hosea, according to Lightfoot, were uttered after Ahaz had applied to the Assyrians for help. In chap. v. 13, both Israel and Judah are reproved for this reliance on Tiglath-pileser, for which they are threatened with punishment. Ephraim is more particularly mentioned in this passage, although Judah was guilty of the same sin; because Ephraim was the first offender. (2 Kings xv. 19.) These chapters are supposed principally to refer to the ten tribes: yet as Judah is so closely connected with them in the prophecy, I have inserted these chapters in the reign of Ahaz, in preference to that of Pekah; as, after the revolt of Israel under Jeroboam, the kingdom of Judah became the chief object of attention.

And [a]sent ‡to king Jareb:
Yet could he not heal you, nor cure you of your wound.
14 For I will be unto Ephraim as a lion,
And as a young lion to the house of Judah:
I, even I, will tear and go away;
I will take away, and none shall rescue him.
15 I will go and return to my place,
Till they *acknowledge their offence, and seek my face:
In [j]their affliction they will seek me early.

Hosea vi.

1 Come, and let us return unto the Lord:
For [k]he hath torn—and [l]he will heal us;
He hath smitten—and he will bind us up.
2 After [m]two days will he revive us:
In the third day he will raise us up,
And we shall live in his sight.
3 (Then shall we know, if we follow on to know the Lord.)
His going forth is prepared as the morning;
And he shall come unto us as the rain,
As the latter and former rain unto the earth.
4 O Ephraim, what shall I do unto thee?
O Judah, what shall I do unto thee?
For your †goodness is as a morning cloud,
And as the early dew it goeth away.
5 Therefore have I hewed them by the prophets;
I have slain them by [n]the words of my mouth:
‡And [a]thy judgments are as the light that goeth forth.
6 For I desired [o]mercy, and [p]not sacrifice;
And [q]the knowledge of God more than burnt offerings.
7 But they *like men have transgressed the covenant:
There have they dealt treacherously against me.
8 Gilead is a city of them that work iniquity,
And is †polluted with blood.
9 And as troops of robbers wait for a man,
So [r]the company of priests murder in the way ‡by consent:
For they commit *lewdness.
10 I have seen a horrible thing in the house of Israel:
There is the whoredom of Ephraim,
Israel is defiled.
11 Also, O Judah! [s]he hath set a harvest for thee,
When I returned the captivity of my people.

a *i. e.* Judah sent. —*Ed.*
‡ Or, *to the king of Jareb*; or, *to the king that should plead.*
* Heb. *be guilty.* Le. 26. 40, 41. Je. 29. 12, 13. Ez. 6. 9.
j Ps. 78. 34.
k De. 32. 39. 1 Sa. 2. 6. Job 5. 18.
l Je. 30. 17.
m 1 Co. 15. 4.
† Or, *mercy*, or, *kindness.*
n Je. 23. 29. He. 4. 12.
‡ Or, *That thy judgments might be, &c.*
a *Or*, my.—*Ed.*
o 1 Sa. 15. 22. Ec. 5. 1. Mic. 6. 8. Mat. 9. 13. & 12. 7.
p Ps. 50. 8, 9. Pr. 21. 3. Is. 1. 11.
q Je. 22. 16. Jo. 17. 3.
* Or, *like Adam*, Job 31 33.
† Or, *cunning for blood.*
r Je. 11. 9. Ez. 22. 25.
‡ Heb. *with* one *shoulder*, or, *to Shechem.*
* Or, *enormity.*
s Je. 51. 33. Joel 3. 13. Re. 14. 15.

SECT. VI.

Section VI.—*Death of Ahaz, and Prediction of the Power of Hezekiah.*

2 Chron. xxviii. 26, 27.—Isaiah xiv. 28, *to the end.*—2 Kings xvi. 19, 20.—2 Chron. xxviii. 1–3.

A. M. 3278.
B. C. 726.
Hales, 725.

a *i. e.* Ahaz's.—*Ed.*

26 Now the rest of [a]his acts and of all his ways, first and last, behold, they are written in the Book of the Kings of Judah and Israel. 27 And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel. And Hezekiah his son reigned in his stead.

Isaiah xiv 28, *to the end.*

28 In the year that king Ahaz died was this Burden.(34)

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(34) *Verse* 28. "In the year that king Ahaz died."—The Philistim were reduced and kept under by Uzziah. He destroyed the fortifications of their principal towns, and raised fortifications of his own in their territory; 2 Chron. xxvi. 6. In the two succeeding reigns they raised their heads again, and in the reign of Ahaz they got possession of many cities in the south of Judah; 2 Chron. xxviii. 18. But they were again reduced by Hezekiah, and recovered themselves no more. Upon the death of Ahaz, the Prophet denounces their impending fate. He bids them no longer rejoice for their successes in the late reign, the reverse of their fortune being now at hand.—Bishop Horsley on Isaiah, Bishop Lowth, Prideaux.

[29] Rejoice not thou, whole Palestina,
Because [a]the rod of him that smote thee is broken;
For out of the serpent's root shall come forth a *cockatrice,
And [b]his fruit shall be a fiery flying serpent.
[30] And the firstborn of the poor shall feed,
And the needy shall lie down in safety;
And I will kill thy root with famine,
And he shall slay thy remnant.
[31] Howl, O gate! cry, O city!
Thou, whole Palestina, art dissolved;
For there shall come from the north a smoke,
And †none shall be alone in his ‡appointed times.
[32] What shall one then answer the messengers of the nation?
That the Lord hath founded Zion,
And the poor of his people shall *trust in it.

a 2 Ch. 26. 6.
* Or, *adder.*
b 2 Ki. 18. 8.
† Or, *he shall not be alone.*
‡ Or, *assemblies.*
* Or, *betake themselves unto it.*

2 Kings xvi. 19, 20.—[19] Now the rest of the acts of Ahaz which he did, are they not written in the Book of the Chronicles of the Kings of Judah? [20] And Ahaz slept with his fathers, and was buried with his fathers in the city of David. And Hezekiah his son reigned in his stead.

2 Chron xxviii. 1–3.—[1] Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. But he did not *that which was* right in the sight of the Lord, like David his father; [2] for he walked in the ways of the kings of Israel, and made also molten images for Baalim. [3] Moreover he †burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

† Or, *offered sacrifice.*

PORTION II.

A. M. 3265 *to* 3274.
B. C. 739 *to* 730.
Hales, 728.

Part XII.—Portion II.

EVENTS IN THE KINGDOM OF ISRAEL CONTEMPORARY WITH THE REIGN OF AHAZ KING OF JUDAH.

The Reigns of Pekah and Hoshea.

2 Kings xv. 30, 31, *and* xvii. 1, 2.

[30] And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and [a]reigned in his stead, [b]in the twentieth year of Jotham the son of (35) Uzziah. [31] And the rest of the acts of Pekah, and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

[1] In the twelfth year of Ahaz king of Judah began [c]Hoshea the son of Elah to reign in Samaria over Israel nine years. [2] And he did *that which was* evil in the sight of the Lord, but not as the kings of Israel that were before him.

2 Kings xvii. 1, 2.

a After an anarchy for some years, 2 Kings 17. 1. Hos. 10. 3, 7, 15.
b In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign.—*Ush.*
c After an interregnum.

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(35) Jotham is here said to have reigned twenty years, whereas it has been before asserted that he reigned only sixteen, 2 Kings xv. 33. He must, therefore, have reigned four years with his father, according to the usual custom among the kings of Israel, of associating the son with the father in the government, more effectually to secure the succession. An interregnum appears to have followed the murder of Pekah by Hoshea; as the latter is said, in the first of these passages, to have begun his reign upon Pekah's death, and in the other, not to have reigned till nine years after: by which it may be inferred that he had not secured the kingdom to himself till that interval had elapsed, in consequence of the tumults and disorders which prevailed after the death of Pekah.

PART XIII.—PORTION I.

THE REIGN OF HEZEKIAH.(36)

SECT. I.

A. M. 3278 *to* 3307.
B. C. 726 *to* 697.
HALES, 725 *to* 696.

SECTION I.—*Character of Hezekiah;—He abolishes Idolatry and restores the true Worship.*

2 KINGS xviii. 1-6.—2 CHRON. xxix. 3, *to the end*, xxx. xxxi. xxix. 1, 2.

Hezekiah's good reign. He destroyeth idolatry (2 CHRON. xxix. 3.) *and restoreth true religion.* 5 *He exhorteth the Levites.* 12 *They sanctify themselves, and cleanse the house of God.* 20 *Hezekiah offereth solemn sacrifices, wherein the Levites were more favored than the priests.*—2 CHRON. xxx. 1 *Hezekiah proclaimeth a solemn Passover on the second month for Judah and Israel.* 13 *The assembly, having destroyed the altars of idolatry, keep the feast fourteen days.* 27 *The priests and Levites bless the people.*—2 CHRON. xxxi. 1 *The people is forward in destroying idolatry.* 2 *Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance.* 5 *The people's forwardness in offerings and tithes.* 11 *Hezekiah appointeth officers to dispose of the tithes.* 20 *The sincerity of Hezekiah.*

[1] Now it came to pass in the third year of Hoshea son of Elah king of Israel, that [a]Hezekiah the son of Ahaz king of Judah began to reign. [2] Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was [b]Abi, the daughter of Zachariah. [3] And he did *that which was* right in the sight of the LORD, according to all that David his father did. [4] He removed the high places, and brake the *images, and cut down the groves, and brake in pieces the [c]brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it: (and he called it †Nehushtan.) [5] He [d]trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. [6] For [e]he clave to the LORD, and departed not from ‡following him, but kept his commandments, which the LORD commanded Moses.

2 CHRON. xxix. 3, *to the end.*

[3] He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. [4] And he brought in the priests and the Levites, and gathered them together into the east street, [5] and said unto them,—

"Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place. [6] For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have [f]turned away their faces from the habitation of the LORD, and *turned their backs. [7] Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. [8] Wherefore the [g]wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to †trouble, to astonishment, and to [h]hissing, as ye see with your eyes. [9] For, lo! our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. [10] Now it is in my heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. [11] My sons, ‡be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and *burn incense."

[12] Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of

[a] 2 Ch. 28. 27. & 29. 1. He is called *Ezekias*, Mat. 1. 9.
[b] 2 Ch. 29. 1, *Abijah.*
* Heb. *statues.*
[c] Nu. 21. 9.
† That is, *a piece of brass.*
[d] Job 13. 15. Ps. 13. 5.
[e] De. 10. 20. Jos. 23. 8.
‡ Heb. *after him.*
[f] Je. 2. 27. Ez. 8. 16.
* Heb. *given the neck.*
[g] 2 Ch. 24. 18.
† Heb. *commotion*, De. 28. 25.
[h] 1 Ki. 9. 8. Je. 18. 16.
‡ Or, *be not now deceived.*
* Or, *offer sacrifice.*

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(36) The reign of Hezekiah may be considered more important than that of any other king of Judah. It comprises many remarkable events, miracles, and prophecies; for the better comprehension of which, I insert the following table from the second volume of Prideaux's *Connection.*

B. C.	HEZEKIAH TWENTY-NINE YEARS.
726,	Hezekiah restores religion;
724,	Salmaneser lays siege to Samaria;
721,	Salmaneser takes Samaria—kingdom of Israel extinguished;
720,	Salmaneser maketh war on Tyre, and besieges it five years;
719,	Sevechus succeedeth So in the kingdom of Egypt;
715,	Sennacherib succeeds Salmaneser;
714,	Salmaneser invades Judæa—Hezekiah's sickness;
713,	Merodach Baladan's embassy to Hezekiah—Sennacherib invades Egypt; Sennacherib on his return from Egypt, invades Judæa—his army destroyed;
709,	the Medes revolt from Sennacherib;
706.	Sennacherib slain—Esarhaddon succeeds;
705,	Tirhakah succeeds Sevechus in Egypt;
698,	Hezekiah is succeeded by Manasseh.

Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: [13] and of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: [14] and of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. [15] And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, †by the words of the Lord, to cleanse the house of the Lord. [16] And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron. [17] Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end.

[18] Then they went in to Hezekiah the king, and said, "We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof. [19] Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the Lord." [20] Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord. [21] And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for [i]a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord. [22] So they killed the bullocks, and the priests received the blood, and [j]sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. [23] And they brought ‡forth the he-goats for the sin offering before the king and the congregation; and they laid their [k]hands upon them. [24] And the priests killed them, and they made reconciliation with their blood upon the altar [l]to make an atonement for all Israel; for the king commanded that the burnt offering and the sin offering should be made for all Israel. [25] And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of [m]Gad the king's seer, and Nathan the prophet; for so was the commandment *of the Lord †by his prophets. [26] And the Levites stood with the instruments of David, and the priests with the trumpets. [27] And Hezekiah commanded to offer the burnt offering upon the altar. And ‡when the burnt offering began, [n]the song of the Lord began also with the trumpets, and with the *instruments ordained by David king of Israel. [28] And all the congregation worshipped, and the †singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. [29] And when they had made an end of offering, the king and all that were ‡present with him bowed themselves, and worshipped. [30] Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

[31] Then Hezekiah answered and said, "Now ye have *consecrated yourselves unto the Lord, come near and bring sacrifices and [o]thank offerings into the house of the Lord." And the congregation brought in sacrifices and thank offerings, and, as many as were of a free heart, burnt offerings. [32] And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred

† Or, *in the business of the LORD*, 2 Ch. 30. 12.

[i] Le. 4. 3, 14.

[j] Le. 8. 14, 15, 19, 24. He. 9. 21.

‡ Heb. *near*.

[k] Le. 4. 15, 24.

[l] Le. 14. 20.

[m] 2 Sa. 24. 11.

* Heb. *by the hand of the LORD*.

† Heb. *by the hand of*.

‡ Heb. *in the time*.

[n] 2 Ch. 23. 18.

* Heb. *hands of instruments*.

† Heb. *song*.

‡ Heb. *found*.

* Or, *filled your hand*. 2 Ch. 13. 9.

[o] Le. 7. 12.

rams, and two hundred lambs: all these were for a burnt offering to the Lord. [33] And the consecrated things were six hundred oxen and three thousand sheep. [34] But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites †did help them, till the work was ended, and until the other priests had sanctified themselves; for the Levites were more upright in heart to sanctify themselves than the priests. [35] And also the burnt offerings were in abundance, with [p]the fat of the peace offerings, and [q]the drink offerings for every burnt offering. So the service of the house of the Lord was set in order. [36] And Hezekiah rejoiced, and all the people, that God had prepared the people; for the thing was done suddenly.

† Heb. *strengthened them.*
p Le. 3. 16.
q Nu. 15. 5, 7, 10.

2 Chron. xxx.

[1] And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel. [2] For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the second [r]month. [3] For they could not keep it [s]at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. [4] And the thing ‡pleased the king and all the congregation. [5] So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem; for they had not done it of a long time in such sort as it was written.

r Nu. 9. 10, 11.
s Ex. 12. 6, 18.
‡ Heb. *was right in the eyes of the king.*

[6] So the posts went with the letters *from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, "Ye children of Israel, [t]turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of [u]the kings of Assyria. [7] And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see. [8] Now †be ye not [v]stiffnecked, as your fathers were, but ‡yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever; and serve the Lord your God, that the fierceness of his wrath may turn away from you. [9] For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land; for the Lord your God is [w]gracious and merciful, and will not turn away his face from you, if ye [x]return unto him."

* Heb. *from the hand.*
t Je. 4. 1. Joel 2. 13.
u 2 Ki. 15. 19, 29.
† Heb. *harden not your necks.*
v De. 10. 16.
‡ Heb. *give the hand:* see 1 Ch. 29. 24. Ezra 10. 19.
w Ex. 34. 6.
x Is. 55. 7.

[10] So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun; but [y]they laughed them to scorn, and mocked them. [11] Nevertheless [z]divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. [12] Also in Judah [a]the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

y 2 Ch. 36. 16.
z So 2 Ch. 11. 16.
a Phil. 2. 13.

[13] And there assembled at Jerusalem much people to keep the feast of Unleavened Bread in the second month, a very great congregation. [14] And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. [15] Then [b]they killed the Passover on the fourteenth day of the second month; and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord. [16] And they stood in their *place after their man-

b See Ex. 12. 6.
* Heb. *standing.*

ner according to the Law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. [17] For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the Passovers for every one that was not clean, to sanctify them unto the Lord. [18] For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, [c]yet did they eat the Passover otherwise than it was written. But Hezekiah prayed for them, saying, "The good Lord pardon every one [19] that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." [20] And the Lord hearkened to Hezekiah, and healed the people.

c Ex. 12. 43, &c.

[21] And the children of Israel that were †present at Jerusalem kept [d]the feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised the Lord day by day, singing with ‡loud instruments unto the Lord. [22] And Hezekiah spake *comfortably unto all the Levites [e]that taught the good knowledge of the Lord; and they did eat throughout the feast seven days, offering peace offerings, and [f]making confession to the Lord God of their fathers.

[23] And the whole assembly took counsel to keep [g]other seven days: and they kept other seven days with gladness. [24] For Hezekiah king of Judah †did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. [25] And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. [26] So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

† Heb. *found.*
d Ex. 12. 15. & 13. 6.
‡ Heb. *instruments of strength.*
* Heb. *to the heart of all, &c.* Is. 40. 2.
e 2 Ch. 17. 9. & 35. 3. De. 33. 10.
f Ezra 10. 11.
g See 1 Ki. 8. 65.
† Heb. *lifted up,* or, *offered.* 2 Ch. 35. 7, 8.

[27] Then the priests the Levites arose and [h]blessed the people; and their voice was heard, and their prayer came up to ‡his holy dwelling-place, even unto heaven.

h Nu. 6. 23.
‡ Heb. *the habitation of his holiness.* Ps. 68. 5.

2 Chron. xxxi.

[1] Now when all this was finished, all Israel that were *present went out to the cities of Judah, and brake the †images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, ‡until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

* Heb. *found.*
† Heb. *statues,* 2 Ch. 30. 14.
‡ Heb. *until to make an end.*

[2] And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord. [3] He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new-moons, and for the set feasts, as it is written in [i]the Law of the Lord. [4] Moreover he commanded the people that dwelt in Jerusalem to give [j]the portion of the priests and the Levites, that they might be encouraged in [k]the Law of the Lord.

i Nu. xxviii. & xxix.
j Nu. 18. 8, &c. Neh. 13. 10.
k Mal. 2. 7.

[5] And as soon as the commandment *came abroad, the children of Israel brought in abundance [l]the firstfruits of corn, wine, and oil, and †honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. [6] And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [m]tithe of holy things which were

* Heb. *brake forth.*
l Ex. 22. 29. Neh. 13. 12.
† Or, *dates.*
m Le. 27. 30. De. 14. 28.

‡ Heb. *heaps, heaps.*

consecrated unto the LORD their God, and laid them ‡by heaps. [7] In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

[8] And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel. [9] Then Hezekiah questioned with the priests and the Levites concerning the heaps. [10] And Azariah the chief priest of the house of Zadok answered him, and said, "Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty; for the LORD hath blessed his people, and that which is left is this great store."

* Or, *storehouses.*

[n] Neh. 13. 13.

[11] Then Hezekiah commanded to prepare *chambers in the house of the LORD; and they prepared them, [12] and brought in the offerings and the tithes and the dedicated things faithfully: [n]over which Cononiah the Levite was ruler, and Shimei his brother was the next. [13] And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were

† Heb. *at the hand.*

overseers †under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. [14] And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute

‡ Heb. *at his hand.*

[o] Jos. 21. 9.

* Or, *trust,* 1 Ch. 9. 22.

the oblations of the LORD, and the most holy things. [15] And ‡next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in [o]the cities of the priests, in their *set office, to give to their brethren by courses, as well to the great as to the small. [16] Besides their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses; [17] both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses; [18] and to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in

† Or, *trust.*

[p] Le. 25. 34. Nu. 35. 2.

their †set office they sanctified themselves in holiness. [19] Also of the sons of Aaron the priests, which were in [p]the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

[20] And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God. [21] And in every work that he began in the service of the house of God, and in the Law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

2 CHRON. xxix. 1, 2.—[1] Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. [2] And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

SECT. II.

A. M. 3278.
B. C. 726.

SECTION II.—*Isaiah Prophesies the Destruction of Moab.*

ISAIAH XV. *and* XVI.(37)

The lamentable state of Moab. — Chap. xvi. 1 *Moab is exhorted to yield obedience to Christ's kingdom.* 6 *Moab is threatened for her pride.* 9 *The prophet bewaileth her.* 12 *The judgment of Moab.*

[a] Je. 48. 1, &c. Ez. 25. 8–11. Am. 2. 1.

* Or, *cut off.*

[1] THE [a]BURDEN OF MOAB.

Because in the night Ar of Moab is laid waste, and *brought to silence;
Because in the night Kir of Moab is laid waste, and brought to silence;

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(37) The fifteenth and sixteenth chapters of Isaiah form one entire prophecy, and are very improperly divided into two parts. The time of its delivery, and accomplishment, which was to be three years after, (chap. xvi. 14.) are uncertain. In all probability, it was uttered in the first year of Hezekiah, and fulfilled in his fourth, when Shalmaneser, invading Israel, is supposed to have marched through Moab, and, to secure every thing behind him, took possession of their principal strong places, Ar and Kirhares.—Notes to Isaiah, Lowth, p. 99.—Abp. Usher.

[2] He is gone up to Bajith, and to Dibon, the high places, to weep:
Moab shall howl over Nebo, and over Medeba:
On [b]all their heads shall be baldness,
And every beard cut off.
[3] In their streets they shall gird themselves with sackcloth:
On the tops of their houses, and in their streets, every one shall
†Weeping abundantly. [howl,
[4] And Heshbon shall cry, and Elealeh:
Their voice shall be heard even unto Jahaz:
Therefore the armed soldiers of Moab shall cry out;
His life shall be grievous unto him.
[5] My heart shall cry out for Moab;
‡His fugitives shall flee unto Zoar, an heifer of three years old:
For by the mounting up of Luhith with weeping shall they go it up;
For in the way of Horonaim they shall raise up a cry of *destruction.
[6] For the waters of Nimrim shall be †desolate;
For the hay is withered away, the grass faileth,
There is no green thing.
[7] Therefore the abundance they have gotten, and that which they
Shall they carry away to the ‡brook of the willows. [have laid up,
[8] For the cry is gone round about the borders of Moab;
The howling thereof unto Eglaim,
And the howling thereof unto Beer-elim.
[9] For the waters of Dimon shall be full of blood;
For I will bring *more upon Dimon,
Lions upon him that escapeth of Moab,
And upon the remnant of the land.
[1] Send [c]ye the lamb to the ruler of the land **ISAIAH XVI.**
From †Sela to the wilderness,
Unto the mount of the daughter of Zion.
[2] For it shall be, that, as a wandering bird
‡Cast out of the nest,
So the daughters of Moab shall be
At the fords of Arnon —.[a]
[3] *Take counsel, execute judgment;
Make thy shadow as the night in the midst of the noonday;
Hide the outcasts;
Bewray not him that wandereth.
[4] Let mine outcasts dwell with thee, Moab;
Be thou a covert to them from the face of the spoiler:
For the †extortioner is at an end,
The spoiler ceaseth,
The ‡oppressors are consumed out of the land.
[5] And in mercy [d]shall the throne be *established:
And he shall sit upon it in truth in the tabernacle of David,
Judging, and seeking judgment, and hasting righteousness.
[6] We have heard of the pride of Moab; he is very proud:
Even of his haughtiness, and his pride, and his wrath:
But his lies shall not be so.
[7] Therefore shall Moab howl for Moab,
Every one shall howl:
For the foundations of Kir-hareseth shall ye †mourn;
Surely they are stricken.
[8] For the fields of Heshbon languish,
And the vine of Sibmah:
The lords of the heathen have broken down the principal plants
They are come even unto Jazer, [thereof,

[b] See Le. 21. 5. Je. 47. 5. Ez. 7. 18.
† Heb. *Descending into weeping*, or, *Coming down with weeping*.
‡ Or, *To the borders thereof, even as a heifer*.
* Heb. *breaking*.
† Heb. *desolations*.
‡ Or, *valley of the Arabians*.
* Heb. *additions*.
[c] 2 Ki. 3. 4.
† Or, *Petra*. Heb. *a rock* 2 Ki. 14. 7.
‡ Or. *A nest forsaken*.
[a] Add. *saying*, ver. 3 *to* 6 is the speech of the daughters of Moab.—*Ed.*
* Heb. *Bring*.
† Heb. *wringer*.
‡ Heb. *treaders down*.
[d] Da. 7. 14, 27. Mic. 4. 7. Lu. 1. 33.
* Or, *prepared*.
† Or. *mutter*.

They wandered through the wilderness:
‡ Or, *plucked up.*
Her branches are ‡stretched out,
They are gone over the sea.
[9] Therefore I will bewail, with the weeping of Jazer, the vine of Sibmah:
I will water thee with my tears, O Heshbon and Elealeh!
* Or, *the alarm is fallen upon, &c.*
For *the shouting for thy summer fruits and for thy harvest is fallen
[10] And gladness is taken away, and joy out of the plentiful field;
And in the vineyards there shall be no singing, neither shall there be shouting:
The treaders shall tread out no wine in their presses;
I have made their vintage shouting to cease.
[11] Wherefore my bowels shall sound like a harp for Moab,
And mine inward parts for Kir-haresh.
[12] And it shall come to pass, when it is seen
That Moab is weary on the high place,
That he shall come to his sanctuary to pray;
But he shall not prevail.

[13] This is the word that the LORD hath spoken concerning Moab since that time. [14] But now the LORD hath spoken, saying,—

"Within three years, as the years of a hireling,
And the glory of Moab shall be contemned,
† Or, *not many.*
With all that great multitude;
And the remnant shall be very small and †feeble."

SECT. III.
A. M. 3282.
B. C. 722.

SECTION III.—*The Reformation by Hezekiah supported by the Prophecies of Micah.*(38)

MICAH iii. *to the end of the Book.*—2 Ki. xviii. 7, 8.

The cruelty of the princes. 5 *The falsehood of the prophets.* 8 *The security of them both.* — Chap. iv. 1 *The glory,* 3 *peace,* 8 *kingdom,* 11 *and victory of the Church.* — Chap. v. 1 *The birth of Christ.* 4 *His kingdom.* 8 *His conquest.* — Chap. vi. 1 *God's controversy for unkindness,* 6 *for ignorance,* 10 *for injustice,* 16 *and for idolatry.* — Chap. vii. 1 *The Church, complaining of her small number,* 3 *and the general corruption,* 5 *putteth her confidence not in man, but in God.* 8 *She triumpheth over her enemies.* 14 *God comforteth her by promises,* 16 *by confusion of the enemies,* 18 *and by his mercies.*

[1] AND I said, Hear, I pray you, O heads of Jacob,
And ye princes of the house of Israel!
Is it not for you to know judgment?
[2] Who hate the good, and love the evil;
Who pluck off their skin from off them,
And their flesh from off their bones;
[3] Who also eat the flesh of my people,
And flay their skin from off them;
And they break their bones,

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(38) The extent and nature of the apostacy among the people of Judah and Israel may be clearly ascertained from their conduct, when Hezekiah attempted his great reformation. At this time idolatry was so prevalent, and, consequently, the temple service so neglected, that in 2 Chron. xxix. 34, we find there were not a sufficient number of priests to perform the temple service. The temple itself had been so neglected and polluted, that even the inner part of it required to be cleansed. (2 Chron. xxix. 16.) When Hezekiah sent his messengers to invite the people of Israel to keep the Passover of the Lord at Jerusalem, many laughed them to scorn, and mocked them, 2 Chron. xxx. 10. It is not to be supposed, after such a total and long alienation of the Jews from the worship of the true God, that any real reformation could suddenly take place; therefore we must conclude, that the exertions and edict of Hezekiah were only partial, and temporary in their effects. Jeremiah informs us, chap. xxvi. 18 that Micah prophesied in the reign of Hezekiah: he predicted the captivity of the ten tribes (Micah i. 6.) which took place in the year 721, in the sixth year of Hezekiah; and, in the chapters here inserted, he addresses both the princes of Judah and of Israel, and declares that the fate of the former should be similar to that of the latter. He then predicts the ultimate restoration of the Jews, and the reign, the time, and the birthplace of the Messiah.

From the manner in which the prophet addresses the princes of Israel and Judah (chap. iii. 9.) it is probable that the ten tribes had not yet been carried captive; and that the predictions contained in these chapters were given soon after the decree of Hezekiah, when the first affection to the reformation had subsided, and the princes of Israel had again relapsed into the vices of which the prophet complains. These considerations have induced me to place them here, four years after the accession of Hezekiah, and more than one year before the captivity of the ten tribes.

And chop them in pieces, as for the pot,
And as flesh within the caldron.
[4] Then [a]shall they cry unto the Lord, but he will not hear them:
He will even hide his face from them at that time,
As they have behaved themselves ill in their doings.
[5] Thus saith the Lord,
Concerning the prophets that make my people err,
That [b]bite with their teeth, and cry, "Peace;"
And he that putteth not into their mouths, they even prepare war against him:
[6] Therefore night shall be unto you, *that ye shall not have a vision;
And it shall be dark unto you, †that ye shall not divine;
And the sun shall go down over the prophets,
And the day shall be dark over them.
[7] Then shall the seers be ashamed, and the diviners confounded:
Yea, they shall all cover their ‡lips; for there is no answer of God.
[8] But truly I am full of power by the Spirit of the Lord,
And of judgment, and of might,
To declare unto Jacob his transgression,
And to Israel his sin.
[9] Hear this, I pray you, ye heads of the house of Jacob,
And princes of the house of Israel!
That abhor judgment, and pervert all equity.
[10] They build up Zion with *blood,
And Jerusalem with iniquity.
[11] The [c]heads thereof judge for reward,
And [d]the priests thereof teach for hire,
And the prophets thereof divine for money:
Yet [e]will they lean upon the Lord, †and say,
Is not the Lord among us? none evil can come upon us.
[12] Therefore shall Zion for your sake be [f]ploughed as a field,
And [g]Jerusalem shall become heaps,
And [a]the mountain of the house as the high places of the forest.
[1] But [h]in the last days it shall come to pass, Micah iv.
That the mountain of the house of the Lord
Shall be established in the top of the mountains,
And it shall be exalted above the hills;
And people shall flow unto it.
[2] And many nations shall come, and say,
Come, and let us go up to the mountain of the Lord,
And to the house of the God of Jacob;
And he will teach us of his ways,
And we will walk in his paths.
For the law shall go forth of Zion,
And the word of the Lord from Jerusalem;
[3] And he shall judge among many people,
And rebuke strong nations afar off;
And they shall beat their swords into [i]ploughshares,
And their spears into ‡pruning-hooks:
Nation shall not lift up a sword against nation,
Neither shall they learn war any more.
[4] But [j]they shall sit every man under his vine and under his fig tree;
And none shall make them afraid:
For the mouth of the Lord of hosts hath spoken it.
[5] For all people will walk every one in the name of his god,
And we will walk in the name of the Lord our God for ever and ever.
[6] In that day, saith the Lord,

[a] See Job 27. 9.
[b] Mat. 7. 15.
* Heb. *from a vision.*
† Heb. *from divining.*
‡ Heb. *upper lip.*
* Heb. *bloods.*
[c] Is. 1. 23. Ez. 22. 12. Ho. 4. 18.
[d] Je. 6. 13.
[e] Is. 48. 2. Je. 7. 4. Ro. 2. 17.
† Heb. *saying.*
[f] Je. 26. 18.
[g] Ps. 79. 1.
[a] *i. e.* the mount on which the temple was erected.—*Ed.*
[h] Is. 2. 2, &c. Ez. 17. 22, 23.
[i] Is. 2. 4. Joel 3. 10.
‡ Or, *scythes.*
[j] 1 Ki. 4. 25. Zec. 3. 10.

Will I assemble her that halteth,
And I will gather her that is driven out, and her that I have afflicted;
7 And I will make her that halted a remnant,
And her that was cast far off a strong nation:
And the Lord [k]shall reign over them in Mount Zion
From henceforth, even for ever.
8 And thou, O tower of *the flock!
(The stronghold of the daughter of Zion,)
Unto thee shall it come, even the first dominion;
The kingdom shall come to the daughter of Jerusalem.
9 Now why dost thou cry out aloud?
Is there no king in thee?
Is thy counsellor perished?
For pangs have taken thee as a woman in travail.
10 Be in pain, and labor to bring forth, O daughter of Zion!
Like a woman in travail:
For now shalt thou go forth out of the city,
And thou shalt dwell in the field,
And thou shalt go even to Babylon;
There shalt thou be delivered;
There the Lord shall redeem thee from the hand of thine enemies.
11 Now also many nations are gathered against thee,
That say, "Let her be defiled,
And let our eye look upon Zion."
12 But they know not [l]the thoughts of the Lord,
Neither understand they his counsel;
For he shall gather them as the sheaves into the floor.
13 Arise and thresh, O daughter of Zion!
For I will make thy horn iron,
And I will make thy hoofs brass;
And thou shalt [m]beat in pieces many people;
And I will consecrate their gain unto the Lord,
And their substance unto the Lord of the whole earth.
1 Now gather thyself in troops, O daughter of troops! Micah v.
He hath laid siege against us:
They [n]shall smite the Judge of Israel with a rod upon the cheek.
2 But thou, [o]Beth-lehem Ephratah,
(Though thou be little among the thousands of Judah,)
Yet out of thee shall he come forth unto me that is to be [p]ruler in Israel,
Whose [q]goings forth have been from of old, from †everlasting.
3 Therefore will He give them up,
Until the time that she which travaileth hath brought forth:
Then the remnant of his brethren shall return unto the children of Israel.
4 And he shall stand and ‡feed in the strength of the Lord,
In the majesty of the name of the Lord his God;
And they shall abide:
For now [r]shall he be great unto the ends of the earth.
5 And this man [s]shall be the peace,
When the Assyrian shall come into our land:
And when he shall tread in our palaces,
Then shall we raise against him seven shepherds,
And eight *principal men.
6 And they shall †waste the land of Assyria with the sword,
And the land of Nimrod ‡in the entrances thereof:
Thus shall he [t]deliver us from the Assyrian,

[k] Is. 9. 6. & 24. 23. Da. 7. 14, 27. Lu. 1. 33. Re. 11. 15.
* Or, *Edar*: Ge. 35. 21.
[l] Is. 55. 8. Ro. 11. 33.
[m] Da. 2. 44.
[n] La. 3. 30. Mat. 5. 39. & 27. 30.
[o] Mat. 2. 6. Jo. 7. 42.
[p] Ge. 49. 10. Is. 9. 6.
[q] Ps. 90. 2. Pr. 8. 22, 23. Jo. 1. 1.
† Heb. *the days of eternity*.
‡ Or, *rule*.
[r] Ps. 72. 8. Is. 52. 13. Zec. 9. 10. Lu. 1. 32.
[s] Ps. 72. 7. Is. 9. 6. Lu. 2. 14. Ep. 2. 14.
* Heb. *princes of men*.
† Heb. *eat up*.
‡ Or, *with her own naked swords*.
[t] Lu. 1. 71.

When he cometh into our land,
And when he treadeth within our borders.
[7] And the remnant of Jacob shall be in the midst of many people
As a dew from the LORD,
As the showers upon the grass,
That tarrieth not for man,
Nor waiteth for the sons of men.
[8] And the remnant of Jacob shall be among the Gentiles
In the midst of many people
As a lion among the beasts of the forest,
As a young lion among the flocks of *sheep:
Who, if he go through, both treadeth down, and teareth in pieces,
And none can deliver.
[9] Thy hand shall be lifted up upon thine adversaries,
And all thine enemies shall be cut off.
[10] And it shall come to pass in that day, saith the LORD,
That I will cut off thy horses out of the midst of thee,
And I will destroy thy chariots:
[11] And I will cut off the cities of thy land,
And throw down all thy strongholds:
[12] And I will cut off witchcrafts out of thy hand;
And thou shalt have no *more* soothsayers:
[13] Thy graven images also will I cut off,
And thy †standing images out of the midst of thee;
And thou shalt no more worship the work of thy hands.
[14] And I will pluck up thy groves out of the midst of thee:
So will I destroy thy ‡cities.
[15] And I will [u]execute vengeance in anger and fury upon the heathen,
Such as they have not heard.
[1] Hear ye now what the LORD saith; MICAH vi.
Arise, contend thou *before the mountains,
And let the hills hear thy voice!
[2] Hear ye, O mountains! the LORD's controversy,
And ye strong foundations of the earth!
For the LORD hath a controversy with his people,
And he will plead with Israel.
[3] O my people, what have I done unto thee?
And wherein have I wearied thee?
Testify against me.
[4] For [v]I brought thee up out of the land of Egypt,
And redeemed thee out of the house of servants;
And I sent before thee Moses, Aaron, and Miriam.
[5] O my people, remember now what [w]Balak king of Moab consulted,
And what Balaam the son of Beor answered him
From Shittim unto Gilgal;
That ye may know [x]the righteousness of the LORD.
[6] Wherewith shall I come before the LORD,
And bow myself before the High God?
Shall I come before him with burnt offerings,
With calves †of a year old?
[7] Will the LORD be pleased with thousands of rams,
Or with ten thousands of rivers of oil?
Shall I give my firstborn for my transgression,
The fruit of my ‡body for the sin of my soul?
[8] He hath [y]showed thee, O man! what is good;
And what doth the LORD require of thee,

* Or, *goats*.
† Or, *statues*.
‡ Or, *enemies*.
[u] Ps. 149. 7. 2 Thes. 1. 8.
* Or, *with*.
[v] Ex. 12. 51
[w] Nu. 22. 5 Re. 2. 14.
[x] Ju. 5. 11.
† Heb. *sons of a year?*
‡ Heb. *belly*.
[y] De. 10. 12. 1 Sa. 15. 22. Ho. 6. 6. & 12. 6.

But [z]to do justly, and to love mercy,
And to *walk humbly with thy God?
9 The Lord's voice crieth unto the city,
And †the man of wisdom shall see thy name:
Hear ye the rod, and who hath appointed it.
10 ‡Are there yet the treasures of wickedness in the house of the wicked,
And the *scant measure [a]that is abominable?
11 Shall I †count them pure with the wicked balances,
And with the bag of deceitful weights?
12 For the rich men thereof are full of violence,
And the inhabitants thereof have spoken lies,
And their tongue is deceitful in their mouth.
13 Therefore also will I [b]make thee sick in smiting thee,
In making thee desolate because of thy sins.
14 Thou [c]shalt eat—but not be satisfied;
And thy casting down shall be in the midst of thee;
And thou shalt take hold—but shalt not deliver;
And that which thou deliverest will I give up to the sword.
15 Thou shalt [d]sow—but thou shalt not reap;
Thou shalt tread the olives—but thou shalt not anoint thee with oil;
And sweet wine—but shalt not drink wine.
16 For ‡the statutes of Omri are kept,
And all the works of the house of [e]Ahab,
And ye walk in their counsels;
That I should make thee a *desolation,
And the inhabitants thereof a hissing:
Therefore ye shall bear the reproach of my people.

Micah vii.

1 Woe is me!
For I am as †when they have gathered the summer fruits,
As the grape-gleanings of the vintage:
There is no cluster to eat—my soul desired the firstripe fruit.
2 The ‡good man is perished out of the earth:
And there is none upright among men:
They all lie in wait for blood;
They hunt every man his brother with a net.
3 That they may do evil with both hands earnestly,
The [f]prince asketh, [g]and the judge, *asketh* for a reward;
And the great man, he uttereth *his mischievous desire:
So they wrap it up.
4 The best of them is as a brier:
The most upright is sharper than a thorn hedge:
The day of thy watchmen and thy visitation cometh;
Now shall be their perplexity.
5 Trust ye not in a friend,
Put ye not confidence in a guide:
Keep the doors of thy mouth from her that lieth in thy bosom.
6 For [h]the son dishonoreth the father,
The daughter riseth up against her mother,
The daughter-in-law against her mother-in-law;
A man's enemies are the men of his own house.
7 Therefore I will look unto the Lord;
I will wait for the God of my salvation—my God will hear me.
8 Rejoice [i]not against me, O mine enemy!
When [j]I fall—I shall arise;
When I sit in darkness—the [k]Lord shall be a light unto me.
9 I [l]will bear the indignation of the Lord,
Because I have sinned against him,

z Ge. 18. 19. Is. 1. 17.
* Heb. *humble* thyself *to walk*. Ge. 5. 24.
† Or, *thy name shall see that which is.*
‡ Or, *Is there yet unto every man a house of the wicked, &c.*
* Heb. *measure of leanness*, Am. 8. 5.
a De. 25. 13–16. Pr. 11. 1. & 20. 10, 23.
† Or, *be pure with, &c.*
b Le. 26. 16. Ps. 107. 17, 18.
c Le. 26. 26. Ho. 4. 10.
d De. 28. 38–40. Am. 5. 11. Zep. 1. 13. Hag. 1. 6.
‡ Or, *he doth much keep the, &c.*
e 1 Ki. 16. 30, &c. & 21. 25, 26. 2 Ki. 21. 3.
* Or, *astonishment*
† Heb. *the gatherings of summer.*
‡ Or, *godly*, or, *merciful.*
f Ho. 4. 18.
g Is. 1. 23.
* Heb. *the mischief of his soul.*
h Ez. 22. 7. Mat. 10. 21, 35, 36. Lu. 12. 53. & 21. 16. 2 Ti. 3. 2, 3.
i Pr. 24. 17. La. 4. 21.
j Ps. 37. 24 Pr. 24. 16.
k Ps. 27. 1.
l La. 3. 39.

Until he plead my cause, and execute judgment for me:
He will bring me forth to the light,
And I shall behold his righteousness.
† Or, *And thou wilt see her that is mine enemy, and cover her with shame.*
[10] †Then she that is mine enemy shall see it,
And shame shall cover her which said unto me,
"Where is the LORD thy God?"
Mine eyes shall behold her:
‡ Heb. *she shall be for a treading down.*
Now ‡shall she be trodden down as the mire of the streets.
[11] In the day that thy walls are to be built,
In that day shall the decree be far removed.
[12] In that day also he shall come even to thee from Assyria,
* Or, *Even to.*
*And from the fortified cities,
And from the fortress even to the river,
And from sea to sea, and from mountain to mountain.
† Or, *After that it hath been.*
[13] †Notwithstanding the land shall be desolate
Because of them that dwell therein,
For the fruit of their doings.
‡ Or, *Rule*, Ps. 23. 9.
[14] ‡Feed thy people with thy rod,
The flock of thy heritage,
Which dwell solitarily in the wood, in the midst of Carmel:
Let them feed in Bashan and Gilead, as in the days of old.
[15] According to the days of thy coming out of the land of Egypt
Will I show unto him marvellous things.
m Is. 26. 11.
[16] The nations [m]shall see and be confounded at all their might:
They shall lay their hand upon their mouth, their ears shall be deaf.
[17] They shall lick the dust like a serpent,
* Or, *creeping things.*
They shall move out of their holes like *worms of the earth:
They shall be afraid of the LORD our God, and shall fear because [of thee.
n Ex. 15. 11.
[18] Who [n]is a God like unto thee,
o Ex. 34. 6, 7. Je. 50. 20.
That [o]pardoneth iniquity,
And passeth by the transgression of the remnant of his heritage?
p Pr. 103. 9. Is. 57. 10. Je. 3. 5.
He [p]retaineth not his anger for ever, because he delighteth in mercy.
[19] He will turn again, he will have compassion upon us;
He will subdue our iniquities;
And thou wilt cast all their sins into the depths of the sea.
q Lu. 1. 72, 73.
[20] Thou [q]wilt perform the truth to Jacob,
And the mercy to Abraham,
Which thou hast sworn unto our fathers from the days of old.

[END OF THE BOOK OF THE PROPHET MICAH.]

a *i. e.* Hezekiah. —*Ed.*

2 KINGS xviii. 7, 8.

[7] And the LORD was with [a]him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. [8] He smote the Philistines, *even* unto †Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

† Heb. *Azzah.*

SECT. IV.

A. M. 3283.
B. C. 721.

SECTION IV.—*Isaiah prophesies the Restoration of the Ten Tribes, the Punishment of Egypt, and the Conversion of Egypt and Assyria.*

ISAIAH xviii.(39) *and* xix.

God in care of his people will destroy the Ethiopians. 7 An access thereby shall grow unto the Church.—Chap. xix. 1 *The confusion of Egypt.* 11 *The foolishness of their princes.* 18 *The calling of Egypt to the Church.* 23 *The covenant of Egypt, Assyria, and Israel.*

[1] WOE to the land shadowing with wings,
Which is beyond the rivers of Ethiopia:

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(39) The eighteenth chapter of Isaiah is generally acknowledged to be the most obscure of all his prophecies. The subject, and the end and design of it, the people to whom it is addressed, the person who sends the messengers, and the nation to whom they are sent, are, in Bishop Lowth's opinion, all obscure and doubtful. But Lowth unites with Vitringa in supposing the chapter to refer to Sennacherib, and Houbigant applies it to that king and Tirhaka; the swift messengers representing the messengers sent by Tirhaka to the Jews, to inform them that he was upon the march against their enemy Sennache-

2 That sendeth ambassadors by the sea,
Even in vessels of bulrushes upon the waters, saying,
Go, ye swift messengers, to a nation *scattered and peeled,
To a people terrible from their beginning hitherto;

* Or, *outspread and polished*

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rib. Dr. Wells's paraphrase of this chapter is by no means satisfactory. Most interpreters have supposed that this prophecy referred to Egypt, and that it denounced a great woe, or judgment; consequently such interpretations have been adopted as suited this preconceived opinion, without any grammatical examination of the words in which it was delivered. This opinion has been generally founded from the description of the geographical site of the countries "beyond the rivers of Ethiopia," and from this very description Bishop Horsley supposes that it cannot possibly mean Egypt, p. 127, 128. After having ably discussed the different opinions on this difficult prophecy, he concludes that it relates entirely to the restoration of the Jews, and to the ultimate destruction of antichrist, who will be the instrument of those judgments by which the Church will be purified, and that it contains an account of that people, who, under the hand of Providence, will be engaged in the great work of the reëstablishment of the Jews in the Holy Land. The time present in prophetic vision, is not the time of delivery, but the time of accomplishment. If, therefore, the prophecy is not yet fulfilled, the application of it to Egypt must be erroneous, for that people have long since ceased to be of any consideration. While the people of the Jews have been from the very beginning, and are to this day, terrible, or awfully remarkable, (as the word נורא may be here translated,) and, on account of God's plagues, have made all other nations afraid of the like, as God had threatened. The particle הוי, rendered "woe to," in ver. 1, may be used as an exclamation of surprise, and very often it is compellative of persons at a distance, and it is so taken here by Calvin, Castalio, the Great Bible, the Bishops' Bible, and the English Geneva Bible. "Shadowing of wings" may be intended to characterize some great people, and is a usual image in prophetic language for describing protection afforded by the strong to the weak. The expression, a "nation meted out, and trodden down," is particularly descriptive of the present state of the Jews, who are, even at this day, every where trampled under foot, held in subjection, and treated with contempt and derision; and this is likely still to be their condition, till their conversion shall take place. The inundation of rivers is a frequent image, in the prophetic style, of the ravages of armies of foreign invaders, and it is here used to represent the devastation committed by the enemies of Judah. Ver. 3 calls on the whole world to witness a display of God's power and providence, which alludes to a renewed preaching of the Gospel in the latter ages. I will "take my rest," in ver. 4, seems to imply a long suspension of the visible interpositions of Providence in the affairs of this world, and in favor of his people, under an image of the extreme stillness of the atmosphere in summer. "The season of the harvest," and "the gathering of fruit," is the prophetic image of that period, when our Lord will send forth his angels to gather his elect from the four winds of heaven. The awful predictions against insincere and nominal members of the Church, and their separation from it by God's judgments, are illustrated by the cutting off the sprigs with pruning-hooks, and the cutting down of the branches; and this is to take place before that great event. It was a prevailing opinion in the primitive ages, that antichrist's last exploit would be to fix his seat of empire at Jerusalem, where he would ultimately perish. The pronoun translated "them," ("summer upon them," "winter upon them,") in the original is singular, and ought to be rendered "it," as the true antecedent of this pronoun is the word מכובי "my dwelling-place," ver. 4, which dwelling-place may be understood literally of Mount Zion. "In that time," ver. 7, that is, immediately after this purgation of the Church, at the very time when the fowls of the mountains, with all the beasts of the earth, when antichrist with his rebel rout shall have fixed his seat between the seas, in the holy mountain—a present shall be brought; the nation described in ver. 2 shall be brought to the place of the name of the Lord of hosts, the Mount Zion. Persuaded as I am that prophecies were generally given in reference to some great passing event, I have endeavoured to connect this with the taking of Samaria, and the captivity of the ten tribes by Shalmaneser. It seems impossible that Isaiah would have permitted this remarkable, and, to the Jews, most interesting event, to pass unnoticed. I suppose, therefore, that he broke out into this prediction of the restoration of the Jews, at the time when the people of Judah witnessed the destruction of their apostate brethren; and, perhaps, from their signal punishment, apprehended for themselves a similar fate. To the remarks above, taken from Bishop Horsley, I shall only add his translation, with notes, on this prophecy; referring the reader to the book itself.—Horsley's *Biblical Criticisms*, vol. ii. p. 107–178.

1 "Ho! Land spreading wide the shadow of (thy)
wings*, which art beyond the rivers of Cush†.
2 Accustomed to send‡ messengers by sea,
Even in bulrush-vessels§, upon the surface of
the waters,
Go, swift messengers||,
Unto a nation¶ dragged away and plucked,
Unto a people wonderful from their beginning
hitherto,
A nation, expecting, expecting, and trampled
under foot,
Whose land rivers have spoiled.
3 All the inhabitants of the world and dwellers
upon earth

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* That is, affording aid and protection to friends and allies in remote countries.

† The land of Cush in holy writ (commonly, but by mistake, rendered Ethiopia) is properly that district of Arabia where the sons of Cush first settled. But as this race multiplied exceedingly, and spread, not only into other parts of Arabia, but eastward, round the head of the Persian Gulf, to the confines of Susiana; and westward, across the Arabian Gulf, into the region since called Abyssinia, which extended along the coast from Ptolemais to Arsinoe, and inland to the very sources of the Nile; the land of Cush is often taken more largely for a great tract of country, not only comprehending the whole of Arabia Felix, but having for its eastern boundary the branch of the Tigris, below the town of Asia, and for its western boundary the Nile. The rivers of Cush, in this place, may be either the Euphrates and the Tigris on the east, or the Nile, the Astaboras, and the Astapus, on the west. But which of these are meant, it must be left for time to show.

‡ "Accustomed to send"—The form of the expression in the original signifies, not a single act of sending once, but the habit of sending perpetually.

§ "Sending by sea, in bulrush-vessels," is a figurative expression, descriptive of skill in navigation, and of the safety and expedition with which the inhabitants of the land called to are supposed to perform distant voyages.

|| "Go, swift messengers"—You who, by your skill in navigation and your extensive commerce and alliances, are so well qualified to be carriers of a message to people in the remotest corners, go with God's message.

¶ "Unto a nation," &c. viz. to the dispersed Jews; a nation dragged away from its proper seat, and plucked of its wealth and power; a people wonderful, from the beginning to this very time, for the special providence which ever has attended them, and directed their fortunes; a nation still lingering in expectation of the Messiah, who so long since came, and was rejected by them, and now is coming again in glory; a nation universally trampled under foot; whose land, 'rivers,' armies of foreign invaders, the Assyrians, Babylonians, Syro-Macedonians, Romans, Saracens, and Turks, have overrun and depopulated.

† Or, *A nation that meteth out, and treadeth down.* Heb. *A nation of line, line, and treading under foot.*
‡ Or, *despise.*
* Or, *regard my set dwelling.*
† Or, *after rain.*
‡ Or, *outspread and polished*; see ver. 2.

†A nation meted out and trodden down,
Whose land the rivers ‡have spoiled!
3 All ye inhabitants of the world, and dwellers on the earth,
See ye! when he lifteth up an ensign on the mountains;
And when he bloweth a trumpet, hear ye!
4 For so the Lord said unto me, "I will take my rest,
And I will *consider in my dwelling-place
Like a clear heat †upon herbs,
And like a cloud of dew in the heat of harvest."
5 For afore the harvest, when the bud is perfect,
And the sour grape is ripening in the flower,
He shall both cut off the sprigs with pruning-hooks,
And take away and cut down the branches.
6 They shall be left together unto the fowls of the mountains,
And to the beasts of the earth;
And the fowls shall summer upon them,
And all the beasts of the earth shall winter upon them.
7 In that time shall the present be brought unto the Lord of hosts
Of a people ‡scattered and peeled,
And from a people terrible from their beginning hitherto;
A nation meted out and trodden under foot,
Whose land the rivers have spoiled,
To the place of the name of the Lord of hosts, the Mount Zion.

1 The Burden of Egypt. (40)Isaiah xix.

Behold, the Lord rideth upon a swift cloud,
And shall come into Egypt:

Shall see the lifting up, as it were, of a banner[*] upon the mountains,
And shall hear the sounding as it were of a trumpet[*].
4 For thus saith Jehovah unto me:
I will sit still[†] (but I will keep mine eye upon my prepared habitation)
As the parching heat just before lightning,
As the dewy cloud in the heat of harvest.
5 For afore the harvest[‡], when the bud is coming to perfection,
And the blossom is become a juicy berry,
He will cut off the useless shoots with pruning-hooks,
And the bill shall take away the luxuriant branches[*].
6 They shall be left together to the bird of prey of the mountains.
And to the beasts of the earth.
And upon it[†] shall the bird of prey summer,
And all beasts of the earth upon it shall winter.
7 At that season a present shall be led[‡]
To Jehovah of hosts,
A people dragged away and plucked;
Even of a people wonderful from their beginning hitherto,
A nation expecting, expecting, and trampled under foot,
Whose land rivers have spoiled,
Unto the place of the name of Jehovah of hosts, Mount Sion."

(40) The nineteenth chapter is inserted in this section on account of its obvious connection with the preceding chapter. The captivity of the ten tribes had been, in a great measure, occasioned by their reliance upon Egypt. Both Israel and Judah placed their dependence upon this country, contrary to the express commands of God, given to them by the prophets; and now Egypt in its turn is threatened with destruction. The fourth verse foretells the invasion and conquest of Egypt by Nebuchadnezzar, and afterwards by the succession of the Persian kings. After ver. 18 is contained an intimation of the future propagation of the knowledge of God in Egypt and Assyria, and an explicit prophecy of the final admission of these countries, as well as of Israel, into the Church of God—forming together one spiritual Church and unity in the common worship of the God of Israel.—Bp. Lowth.

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[*] "A banner—a trumpet." The banner of the cross, to be lifted up more conspicuously than ever before; the trumpet of the Gospel, to be sounded more loudly than ever before in the latter ages.

[†] This 4th verse represents a long cessation of visible interpositions of Providence, under the image of God's sitting still; the stillness of that awful pause, under the image of that torpid state of the atmosphere in hot weather, when not a gleam of sunshine breaks for a moment through the sullen gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no rippling wave curls upon the sleeping surface of the waters; the black ponderous cloud covering the whole sky seems to hang fixed and motionless as an arch of stone; nature seems benumbed in all her operations. The vigilance, nevertheless, of God's silent providence is represented under the image of his keeping his eye, while he thus sits still, upon his prepared habitation. The sudden eruption of judgment threatened in the next verse, after this total cessation, just before the final call to Jew and Gentile, answers to the storms of thunder and lightning which, in the suffocating heats of the latter end of summer, succeed that perfect stillness and stagnation of the atmosphere. And as the natural thunder at such seasons is the welcome harbinger of refreshing and copious showers, so it appears the thunder of God's judgments will usher in the long-desired season of the consummation of mercy. So accurate is the allusion in all its parts.

[‡] "The harvest" is the constant image of that season when God shall gather his elect from the four winds of heaven, reap the field of the world, gather his wheat into his barns, and burn up the chaff with unquenchable fire; images which relate not to the translation of the just to heaven, and the burning of the wicked in hell, but to the placing of the faithful in a state of peace and security on earth, and to the excision of the incorrigible of the irreligious faction.

[*] God in the latter ages will purify his Church with sore but wholesome judgments. Compare John xv. 1, 2.

[†] It was a prevailing opinion among the early fathers, that antichrist is to possess himself of the Holy Land, and that there he is to perish.

[‡] Compare Isaiah lxvi. 20. and Zep. iii. 9, 10.

And the idols of Egypt shall be moved at his presence,
And the heart of Egypt shall melt in the midst of it.
* Heb. *mingle.* Ju. 7. 22. 1 Sa. 14. 16, 20. 2 Ch. 20. 23.
2 And I will *set the Egyptians against the Egyptians:
And they shall fight every one against his brother,
And every one against his neighbour;
City against city,
And kingdom against kingdom.
† Heb. *shall be emptied.*
‡ Heb. *swallow up.*
3 And the spirit of Egypt †shall fail in the midst thereof;
And I will ‡destroy the counsel thereof:
And they shall seek to the idols, and to the charmers,
And to them that have familiar spirits, and to the wizards.
* Or, *shut up.*
4 And the Egyptians will I *give over into the hand of a cruel lord;
And a fierce king shall rule over them,
Saith the Lord, the LORD of hosts.
5 And the waters shall fail from the sea,
And the river shall be wasted and dried up.
6 And they shall turn the rivers far away;
[a] 2 Ki. 19. 24.
And the brooks [a]of defence shall be emptied and dried up:
The reeds and flags shall wither.
7 The paper reeds by the brooks, by the mouth of the brooks,
And every thing sown by the brooks,
† Heb. *and shall not be.*
Shall wither, be driven away, †and be no more.
8 The fishers also shall mourn,
And all they that cast angle into the brooks shall lament,
And they that spread nets upon the waters shall languish.
9 Moreover they that work in fine flax,
‡ Or, *white works.*
And they that weave ‡networks, shall be confounded.
* Heb. *foundations.*
† Heb. *of living things.*
10 And they shall be broken in the *purposes thereof,
All that make sluices and ponds †for fish.
11 Surely the princes of Zoan are fools,
The counsel of the wise counsellors of Pharaoh is become brutish:
How say ye unto Pharaoh,
"I am the son of the wise,
The son of ancient kings?"
[b] 1 Co. 1. 20.
12 Where [b]are they? where are thy wise men?
And let them tell thee now, and let them know
What the LORD of hosts hath purposed upon Egypt.
13 The princes of Zoan are become fools,
The princes of Noph are deceived;
They have also seduced Egypt,
‡ Or, *governors.* Heb. *corners.*
Even ‡they that are the stay of the tribes thereof.
* Heb. *a spirit of perverseness.* 1 Ki. 22. 22.
14 The LORD hath mingled *a perverse spirit in the midst thereof:
And they have caused Egypt to err in every work thereof,
As a drunken man staggereth in his vomit.
15 Neither shall there be any work for Egypt,
Which the head or tail, branch or rush, may do.
16 In that day shall Egypt be like unto women;
And it shall be afraid and fear
Because of the shaking of the hand of the LORD of hosts,
Which he shaketh over it.
17 And the land of Judah shall be a terror unto Egypt,
Every one that maketh mention thereof shall be afraid in himself,
Because of the counsel of the LORD of hosts,
Which he hath determined against it.
18 In that day shall five cities in the land of Egypt
† Heb. *the lip.*
Speak †the language of Canaan,

And swear to the LORD of hosts;
‡ Or, *of Heres*, or, *of the Sun.*
One shall be called, The city ‡of Destruction.
c Ge. 28. 18. Ex. 24. 4. Jos. 22. 10, 26, 27.
19 In that day [c]shall there be an altar to the LORD
In the midst of the land of Egypt,
And a pillar at the border thereof to the LORD.
d See Jos. 4. 20. & 22. 27.
20 And [d]it shall be for a sign and for a witness
Unto the LORD of hosts in the land of Egypt;
For they shall cry unto the LORD because of the oppressors,
And he shall send them a saviour, and a great one,
And he shall deliver them.
21 And the LORD shall be known to Egypt,
And the Egyptians shall know the LORD in that day,
e Mal. 1. 11.
And [e]shall do sacrifice and oblation;
Yea, they shall vow a vow unto the LORD, and perform it.
12 And the LORD shall smite Egypt: he shall smite and heal it:
And they shall return even to the LORD,
And he shall be entreated of them, and shall heal them.
23 In that day shall there be a highway out of Egypt to Assyria,
And the Assyrian shall come into Egypt,
And the Egyptian into Assyria,
And the Egyptians shall serve with the Assyrians.
24 In that day shall Israel be the third
With Egypt and with Assyria,
Even a blessing in the midst of the land:
25 Whom the LORD of hosts shall bless, saying,
Blessed be Egypt my people,
f Ps. 100. 3. Ho. 2. 23. Ep. 2. 10.
And Assyria [f]the work of my hands,
And Israel mine inheritance.

SECT. V.

A. M. 3284.
B. C. 720.

SECTION V.—*The Prophecy of Nahum against Nineveh.*

THE BOOK OF THE PROPHET NAHUM.(41)

The majesty of God in goodness to his people, and severity against his enemies. — Chap. ii. *The fearful and victorious armies of God against Nineveh.* — Chap. iii. *The miserable ruin thereof.*

1 THE BURDEN OF NINEVEH: THE BOOK OF THE VISION OF NAHUM THE ELKOSHITE.

* Or, *The LORD is a jealous God, and a revenger, &c.* Ex. 20. 5. & 34. 14.
a De. 32. 35. Ps. 94. 1. Is. 59. 18.
† Heb. *that hath fury.*
b Ex. 34. 6, 7. Ne. 9. 17. Jonah 4. 2.
c Ps. 18. 7, &c. Hab. 3. 5, 11, 12.
d Ps. 106. 9. Is. 50. 2. Mat. 8. 26.

2 *God is jealous, and [a]the LORD revengeth;
The LORD revengeth, and †is furious;
The LORD will take vengeance on his adversaries,
And he reserveth wrath for his enemies.
3 The LORD is [b]slow to anger, and great in power,
And will not at all acquit the wicked:
The [c]LORD hath his way in the whirlwind and in the storm,
And the clouds are the dust of his feet.
4 He [d]rebuketh the sea, and maketh it dry,
And drieth up all the rivers:
Bashan languisheth, and Carmel,
And the flower of Lebanon languisheth.
5 The mountains quake at him, and the hills melt,
e 2 Pe. 3. 10.
And [e]the earth is burned at his presence,
Yea, the world, and all that dwell therein.
6 Who can stand before his indignation?

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(41) Nahum describes himself as an Elkoshite, from which expression many suppose that he was a descendant of Elkosha, while others infer that he was born at Elkosh, or Elkosha, a village in Galilee. The subject of his prophecy is the destruction of Nineveh, and the ruin of the Assyrians for their cruel tyranny over the Israelites. The captivity of the ten tribes took place in 721, and, as there is ample authority for concluding that the prophet lived at this period, it is most probable that he made his escape when Israel was taken captive into Judah, and there uttered his predictions against the oppressors of his country.—Archbishop Newcome; Dr. Gray; Horne.

And who can ‡abide in the fierceness of his anger?
His [f]fury is poured out like fire,
And the rocks are thrown down by him.
7 The [g]Lord is good, a *strong hold in the day of trouble;
And [h]he knoweth them that trust in him.
8 But [i]with an overrunning flood
He will make an utter end of the place thereof,
And darkness shall pursue his enemies.
9 What do ye imagine against the Lord?
He will make an utter end:
Affliction shall not rise up the second time.
10 For while they be folden together as thorns,
And while they are drunken as drunkards,
They shall be devoured as stubble fully dry.
11 There is one come out of thee,
That imagineth evil against the Lord,
†A wicked counsellor.
12 Thus saith the Lord;
‡Though they be quiet, and likewise many,
Yet thus shall they be *cut down, when he shall [j]pass through.
Though I have afflicted thee,
I will afflict thee no more.
13 For now will I [k]break his yoke from off thee,
And will burst thy bonds in sunder.
14 And the Lord hath given a commandment concerning thee,
That no more of thy name be sown:
Out of the house of thy gods will I cut off
The graven image and the molten image:
I [l]will make thy grave; for thou art vile.
15 Behold [m]upon the mountains
The feet of him that bringeth good tidings, that publisheth peace!
O Judah! †keep thy solemn feasts, perform thy vows:
For ‡the wicked shall no more pass through thee—he is utterly cut off.
1 *He that dasheth in pieces is come up before thy face: Chap. ii.
Keep the munition, watch the way,
Make thy loins strong, fortify thy power mightily.
2 For [n]the Lord hath turned away †the excellency of Jacob,
As the excellency of Israel:
For the emptiers have emptied them out,
And marred their vine branches.
3 The shield of his mighty men is made red,
The valiant men are ‡in scarlet:
The chariots shall be with *flaming torches in the day of his preparation,
And the fir trees shall be terribly shaken.
4 The chariots shall rage in the streets,
They shall justle one against another in the broad ways:
†They shall seem like torches, they shall run like the lightnings.
5 He shall recount his ‡worthies:
They shall stumble in their walk;
They shall make haste to the wall thereof, and the *defence shall be prepared.
6 The gates of the rivers shall be opened,
And the palace shall be †dissolved.
7 And ‡Huzzab shall be *led away captive,
She shall be brought up,
And her maids shall lead her as with the voice of doves,
Tabering upon their breasts.

‡ Heb. *stand up.*
[f] Re. 16. 1.
[g] 1 Ch. 16. 34. Ps. 100. 5. Je. 33. 11. La. 3. 25.
* Or, *strength.*
[h] Ps. 1. 6. 2 Ti. 2. 19.
[i] Da. 9. 26. & 11. 10, 22, 40.
† Heb. *A counsellor of Belial.*
‡ Or, *If they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away.*
* Heb. *shorn.*
[j] Is. 8. 8. Da. 11. 10.
[k] Je. 2. 20. & 30. 8.
[l] 2 Ki. 19. 37.
[m] Is. 52. 7. Ro. 10. 15.
† Heb. *feast.*
‡ Heb. *Belial.*
* Or, *The disperser,* or, *hammer.* Je. 50. 23.
[n] Is. 10. 12. Je. 25. 29.
† Or, *the pride of Jacob as the pride of Israel.*
‡ Or, *dyed scarlet.*
* Or, *fiery torches.*
† Heb. *Their show.*
‡ Or, *gallants.*
* Heb. *covering,* or, *coverer.*
† Or, *molten.*
‡ Or, *that which was established,* or, *there was a stand made.*
* Or, *discovered.*

† Or, *from the days that she hath been.*
‡ Or, *cause them to turn.*
* Or, *And their infinite store, &c.*
† Heb. *vessels of desire.*

[8] But Nineveh is †of old like a pool of water; yet they shall flee away.
Stand! stand! shall they cry; but none shall ‡look back.
[9] Take ye the spoil of silver, take the spoil of gold;
*For there is none end of the store and glory
Out of all the †pleasant furniture.
[10] She is empty, and void, and waste;
And the heart melteth, and the knees smite together,
And much pain is in all loins,
And the faces of them all gather blackness.
[11] Where is the dwelling of the lions,
And the feeding-place of the young lions,
Where the lion, even the old lion, walked,
And the lion's whelp, and none made them afraid?
[12] The lion did tear in pieces enough for his whelps,
And strangled for his lionesses,
And filled his holes with prey,
And his dens with ravin.
[13] Behold, I am against thee, saith the Lord of hosts,
And I will burn her chariots in the smoke,
And the sword shall devour thy young lions;
And I will cut off thy prey from the earth,
And the voice of thy messengers shall no more be heard.

‡ Heb. *city of bloods.* Ez. 22. 2, 3. Hab. 2. 12.

[1] Woe to the ‡bloody city! Chap. iii.
It is all full of lies and robbery—the prey departeth not;
[2] The noise of a whip, and the noise of the rattling of the wheels,
And of the prancing horses, and of the jumping chariots.

* Heb. *the flame of the sword, and the lightning of the spear.*

[3] The horseman lifteth up both *the bright sword and the glittering spear:
And there is a multitude of slain, and a great number of carcasses;
And there is none end of their corpses; they stumble upon their corpses.
[4] Because of the multitude of the whoredoms of the well-favored

[o] Is. 47. 9, 12. Re. 18. 2, 3.

(The [o]mistress of witchcrafts, [harlot,
That selleth nations through her whoredoms,
And families through her witchcrafts,)
[5] Behold, I am against thee, saith the Lord of hosts;
And I will discover thy skirts upon thy face,
And I will show the nations thy nakedness,
And the kingdoms thy shame.

[p] Mal. 2. 9.
[q] He. 10. 33.

[6] And I will cast abominable filth upon thee, and [p]make thee vile,
And will set thee as [q]a gazing-stock.
[7] And it shall come to pass,

[r] Re. 18. 10.

That all they that look upon thee [r]shall flee from thee,
And say, Nineveh is laid waste.
Who will bemoan her? whence shall I seek comforters for thee?

† Or, *nourishing.* Heb. *No Amon.* Je. 46. 25, 26. Ez. 30. 14–16.

[8] Art thou better than †populous No,
That was situate among the rivers, that had the waters round about
Whose rampart was the sea, and her wall was from the sea? [it,
[9] Ethiopia and Egypt were her strength, and it was infinite;

‡ Heb. *in thy help.*

Put and Lubim were ‡thy helpers.
[10] Yet was she carried away, she went into captivity:(42)

[s] Ps. 137. 9. Is. 13. 16. Ho. 13. 16.
[t] Joel 3. 3. Ob. 11.

Her [s]young children also were dashed in pieces at the top of all the
And they [t]cast lots for her honorable men, [streets:
And all her great men were bound in chains.

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(42) This verse has been supposed to refer to the capture of Nineveh by Sennacherib, in which case the prophecy must be dated some years later; but Archbishop Newcome translates the verse in the future, and refers the prediction to the capture of Nineveh by Nebuchadnezzar

[11] Thou also shalt be drunken:
Thou shalt be hid,
Thou also shalt seek strength because of the enemy.

u Re. 6. 13.

[12] All thy strongholds shall be like [u]fig trees with the first ripe figs:
If they be shaken, they shall even fall into the mouth of the eater
[13] Behold, thy people in the midst of thee are women:
The gates of thy land shall be set wide open unto thine enemies:
The fire shall devour thy bars.
[14] Draw thee waters for the siege, fortify thy strongholds:
Go into clay, and tread the mortar,
Make strong the brickkiln.
[15] There shall the fire devour thee;
The sword shall cut thee off,
It shall eat thee up like the cankerworm:
Make thyself many as the cankerworm,
Make thyself many as the locusts.
[16] Thou hast multiplied thy merchants above the stars of heaven:
The cankerworm *spoileth, and flieth away.

* Or, *spreadeth himself.*

v Re. 9. 7.

[17] Thy [v]crowned are as the locusts,
And thy captains as the great grasshoppers,
Which camp in the hedges in the cold day,
But when the sun ariseth they flee away,
And their place is not known where they are.
[18] Thy shepherds slumber, O king of Assyria!
Thy †nobles shall dwell in the dust;
Thy people is [w]scattered upon the mountains, and no man gathereth [them.
[19] There is no ‡healing of thy bruise; thy wound is grievous:
All [x]that hear the bruit of thee shall clap the hands over thee;
For upon whom hath not thy wickedness passed continually?

† Or, *valiant ones.*

w 1 Ki. 22. 17.

‡ Heb. *wrinkling.*

x La. 2. 15. Zep. 2. 15. See Is. 14. 8, &c.

[END OF THE BOOK OF THE PROPHET NAHUM.]

SECT. VI.

A. M. 3289.
B. C. 715.

Section VI.—*Isaiah's Prophecy of the Destruction of Tyre.*

Isaiah xxiii.(43)

The miserable overthrow of Tyre. 17 *Their unhappy return.*

a Je. 25. 22. & 47. 4. Ez. xxvi. & xxvii. & xxviii. Am. 1. 9. Zec. 9. 2, 4.

[1] The [a]Burden of Tyre.

Howl, ye ships of Tarshish!
For it is laid waste,
So that there is no house, no entering in:
From the land of Chittim it is revealed to them.
[2] Be *still, ye inhabitants of the isle!
Thou whom the merchants of Zidon, that pass over the sea, have replenished.
[3] And by great waters the seed of Sihor, the harvest of the river, is [her revenue;
And she is a mart of nations.
[4] Be thou ashamed, O Zidon! for the sea hath spoken,
Even the strength of the sea, saying,
I travail not, nor bring forth children,
Neither do I nourish up young men, nor bring up virgins.
[5] As at the report concerning Egypt,
So shall they be sorely pained at the report of Tyre.
[6] Pass ye over to Tarshish:
Howl, ye inhabitants of the isle!
[7] Is this your joyous city,

* Heb. *silent.*

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(43) After the captivity of the ten tribes, the city of Tyre was besieged by Shalmaneser. The siege continued five years, at the end of which time they were delivered by the death of this king. Success made them insolent, and drew upon them this prophecy of Isaiah, which foretells the miserable overthrow the Tyrians should hereafter receive from Nebuchadnezzar.—Prideaux's *Connect.* vol. i. p. 27.; see, too, Bishop Newton's account of the fulfilment of the prophecies against Tyre.

Whose antiquity is of ancient days?
† Heb. *from afar off.*
Her own feet shall carry her †afar off to sojourn.
[8] Who hath taken this counsel against Tyre,
b See Ez. 28. 2, 12.
The [b]crowning city,
Whose merchants are princes,
Whose traffickers are the honorable of the earth?
[9] The Lord of hosts hath purposed it,
‡ Heb. *pollute.*
To ‡stain the pride of all glory,
And to bring into contempt all the honorable of the earth.
[10] Pass through thy land as a river, O daughter of Tarshish!
* Heb. *girdle.*
There is no more *strength.
[11] He stretched out his hand over the sea,
He shook the kingdoms:
† Or, *concerning a merchantman.*
The Lord hath given a commandment †against ‡the merchant city,
‡ Heb. *Canaan.*
To destroy the *strongholds thereof.
* Or, *strengths.*
c Re. 18. 22.
[12] And he said, "Thou [c]shalt no more rejoice,
O thou oppressed virgin, daughter of Zidon!
Arise, pass over to Chittim:
There also shalt thou have no rest."
[13] Behold the land of the Chaldeans;
This people was not,
Till the Assyrian founded it for them that dwell in the wilderness:
They set up the towers thereof,
They raised up the palaces thereof;
And he brought it to ruin.
[14] Howl, ye ships of Tarshish!
For your strength is laid waste.
[15] And it shall come to pass in that day,
That Tyre shall be forgotten seventy years,
According to the days of one king:
† Heb. *it shall be unto Tyre as the song of a harlot.*
After the end of seventy years †shall Tyre sing as a harlot.
[16] Take a harp, go about the city,
Thou harlot that hast been forgotten;
Make sweet melody, sing many songs,
That thou mayest be remembered.
[17] And it shall come to pass after the end of seventy years,
That the Lord will visit Tyre,
And she shall turn to her hire,
d Re. 17. 2.
And [d]shall commit fornication with all the kingdoms of the world
Upon the face of the earth.
[18] And her merchandise and her hire shall be holiness to the Lord:
It shall not be treasured nor laid up;
For her merchandise shall be for them that dwell before the Lord,
‡ Heb. *old.*
To eat sufficiently, and for ‡durable clothing.

SECT. VII.

A. M. 3289.
B. C. 715.

Section VII.—*On the Invasion of Palestine by the Assyrian army, Isaiah delivers a prophecy of the Messiah, and predicts the Destruction of Babylon.*

Isaiah x. 5, *to the end*,(44) *and* xi. *to* xiv. 1–27.

Assyria, the rod of hypocrites, for his pride shall be broken. 20 *A remnant of Israel shall be saved.* 24 *Israel is comforted with promise of deliverance from Assyria.* — Chap. xi. *The peaceable kingdom of the Branch out of the root of Jesse.* 10 *The victorious restoration of Israel, and vocation of the Gentiles.* — Chap. xii. *A joyful thanksgiving of the faithful for the mercies of God.* — Chap. xiii. 1 *God mustereth the armies of his wrath.* 6 *He threateneth to destroy Babylon by the Medes.* 19 *The desolation of Babylon.* — Chap. xiv. 1 *God's merciful restoration of Israel.* 4 *Their triumphant insultation over Babel.* 24 *God's purpose against Assyria.* 29 *Palestina is threatened.*

* Or, *Woe to the Assyrian.*
† Heb. *Asshur.*
a Je. 51. 20.
‡ Or, *Though.*

[5] *O †Assyrian, [a]the rod of mine anger,
‡And the staff in their hand is mine indignation.

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(44) Bishop Horsley supposes that the prophecy beginning at Isaiah x. 5. was uttered on the occasion of Sennacherib's invasion. It is equally probable that it was spoken for the purpose of en-

6 I will send him against a hypocritical nation,
And against the people of my wrath will I give him a charge,
To take the spoil, and to take the prey,
And *to tread them down like the mire of the streets.
7 Howbeit [b]he meaneth not so,
Neither doth his heart think so;
But it is in his heart to destroy
And cut off nations not a few.
8 For he saith,—
"Are not my princes altogether kings?
9 Is not Calno as Carchemish?
Is not Hamath as Arpad?
Is not Samaria as Damascus?
10 As my hand hath found the kingdoms of the idols,
And whose graven images did excel them of Jerusalem and of Samaria;
11 Shall I not, as I have done unto Samaria and her idols,
So do to Jerusalem and her idols?"
12 Wherefore it shall come to pass,
That when the Lord hath performed his whole work
Upon [c]Mount Zion and on Jerusalem,
I will †punish the fruit ‡of the stout heart of the king of Assyria,
And the glory of his high looks.
13 For he saith,—
"By the strength of my hand I have done it,
And by my wisdom, for I am prudent;
And I have removed the bounds of the people,
And have robbed their treasures,
And I have put down the inhabitants like *a valiant man.

* Heb. *to lay them a treading.*
b Ge. 50. 20. Mic. 4. 12.
c 2 Ki. 19. 31.
† Heb. *visit upon.*
‡ Heb. *of the greatness of the heart.*
* Or, *many people.*

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couraging Hezekiah, when Sennacherib, immediately upon his father Shalmaneser's death, renewed the demand for the tribute money which had been paid to him and to Tiglath-pileser by that king and Ahaz. When Hezekiah refused to comply with this demand, the king of Assyria declared war against Judah. Bishop Horsley supposes that the prophecy extends only to the thirty-second verse of this chapter; its immediate subject, he observes, is Sennacherib's invasion of Judæa; but in speaking of the miraculous deliverance of the Jews from that calamity, the prophet's views are sometimes carried forward to the greater and more general deliverance of the elect of God. And in the end he passes from this subject of Sennacherib into an explicit prophecy of the final redemption, which is contained in the eleventh and twelfth chapters. The transition is so artificial, that the two last verses of this chapter may be considered either as the conclusion of this prophecy, or the beginning of the next.

It is interesting to observe the beautiful manner in which the prophecy of our Saviour is introduced in the beginning of the eleventh chapter. At the conclusion of the tenth, the prophet had compared the enemies of God and his Church to the proud and lofty forests of Lebanon, the ruin of which is thus predicted,—

"He shall cut down the thickets of the forests with iron,
And the high ones of stature shall be hewn down."

Pursuing the metaphor, he represents, in the midst of the general storm, while the proud oaks of the forest are torn up by their roots, or lopped of their branches, the promised Deliverer, as a twig springing out of a tree cut down to the ground,—

"And there shall come forth a Rod out of the stem of Jesse,
And a Branch shall grow out of his roots."

This mention of the stump of Jesse, shows that the royal house of Judah is considered as one of the trees thrown down by the hurricane, which is typical of Sennacherib's invasion, and proves the general extent of that prophetic commination.

Chapters xiii. and xiv. to ver. 28, are added to this prophecy, as well on the authority of Lightfoot, as on account of their apparent connexion with it. The prophecy commences with a denunciation against Assyria, (ch. x. 5, &c.) It proceeds (ch. xi.) to describe the reign of the Messiah, and concludes with a song of praise for the anticipated blessings of that period. The prophet then, foreseeing the fate of Babylon, takes up the burden of its desolation. Isaiah, in prophetic vision, saw that Babylon would become the capital of Assyria (it being taken some few years after by Esarhaddon), and would be the cause of that empire's aggrandizement and consequent fall; therefore, in denouncing vengeance against that city, he was in fact continuing his predictions against Assyria. Animated with this idea, he proceeds to describe the joy of the whole world upon the overthrow of the king of Babylon, when Lucifer, the son of the morning, shall fall from heaven, (ch. xiv. 12.) The bold and emphatic language of chapter xiv. must be referred to the overthrow of that spiritual Babylon, antichrist, of which pagan Babylon was but the type. The capture of Babylon referred to, took place by the Medes and Persians, under Cyrus, about an hundred and seventy-six years after the prediction. At the time of the delivery of the prophecy, the Medes were an obscure people, without any apparent means of obtaining that power necessary to bring about its accomplishment.

[14] And my hand hath found as a nest the riches of the people;
And as one gathereth eggs that are left,
Have I gathered all the earth;
And there was none that moved the wing, or opened the mouth, or peeped."
[15] Shall the axe boast itself against him that heweth therewith?
Or shall the saw magnify itself against him that shaketh it?
† Or, *a rod should shake them that lift it up.*
As if †the rod should shake itself against them that lift it up,
‡ Or, *that which is not wood.*
Or as if the staff should lift up ‡itself, as if it were no wood.
[16] Therefore shall the Lord, the Lord of hosts, send
Among his fat ones leanness;
And under his glory he shall kindle a burning
Like the burning of a fire.
[17] And the light of Israel shall be for a fire,
And his Holy One for a flame:
And it shall burn and devour his thorns
And his briers in one day;
[18] And shall consume the glory of his forest, and of his fruitful field,
* Heb. *From the soul, and even to the flesh.*
*Both soul and body;
And they shall be as when a standardbearer fainteth
† Heb. *number.*
[19] And the rest of the trees of his forest shall be †few,
That a child may write them.
[20] And it shall come to pass in that day,
That the remnant of Israel,
And such as are escaped of the house of Jacob,
d See 2 Ki. 16. 7. 2 Ch. 28. 20.
Shall [d]no more again stay upon him that smote them;
But shall stay upon the Lord,
The Holy One of Israel, in truth.
[21] The remnant shall return, even the remnant of Jacob,
Unto the Mighty God.
e Ro. 9. 27.
[22] For [e]though thy people Israel be as the sand of the sea,
‡ Heb. *in*, or, *among.*
Yet a remnant ‡of them shall return:
* Or, *in.*
The consumption decreed shall overflow *with righteousness.
f Da. 9. 27. Ro. 9. 28.
[23] For [f]the Lord God of hosts shall make a consumption, (even determined,)
In the midst of all the land.
[24] Therefore thus saith the Lord God of hosts,
O my people that dwellest in Zion, be not afraid of the Assyrian:
He shall smite thee with a rod,
† Or, *But he shall lift up his staff for thee.*
†And shall lift up his staff against thee, after the manner of Egypt.
[25] For yet a very little while, and the indignation shall cease,
And mine anger in their destruction.
g 2 Ki. 19. 35.
[26] And the Lord of hosts shall stir up [g]a scourge for him
h Ju. 7. 25.
According to the slaughter of [h]Midian at the rock of Oreb;
i Ex. 14. 26, 27.
And [i]as his rod was upon the sea,
So shall he lift it up after the manner of Egypt.
[27] And it shall come to pass in that day,
‡ Heb. *remove.*
That his burden shall ‡be taken away from off thy shoulder,
And his yoke from off thy neck,
j Ps. 105. 15. Da. 9. 24. 1 Jo. 2. 20.
And the yoke shall be destroyed because of [j]the anointing.
[28] He is come to Aiath, he is passed to Migron;
At Michmash he hath laid up his carriages:
k 1 Sa. 13. 23.
[29] They are gone over the [k]passage:
They have taken up their lodging at Geba;
Ramah is afraid;
Gibeah of Saul is fled.
* Heb. *Cry shrill with thy voice.*
[30] *Lift up thy voice, O daughter of Gallim!

Cause it to be heard unto Laish,
O poor Anathoth!
31 Madmenah is removed;
The inhabitants of Gebim gather themselves to flee.
32 As yet shall he remain [l]at Nob that day:
He shall shake his hand against the mount of the daughter of Zion,
The hill of Jerusalem.
33 Behold, the Lord, the Lord of hosts,
Shall lop the bough with terror:
And [m]the high ones of stature shall be hewn down,
And the haughty shall be humbled.
34 And he shall cut down the thickets of the forest with iron,
And Lebanon shall fall †by a mighty one.

Isaiah xi.

1 And [n]there shall come forth a Rod out of the stem of [o]Jesse,
And [p]a Branch shall grow out of his roots:
2 And [q]the Spirit of the Lord shall rest upon him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the Lord;
3 And shall make him of quick ‡understanding in the fear of the Lord.
And he shall not judge after the sight of his eyes,
Neither reprove after the hearing of his ears;
4 But [r]with righteousness shall he judge the poor,
And *reprove with equity for the meek of the earth;
And he shall [s]smite the earth with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.
5 And [t]righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
6 The [u]wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
7 And the cow and the bear shall feed;
Their young ones shall lie down together:
And the lion shall eat straw like the ox.
8 And the sucking child shall play on the hole of the asp,
And the weaned child shall put his hand on the †cockatrice's den.
9 They shall not hurt nor destroy in all my holy mountain:
For [v]the earth shall be full of the knowledge of the Lord,
As the waters cover the sea.
10 And in that day [w]there shall be a Root of Jesse,
Which shall stand for an ensign of the people;
To it shall the [x]Gentiles seek:
And [y]his rest shall be ‡glorious.
11 And it shall come to pass in that day,
That the Lord shall set his hand again the second time
To recover the remnant of his people,
Which shall be left, from Assyria, and from Egypt,
And from Pathros, and from Cush, and from Elam,
And from Shinah, and from Hamath, and from the islands of the sea
12 And he shall set up an ensign for the nations,
And shall assemble the outcasts of Israel,
And gather together [z]the dispersed of Judah
From the four *corners of the earth.
13 The [a]envy also of Ephraim shall depart,
And the adversaries of Judah shall be cut off:

[l] Ne. 11. 32.
[m] See Am. 2. 9.
† Or, *mightily*.
[n] Is. 53. 2. Zec. 6. 12. Re. 5. 5.
[o] Ac. 13. 23.
[p] Is. 4. 2. Je. 23. 5.
[q] Is. 61. 1. Mat. 3. 16. John 1. 32, 33. & 3. 34.
‡ Heb. *scent*, or, *smell*.
[r] Ps. 72. 2, 4. Re. 19. 11.
* Or, *argue*.
[s] See Job 4. 9. Mal. 4. 6. 2 Thes. 2. 8. Re. 1. 16. & 2. 16. & 19. 15.
[t] See Ep. 6. 14.
[u] Is. 65. 25. Ez. 34. 25. Ho. 2. 18.
† Or, *adder's*.
[v] Hab. 2. 14.
[w] Ro. 15. 12.
[x] Ro. 15. 10.
[y] Heb. 4. 1, &c.
‡ Heb. *glory*.
[z] Jo. 7. 35. Ja. 1. 1.
* Heb. *wings*.
[a] Je. 3. 18. Ez. 37. 16, 17, 22. Ho. 1. 11.

Ephraim shall not envy Judah,
And Judah shall not vex Ephraim.
14 But they shall fly upon the shoulders of the Philistines toward the west;
They shall spoil †them of the east together;
‡They shall lay their hand upon Edom and Moab;
*And the children of Ammon shall obey them.
15 And the Lord [b]shall utterly destroy the tongue of the Egyptian Sea;
And with his mighty wind shall he shake his hand over the river,
And shall smite it in the seven streams,
And [c]make men go over †dryshod.
16 And [d]there shall be a highway for the remnant of his people,
Which shall be left, from Assyria;
Like [e]as it was to Israel
In the day that he came up out of the land of Egypt.

Isaiah xii.

1 And in that day thou shalt say,
O Lord, I will praise thee;
Though thou wast angry with me, thine anger is turned away,
And thou comfortedst me.
2 Behold, God is my salvation;
I will trust, and not be afraid:
For the Lord Jehovah is my strength and my song;
He also is become my salvation.
3 Therefore with joy shall ye draw [f]water out of the wells of salvation.
4 And in that day shall ye say,—
Praise the Lord,
‡Call upon his name,
Declare his doings among the people,
Make mention that his name is exalted.
5 Sing unto the Lord; for he hath done excellent things:
This is known in all the earth.
6 Cry out and shout, thou *inhabitant of Zion!
For great is the Holy One of Israel in the midst of thee.

Isaiah xiii.

1 THE [g]BURDEN OF BABYLON, WHICH ISAIAH THE SON OF AMOZ DID SEE.

2 Lift ye up a banner upon the high mountain,
Exalt the voice unto them, shake the hand,
That they may go into the gates of the nobles.
3 I have commanded my sanctified ones,
I have also called my mighty ones for mine anger,
Even them that rejoice in my highness.
4 The noise of a multitude in the mountains,
†Like as of a great people;
A tumultuous noise of the kingdoms of nations gathered together:
The Lord of hosts mustereth the host of the battle.
5 They come from a far country,
From the end of heaven,
Even the Lord, and the weapons of his indignation,
To destroy the whole land.
6 Howl ye! [h]for the day of the Lord is at hand;
It [i]shall come as a destruction from the Almighty.
7 Therefore shall all hands ‡be faint,
And every man's heart shall melt:
8 And they shall be afraid:
Pangs and sorrows shall take hold of them.
They shall be in pain as a woman that travaileth;
They shall *be amazed †one at another;
Their faces shall be as ‡flames.

† Heb. *the children of the east.*
‡ Heb. *Edom and Moab* shall be *the laying on of their hand.* Da. 11. 41.
* Heb. *The children of Ammon their obedience.*
b Zec. 10. 11.
c Re. 16. 12.
† Heb. *in shoes.*
d Is. 19. 23.
e Ex. 14. 29.
f Jo. 4. 10, 14. & 7. 37, 38.
‡ Or, *Proclaim his name.*
* Heb. *inhabitress.*
g Is. 21. 1. & 47. 1. Je. l. & li.
† Heb. *The likeness of.*
h Zep. 1. 7. Re. 6. 17.
i Job 31. 23. Joel 1. 15.
‡ Or, *fall down.*
* Heb. *wonder.*
† Heb. *every man at his neighbour*
‡ Heb. *faces of the flames.*

j Mal. 4. 1.
9 Behold, [j]the day of the LORD cometh,
Cruel both with wrath and fierce anger,
To lay the land desolate;
k Ps. 104. 35. Pr. 2. 22.
And he shall destroy [k]the sinners thereof out of it.
10 For the stars of heaven and the constellations thereof
Shall not give their light:
l Is. 24. 21, 23. Ez. 32. 7. Joel 2. 31. & 3. 15. Mat. 24. 29. Ma. 13. 24. Lu. 21. 25.
The sun shall be [l]darkened in his going forth,
And the moon shall not cause her light to shine.
11 And I will punish the world for their evil,
And the wicked for their iniquity;
And I will cause the arrogancy of the proud to cease,
And will lay low the haughtiness of the terrible.
12 I will make a man more precious than fine gold;
Even a man than the golden wedge of Ophir.
m Hag. 2. 6.
13 Therefore [m]I will shake the heavens,
And the earth shall remove out of her place,
In the wrath of the LORD of hosts,
And in the day of his fierce anger.
14 And it shall be as the chased roe,
And as a sheep that no man taketh up:
n Je. 50. 16. & 51. 9.
They [n]shall every man turn to his own people,
And flee every one into his own land.
15 Every one that is found shall be thrust through;
And every one that is joined unto them shall fall by the sword.
o Ps. 137. 9. Nah. 3. 10. Zec. 14. 2.
16 Their children also shall be [o]dashed to pieces before their eyes;
Their houses shall be spoiled, and their wives ravished.
p Is. 21. 2. Je. 51. 11, 28. Da. 5. 28, 31.
17 Behold, [p]I will stir up the Medes against them,
Which shall not regard silver;
And as for gold, they shall not delight in it.
18 Their bows also shall dash the young men to pieces;
And they shall have no pity on the fruit of the womb;
Their eyes shall not spare children.
19 And Babylon, the glory of kingdoms,
The beauty of the Chaldees' excellency,
* Heb. *as the overthrowing.*
Shall be *as when God overthrew [q]Sodom and Gomorrah.
q Ge. 19. 24, 25. De. 29. 23. Je. 49. 18. & 50. 40.
20 It [r]shall never be inhabited,
Neither shall it be dwelt in from generation to generation:
r Je. 50. 3, 39. & 51. 29, 62.
Neither shall the Arabian pitch tent there;
Neither shall the shepherds make their fold there.
† Heb. *Ziim.* Is. 34. 11–15. Re. 18. 2.
21 But †wild beasts of the desert shall lie there;
‡ Heb. *Ochim.*
And their houses shall be full of ‡doleful creatures;
* Or, *ostriches.* Heb. *daughters of the owl.*
And *owls shall dwell there,
And satyrs shall dance there.
† Heb. *Iim.*
‡ Or, *palaces.*
22 And †the wild beasts of the islands shall cry in their ‡desolate houses,
And dragons in their pleasant palaces;
s Je. 51. 33.
And [s]her time is near to come,
And her days shall not be prolonged.

ISAIAH xiv. 1–27.

t Ps. 102. 13.
1 For [t]the LORD will have mercy on Jacob,
u Zec. 1. 17. & 2. 12.
And [u]will yet choose Israel,
And set them in their own land;
v Is. 60. 4, 5, 10. Ep. 2. 12, &c.
And [v]the strangers shall be joined with them,
And they shall cleave to the house of Jacob.
2 And the people shall take them, and bring them to their place;
And the house of Israel shall possess them in the land of the LORD
For servants and handmaids;
* Heb. *that had taken them captives*
And they shall take them captives, *whose captives they were,
And they shall rule over their oppressors.

[3] And it shall come to pass in the day that the Lord shall give thee
From thy sorrow, and from thy fear, [rest
And from the hard bondage
Wherein thou wast made to serve,
[4] That thou shalt take up this †proverb against the king of Babylon,
How hath the oppressor ceased! [and say,—
The ‡golden city ceased!
[5] The Lord hath broken the staff of the wicked,
And the sceptre of the rulers.
[6] He who smote the people in wrath
With *a continual stroke,
He that ruled the nations in anger,
Is persecuted, and none hindereth.
[7] The whole earth is at rest, and is quiet:
They break forth into singing.
[8] Yea, the fir trees rejoice at thee,
And the cedars of Lebanon, saying,—
Since thou art laid down,
No feller is come up against us.
[9] †Hell from beneath is moved for thee
To meet thee at thy coming:
It stirreth up the dead for thee,
Even all the ‡chief ones of the earth;
It hath raised up from their thrones
All the kings of the nations.
[10] All they shall speak and say unto thee,—
Art thou also become weak as we?
Art thou become like unto us?
[11] Thy pomp is brought down to the grave,
And the noise of thy viols:
The worm is spread under thee, and the worms cover thee.
[12] How art thou fallen from heaven,
*O Lucifer, son of the morning!
How art thou cut down to the ground,
Which didst weaken the nations!
[13] For thou hast said in thy heart,—
I [i]will ascend into heaven,
I [j]will exalt my throne above the stars of God:
I will sit also upon the Mount of the Congregation, in the sides
[14] I will ascend above the heights of the clouds; [of the North:
I [k]will be like the Most High.
[15] Yet thou [l]shalt be brought down to hell,
To the sides of the pit.
[16] They that see thee shall narrowly look upon thee, and consider
thee, saying,—
Is this the man that made the earth to tremble,
That did shake kingdoms;
[17] That made the world as a wilderness,
And destroyed the cities thereof;
That †opened not the house of his prisoners?
[18] All the kings of the nations, even all of them,
Lie in glory, every one in his own house.
[19] But thou art cast out of thy grave
Like an abominable branch,
And as the raiment of those that are slain, thrust through with a
That go down to the stones of the pit; [sword,
As a carcass trodden under feet.

† Or, *taunting speech.*
‡ Or, *exactress of gold.* Re. 18. 16.
* Heb. *a stroke without removing.*
† Or, *The grave.* Ez. 32. 21.
‡ Heb. *leaders.* Or, *great goats.*
* Or, *O day star.*
i Mat. 11. 23.
j Da. 8. 10.
k 2 Thes. 2. 4.
l Mat. 11. 23.
† Or, *did not let his prisoners loose homewards*

20 Thou shalt not be joined with them in burial,
Because thou hast destroyed thy land,
And slain thy people:
m Job 18. 19. Ps. 21. 10.
The [m]seed of evil doers shall never be renowned.
21 Prepare slaughter for his children
n Ex. 20. 5. Mat. 23. 35.
For [n]the iniquity of their fathers;
That they do not rise, nor possess the land,
Nor fill the face of the world with cities.
22 For I will rise up against them, saith the LORD of hosts,
o Pr. 10. 7.
And cut off from Babylon [o]the name, and remnant,
And son, and nephew, saith the LORD.
23 I will also make it a possession for the bittern, and pools of water:
And I will sweep it with the besom of destruction, saith the LORD of hosts.
24 The LORD of hosts hath sworn, saying,
Surely as I have thought—so shall it come to pass;
And as I have purposed—so shall it stand:
25 That I will break the Assyrian in my land,
And upon my mountains tread him under foot:
Then shall his yoke depart from off them,
And his burden depart from off their shoulders.
p 2 Ch. 20. 6. Job 9. 12. Ps. 33. 11. Pr. 19. 21. & 21. 30. Da. 4. 31, 35.
26 This is the purpose that is purposed upon the whole earth:
And this is the hand that is stretched out upon all the nations.
27 For the LORD of hosts hath [p]purposed—and who shall disannul it?
And his hand is stretched out—and who shall turn it back?(45)

SECT. VIII.

A. M. 3290.
B. C. 714.

SECTION VIII.—*General Prophecy of the Desolation and Recovery of Judæa.*

ISAIAH xxiv.(46) *to* xxvii.

The doleful judgments of God upon the land. 13 *A remnant shall joyfully praise him.* 16 *God in his judgments shall advance his kingdom.* — Chap. xxv. 1 *The prophet praiseth God, for his judgments,* 6 *for his saving benefits,* 9 *and for his victorious salvation.* — Chap. xxvi. 1 *A song inciting to confidence in God,* 5 *for his judgments,* 12 *and for his favor to his people.* 20 *An exhortation to wait on God.* — Chap. xxvii. 1 *The care of God over his vineyard.* 7 *His chastisements differ from judgments.* 12 *The Church of Jews and Gentiles.*

1 BEHOLD, the LORD maketh the earth empty, and maketh it waste,

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(45) Bishop Lowth remarks, that this chapter contains a poem superior to any thing of its kind extant in any language. For beauty of disposition, strength of coloring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled. Chap. xiii. opens with the gathering together of the different nations, appointed to execute the divine wrath on Babylon; and from ver. 11, to the end, predicts the dreadful destruction of its inhabitants, and the everlasting desolation to which that great city was doomed. It is one of the most beautiful examples of variety of image, sublimity of sentiment and diction, that can be given in the prophetic style. The deliverance of Judah from captivity, the immediate consequence of this great event, is celebrated in ver. 1. 2, chap. xiv. The ode then commences with a chorus of Jews rejoicing in the downfall of the oppressor, and the destruction of the "golden city." The whole earth shouteth for joy, and the cedars of Lebanon (or all those rulers, or kingdoms, who had been harassed or oppressed) utter a severe taunt over the fallen tyrant. The regions of the dead are then laid open, ver. 9, and Hades is represented as rousing up the shades of the departed monarchs, to receive the king of Babylon on his entrance, and to insult him on being reduced to the same miserable state of impotence and dissolution with themselves. The Jews now resume the speech, ver. 12, and address the king of Babylon as the morning star fallen from heaven; and compare, in bitter terms of reproach, his former arrogant boasts of power, with his present low and abject condition. His body is then represented as being cast out, and lying naked on the ground, with the common slain, just after the taking of the city; and he is again reproached, with the severest taunts, for his cruel usage of the conquered, which deservedly brought upon him this ignominious treatment. To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, the total dissolution of the city, the deliverance of his people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of his oath. This prophecy was delivered one hundred and eighty years before its accomplishment; and the Medes, who are expressly mentioned, chap. xiii. 7., as the principal agents in the overthrow of Babylon, were at that time an inconsiderable people, having been in a state of anarchy ever since the fall of the Assyrian empire, of which they had made a part, under Sardanapalus, and did not become a kingdom under Deioces till about the 17th of Hezekiah.—Notes on Isaiah, in loc.—Lowth.

(46) These chapters are generally supposed to allude to Sennacherib's invasion. Bishop Lowth is of opinion, that they refer to the three great desolations of Judæa, by Shalmaneser, Sennacherib, and the Romans.—Bishop Horsley, to the general tribulation of the latter ages, and the succeeding prosperity of the Church in the end of the world. They are placed here chiefly on the authority of Lightfoot; and seem to have been written to console the faithful people of Judæa, in the desolation caused by Sennacherib's army.

And *turneth it upside down, and scattereth abroad the inhabitants thereof.
2 And it shall be, as with the people—so with the †priest;
As with the servant—so with his master;
As with the maid—so with her mistress;
As with the buyer—so with the seller;
As with the lender—so with the borrower;
As with the taker of usury—so with the giver of usury to him.
3 The land shall be utterly emptied, and utterly spoiled;
For the LORD hath spoken this word.
4 The earth mourneth and fadeth away,
The world languisheth and fadeth away,
‡The haughty people of the earth do languish.
5 The earth also is defiled under the inhabitants thereof;
Because they have transgressed the laws, changed the ordinance,
Broken the everlasting covenant.
6 Therefore hath [a]the curse devoured the earth,
And they that dwell therein are desolate:
Therefore the inhabitants of the earth are burned, and few men left.
7 The new wine mourneth,
The vine languisheth,
All the merry-hearted do sigh.
8 The mirth [b]of tabrets ceaseth,
The noise of them that rejoice endeth,
The joy of the harp ceaseth.
9 They shall not drink wine with a song:
Strong drink shall be bitter to them that drink it.
10 The city of confusion is broken down:
Every house is shut up, that no man may come in.
11 There is a crying for wine in the streets;
All joy is darkened, the mirth of the land is gone.
12 In the city is left desolation,
And the gate is smitten with destruction.
13 When thus it shall be in the midst of the land among the people,
There shall be as the shaking of an olive tree,
And as the gleaning grapes when the vintage is done.
14 They shall lift up their voice, they shall sing;
For the majesty of the LORD, they shall cry aloud from the sea.
15 Wherefore glorify ye the LORD in the *fires,
Even the name of the LORD God of Israel in the isles of the sea.
16 From the †uttermost part of the earth have we heard songs,
Even glory to the righteous!
But I said, ‡My leanness, my leanness, woe unto me!
The treacherous dealers have dealt treacherously;
Yea, the treacherous dealers have dealt very treacherously.
17 Fear, [c]and the pit, and the snare,
Are upon thee, O inhabitant of the earth!
18 And it shall come to pass,
That he who fleeth from the noise of the fear shall fall into the pit;
And he that cometh up out of the midst of the pit shall be taken in the snare:
For the windows from on high are open,
And the foundations of the earth do shake.
19 The earth is utterly broken down,
The earth is clean dissolved, the earth is moved exceedingly.
20 The earth shall reel to and fro like a drunkard,
And shall be removed like a cottage;

* Heb. *perverteth the face thereof.*
† Or, *prince.*
‡ Heb. *The height of the people.*
[a] Mal. 4. 6.
[b] Je. 7. 34. Ez. 26. 13. Ho. 2. 11. Re. 18. 22.
* Or, *valleys.*
† Heb. *wing.*
‡ Heb. *Leanness to me,* or, *My secret to me.*
[c] See 1 Ki. 19. 17 Je. 48. 43, 44. Am. 5. 19.

And the transgression thereof shall be heavy upon it;
And it shall fall, and not rise again.
21 And it shall come to pass in that day,
That the LORD shall [*]punish the host of the high ones that are on high,
And the kings of the earth upon the earth.
22 And they shall be gathered together,
[†]As prisoners are gathered in the [‡]pit,
And shall be shut up in the prison,
And after many days shall they be [*]visited.
23 Then the moon shall be confounded, and the sun ashamed,
When the LORD of hosts shall [d]reign in [e]Mount Zion,
And in Jerusalem, and [†]before his ancients gloriously.

ISAIAH XXV.

1 O LORD, thou art my God;
I [f]will exalt thee, I will praise thy name;
For thou hast done wonderful things;
Thy [g]counsels of old are faithfulness and truth.
2 For thou hast made of a city a heap;
Of a defenced city a ruin;
A palace of strangers to be no city—
It shall never be built.
3 Therefore shall the strong people [h]glorify thee,
The city of the terrible nations shall fear thee.
4 For thou hast been a strength to the poor,
A strength to the needy in his distress,
A refuge from the storm, a shadow from the heat,
When the blast of the terrible ones is as a storm against the wall.
5 Thou shalt bring down the noise of strangers,
As the heat in a dry place;
Even the heat with the shadow of a cloud:
The branch of the terrible ones shall be brought low.
6 And in this mountain shall [i]the LORD of hosts make unto [j]all people
A feast of fat things, a feast of wines on the lees,
Of fat things full of marrow, of wines on the lees well refined.
7 And he will [‡]destroy in this mountain
The face of the covering [*]cast over all people,
And [k]the veil that is spread over all nations.
8 He will [l]swallow up death in victory;
And the Lord GOD will [m]wipe away tears from off all faces;
And the rebuke of his people shall he take away from off all the earth:
For the LORD hath spoken it.
9 And it shall be said in that day,—
Lo, this is our God!
We [n]have waited for him—and he will save us:
This is the LORD!
We have waited for him—we [o]will be glad and rejoice in his salvation.
10 For in this mountain shall the hand of the LORD rest,
And Moab shall be [†]trodden down under him,
Even as straw is [‡]trodden down for the dunghill.
11 And he shall spread forth his hands in the midst of them,
As he that swimmeth spreadeth forth his hands to swim:
And he shall bring down their pride
Together with the spoils of their hands.
12 And the fortress of the high fort of thy walls shall he bring down,
Lay low, and bring to the ground—even to the dust.

ISAIAH XXVI

1 In that day shall this song be sung in the land of Judah;

[*] Heb. *visit upon.*
[†] Heb. *With the gathering of prisoners.*
[‡] Or, *dungeon.*
[*] Or, *found wanting.*
[d] Re. 19. 4, 6.
[e] Heb. 12. 22.
[†] Or, *there shall be glory before his ancients.*
[f] Ex. 15. 2. Ps. 118. 28.
[g] Nu. 23. 19.
[h] Re. 11. 13.
[i] Pr. 9. 2. Mat. 22. 4.
[j] Da. 7. 14. Mat. 8. 11.
[‡] Heb. *swallow up.*
[*] Heb. *covered.*
[k] 2 Co. 3. 15. Eph. 4. 18.
[l] Ho. 13. 14. 1 Co. 15. 54. Re. 20. 14. & 21. 4.
[m] Re. 7. 17. & 21. 4.
[n] Ge. 49. 18. Tit. 2. 13.
[o] Ps. 20. 5.
[†] Or, *threshed.*
[‡] Or, *threshed in Madmenah.*

We have a strong city;
Salvation will God appoint for walls and bulwarks.
[2] Open ye the gates,
That the righteous nation which keepeth the *truth may enter in.
[3] Thou wilt keep him †in perfect peace,
Whose ‡mind is stayed on thee:
Because he trusteth in thee.
[4] Trust ye in the LORD for ever;
For [p]in the LORD JEHOVAH is *everlasting strength.
[5] For he bringeth down them that dwell on high;
The lofty city, he layeth it low;
He layeth it low, even to the ground;
He bringeth it even to the dust.
[6] The foot shall tread it down,
Even the feet of the poor, and the steps of the needy.
[7] The way of the just is uprightness:
Thou, Most Upright! dost weigh the path of the just.
[8] Yea, in the way of thy judgments, O LORD, have we waited for thee;
The desire of our soul is to thy name, and to the remembrance of thee.
[9] With my soul have I desired thee in the night;
Yea, with my spirit within me will I seek thee early:
For when thy judgments are in the earth,
The inhabitants of the world will learn righteousness.
[10] Let [q]favor be showed to the wicked,
Yet will he not learn righteousness:
In the land of uprightness will he deal unjustly,
And will not behold the majesty of the LORD.
[11] LORD, when thy hand is lifted up, [r]they will not see:
But they shall see, and be ashamed for their envy †at the people;
Yea, the fire of thine enemies shall devour them.
[12] LORD, thou wilt ordain peace for us;
For thou also hast wrought all our works ‡in us.
[13] O LORD our God, [s]other lords besides thee have had dominion over us;
But by thee only will we make mention of thy name.
[14] They are dead—they shall not live;
They are deceased—they shall not rise:
Therefore hast thou visited and destroyed them,
And made all their memory to perish.
[15] Thou hast increased the nation, O LORD,
Thou hast increased the nation: thou art glorified:
Thou hadst removed it far unto all the ends of the earth.
[16] LORD, [t]in trouble have they visited thee,
They poured out a *prayer when thy chastening was upon them.
[17] Like as [u]a woman with child,
That draweth near the time of her delivery,
Is in pain, and crieth out in her pangs;
So have we been in thy sight, O LORD!
[18] We have been with child, we have been in pain,
We have as it were brought forth wind;
We have not wrought any deliverance in the earth;
Neither have the inhabitants of the world fallen.
[19] Thy [v]dead men shall live,
Together with my dead body shall they arise.
Awake [w]and sing, ye that dwell in dust:

* Heb. *truths.*
† Heb. *peace, peace.* Is. 57. 19.
‡ Or, *thought,* or, *imagination.*
p Is. 45. 17.
* Heb. *the rock of ages.* De. 32. 4.
q Ec. 8. 12. Ro. 2. 4.
r Job 34. 27. Ps. 28. 5.
† Or, *toward thy people*
‡ Or, *for us.*
s 2 Ch. 12. 8.
t Ho. 5. 15.
* Heb. *secret speech.*
u John 16. 21.
v Ez. 37. 1, &c.
w Da 12. 2

For thy dew is as the dew of herbs,
And the earth shall cast out the dead.
20 Come, my people, [z]enter thou into thy chambers,
And shut thy doors about thee:
Hide thyself as it were [y]for a little moment,
Until the indignation be overpast.
21 For, behold, the Lord [z]cometh out of his place
To punish the inhabitants of the earth for their iniquity:
The earth also shall disclose her †blood,
And shall no more cover her slain.

Chap. xxvii.

1 In that day the Lord with his sore and great and strong sword
Shall punish [a]Leviathan the ‡piercing serpent,
Even Leviathan that crooked serpent;
And he shall slay the Dragon that is in the sea.
2 In that day sing ye unto her,—
A vineyard of red wine.
3 I the Lord do keep it;
I will water it every moment:
Lest any hurt it,
I will keep it night and day.
4 Fury is not in me:
Who would set the briers and thorns against me in battle?
I would *go through them, I would burn them together.
5 Or let him take hold of my strength,
That he may [a]make peace with me;
And he shall make peace with me.
6 He shall cause them that come of Jacob [b]to take root:
Israel shall blossom and bud,
And fill the face of the world with fruit.
7 Hath he smitten him,†as he smote those that smote him?
Or is he slain according to the slaughter of them that are slain by him?
8 In [c]measure, ‡when it shooteth forth, thou wilt debate with it:
*He stayeth his rough wind in the day of the east wind.
9 By this therefore shall the iniquity of Jacob be purged;
And this is all the fruit to take away his sin;
When he maketh all the stones of the altar as chalkstones that are beaten in sunder,
The groves and †images shall not stand up.
10 Yet the defenced city shall be desolate,
And the habitation forsaken, and left like a wilderness:
There [d]shall the calf feed, and there shall he lie down,
And consume the branches thereof.
11 When the boughs thereof are withered, they shall be broken off:
The women come, and set them on fire:
For [e]it is a people of no understanding:
Therefore He that made them will not have mercy on them,
And [f]He that formed them will show them no favor.
12 And it shall come to pass in that day,
That the Lord shall beat off
From the channel of the river unto the stream of Egypt,
And ye shall be gathered one by one, O ye children of Israel!
13 And it shall come to pass in that day,
That [g]the great trumpet shall be blown,
And they shall come which were ready to perish in the land of Assyria,
And the outcasts in the land of Egypt,
And shall worship the Lord in the Holy Mount at Jerusalem.

[z] Ex. 12. 22, 23.
[y] Ps. 30. 5. 2 Co. 4. 17.
[z] Mic. 1. 3. Jude 14.
† Heb. *bloods*
[a] Some enemies of the Jews are here personified by the names of "Leviathan" and "Dragon."—*Ed.*
‡ Or, *crossing like a bar.*
* Or, *march against.*
[a] Job 22. 21.
[b] Ho. 14. 5, 6.
† Heb. *according to the stroke of those.*
[c] Job 23. 6. Ps. 6. 1. Je. 10. 24. 1 Co. 10. 13.
‡ Or, *when thou sendest it forth.*
* Or, *When he removeth it.* Ps. 78. 38.
† Or, *sun images.*
[d] See Is. 17. 2. & 32. 14.
[e] De. 32. 28. Je. 8. 7.
[f] De. 32. 18.
[g] Mat. 24. 31. Re. 11. 15.

SECT. IX.

A. M. 3291.
B. C. 713.

SECTION IX.—*Isaiah's Prophecy of the Invasion of Judæa, and the Destruction of Babylon.*

ISAIAH xxii. 1–14,(47) *and* xxi.

Isaiah lamenteth the invasion of Jewry by the Persians. He reproveth their human wisdom and worldly joy. He bewails the captivity of his people, and seeth in a vision the fall of Babylon by the Medes and Persians. 11 Edom, scorning the prophet, is moved to repentance. 15 The set time of Arabia's calamity.

[1] THE BURDEN OF THE VALLEY OF VISION.

What aileth thee now,
That thou art wholly gone up to the house tops?
[2] Thou that art full of stirs,
A tumultuous city, a joyous city:
Thy slain men are not slain with the sword,
Nor dead in battle.
[3] All thy rulers are fled together,
They are bound *by the archers:
All that are found in thee are bound together,
Which have fled from far.
[4] Therefore said I, "Look away from me;
†I will weep bitterly,
Labor not to comfort me, because of the spoiling of the daughter of my people."
[5] For it is a day of trouble, and of treading down, and of perplexity
By [a]the Lord GOD of hosts in the Valley of Vision,
Breaking down the walls,
And of crying to the mountains.
[6] And [b]Elam bare the quiver with chariots of men and horsemen,
And Kir ‡uncovered the shield.
[7] And it shall come to pass,
That *thy choicest valleys shall be full of chariots,
And the horsemen shall set themselves in array †at the gate.
[8] And he discovered the covering of Judah, [forest.
And thou didst look in that day to the armor [c]of the house of the
[9] Ye [d]have seen also the breaches of the city of David, that they are
And ye gathered together the waters of the lower pool. [many:
[10] And ye have numbered the houses of Jerusalem,
And the houses have ye broken down to fortify the wall.
[11] Ye [e]made also a ditch between the two walls for the water of the old
But ye have not looked unto the maker thereof, [pool:
Neither had respect unto him that fashioned it long ago.
[12] And in that day did the Lord GOD of hosts call
To weeping, and to mourning,
And [f]to baldness, and to girding with sackcloth:
[13] And behold joy and gladness,
Slaying oxen, and killing sheep,
Eating flesh, and drinking wine:[a]
Let [g]us eat and drink;
For to-morrow we shall die.
[14] And it was revealed in mine ears by the LORD of hosts,

* Heb. *of the bow.*

† Heb. *I will be bitter in weeping.*

a La. 1. 5. & 2. 2.

b Je. 49. 35.

‡ Heb. *made naked.*

* Heb. *the choice of thy valleys.*

† Or, *toward.*

c 1 Ki. 7. 2. & 10. 17.

d 2 Ki. 20. 20. 2 Ch. 32. 4, 5, 30.

e Ne. 3. 16.

f See Ezra 9. 3. Mic. 1. 16.

a *i. e.* saying, "Let us," &c.—*Ed.*

g 1 Co. 15. 32.

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(47) In this animated and beautiful chapter, the prophet represents the people of Jerusalem as running to the house tops, to gaze on an approaching army. At the time of the delivery of this prophecy, it is most probable that the host of Assyria was daily expected to appear before Jerusalem. On comparing Isaiah xxii. 9, with 2 Chron. xxxii. 5, it will be evident that the prophet alludes in the plainest terms to the warlike preparations of Hezekiah for the defence of the city. Bishop Horsley's conjecture, however, is very probable, that these first fourteen verses refer to the siege and capture of Jerusalem in the reign of Zedekiah. In his opinion, the impenitence alluded to in ver. 11 and 13, and the utter ruin denounced in ver. 14, suit not the time of Hezekiah, nor the event of Sennacherib's expedition. This prophecy may indeed be considered as referring to both these events; one may be regarded as it were the type of the other. —Horsley's *Bib. Crit.* vol. ii.

Surely this iniquity shall not be purged from you till ye die,
Saith the Lord God of hosts.

[1] The Burden of the Desert of the Sea.(48) Chap. xxi.

As whirlwinds in the south pass through;
So it cometh from the desert, from a terrible land.
‡ Heb. *hard*.
[2] A ‡grievous vision is declared unto me;
The treacherous dealer dealeth treacherously, and the spoiler spoileth.
Go up, O Elam! besiege, O Media!
All the sighing thereof have I made to cease.
[3] Therefore are my loins filled with pain:
Pangs have taken hold upon me, as the pangs of a woman that
I was bowed down at the hearing of it; [travaileth:
I was dismayed at the seeing of it.
* Or, *My mind wandered*.
[4] *My heart panted,
Fearfulness affrighted me:
h De. 28. 67.
The [h]night of my pleasure hath he †turned into fear unto me.
† Heb. *put*.
i Da. 5. 5.
[5] Prepare [i]the table, watch in the watchtower, eat, drink:
Arise, ye princes, and anoint the shield.
[6] For thus hath the Lord said unto me,—
"Go, set a watchman,
Let him declare what he seeth."
[7] And he saw a chariot with a couple of horsemen,
A chariot of asses, and a chariot of camels;
‡ Or, *cried as a lion*.
And he hearkened diligently with much heed: [8] and ‡he cried a lion:
"My lord, I stand continually upon the watchtower in the daytime,
* Or, *every night*.
And I am set in my ward *whole nights:
[9] And, behold, here cometh a chariot of men,
With a couple of horsemen."
And he answered and said,—
j Je. 51. 8. Re. 14. 8. & 18. 2.
"Babylon [j]is fallen! is fallen!
And all the graven images of her gods he hath broken unto the
† Heb. *son*.
[10] O my threshing, and the †corn of my floor: [ground."

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(48) Part of this prophecy was to be fulfilled within a year of its delivery, see ver. 16; and it was probably given about the same time with the others contained in this part of the Book of Isaiah; that is, immediately before, or after, the fourteenth of Hezekiah, the year of Sennacherib's invasion. It is supposed the king of Assyria overran these several clans of Arabians on his first march into Judæa, or perhaps on his return from the Egyptian expedition.

The operation of the Spirit of God upon the minds of his prophets may be supposed to bear some analogy to the ordinary operations of the human intellect. In the latter instance the process of recollection is effected, by one idea suggesting another; which being usual and common is denominated natural: in the former, future events are anticipated by what may be considered prophetic association; that is, on the occurrence of any great event, God, by his Spirit, enables the prophet to foresee a succession of future events, which will succeed the one which is immediately present before him; and this being unusual, and uncommon, can be attributed only to divine and miraculous influence. The grand subject of the prophecy in chap. xxi. is the overthrow of the Babylonian empire; the destruction of which appears to have been associated in Isaiah's mind, with the ruin which hung over and menaced Jerusalem.

For a very curious, and, not improbably, correct interpretation of ver. 11, 12, vide Fragments of Calmet.

After the Burden of Jerusalem he recurs to the Burden of Babylon, "the Desert of the Sea," which he foresees would bring ruin on his native land, a more fatal ruin than that with which she was then threatened; and that Babylon, in her turn, would be destroyed by the increasing greatness of that power, which now, comparatively small, and obscure, was enrolled in the service of the enemies of Judah. He sees the men of Kir and Elam, chap. xxii. 6 (the Medes and Persians), among the soldiers of Assyria, he sees their future greatness, and the final overthrow of Babylon. He foresees these circumstances in prophetic vision, and relates them, as orderly as an uninspired writer would have done from association or recollection. At the very moment when these united forces were in array against Jerusalem, he predicts the time, when the Medes and Persians, arrived at their height of power, should in like manner be leagued against Babylon. He enters into the midst of things; and describes, in bold and animated language, the very banquet at which the princes and nobles should be seated when "all the images of her gods should be broken to the ground."

"Prepare the table, watch in the tower," are terms literally expressive of the actual security and revelling of the sovereign: Belshazzar was eating and drinking with his wives and concubines, till the Persians entered his palace, forced the goblet from his lips, and compelled his princes to "arise, and anoint the shield," ver. 5. Compare this prophecy with its wonderful accomplishment, Daniel v.

That which I have heard of the LORD of hosts, the God of Israel,
Have I declared unto you.

k 1 Ch. 1. 30. Je. 49. 7, 8. Ez. 35. 2. Ob. 1.

[11] THE [k]BURDEN OF DUMAH.

He calleth to me out of Seir,—
"Watchman, what of the night?
Watchman, what of the night?"
[12] The watchman said,
"The morning cometh, and also the night:
If ye will inquire, inquire ye:
Return, come."

l Je. 49. 28.

[13] THE [l]BURDEN UPON ARABIA.

In the forest in Arabia shall ye lodge,
O ye travelling companies of Dedanim!
[14] The inhabitants of the land of Tema
‡Brought water to him that was thirsty,
They prevented with their bread him that fled.
[15] For they fled *from the swords,
From the drawn sword,
And from the bent bow,
And from the grievousness of war.
[16] For thus hath the LORD said unto me,
"Within a year, according to the years of a hireling,
And all the glory of Kedar shall fail;
[17] And the residue of the number of †archers (the mighty men of the children of Kedar), shall be diminished:
For the LORD God of Israel hath spoken it."

‡ Or, *Bring ye.*
* Or, *for fear.* Heb. *from the face.*
† Heb. *bows.*

SECT. X.

A. M. 3291.
B. C. 713.

SECTION X.—*First Invasion of Sennacherib;—Hezekiah fortifieth himself and pacifieth him by paying Tribute;—Capture of Ashdod;—Isaiah's Prophecy of the Captivity of Egypt and Ethiopia.*

2 CHRON. xxxii. 1–8.—2 KINGS xviii. 13–16.—ISAIAH xx.

[1] AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought *to win them for himself. [2] And when Hezekiah saw that Sennacherib was come, and that †he was purposed to fight against Jerusalem, [3] he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. [4] So there was gathered much people together, who stopped all the fountains, and the brook that ‡ran through the midst of the land, saying, "Why should the kings of Assyria come, and find much water?" [5] Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made *darts and shields in abundance. [6] And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake †comfortably to them, saying, [7] "Be [a]strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him, for there be more with us than with him. [8] With him is [b]an arm of flesh; but [c]with us is the LORD our God to help us, and to fight our battles." And the people ‡rested themselves upon the words of Hezekiah king of Judah.

* Heb. *to break them up.*
† Heb. *his face was to war.*
‡ Heb. *overflowed.*
* Or, *swords,* or, *weapons.*
† Heb. *to their heart.*
a De. 31. 6.
b Je. 17. 5. 1 Jo. 4. 4.
c Ro. 8. 31.
‡ Heb. *leaned.*

2 KINGS xviii. 13–16.

[13] Now in the fourteenth year of king Hezekiah did *Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. [14] And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, "I have offended; return from me: that which thou puttest on me will I bear." And the king

* Heb. *Sanherib.*

of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. [15] And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house. [16] At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave †it to the king of Assyria.

† Heb. *them.*

ISAIAH XX.

[1] In the year that Tartan came unto (49)Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; [2] at the same time spake the LORD ‡by Isaiah the son of Amoz, saying,—

‡ Heb. *by the hand of Isaiah.*

"Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot." And he did so, [d]walking naked and barefoot. [3] And the LORD said, "Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; [4] so shall the king of Assyria lead away *the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the †shame of Egypt. [5] And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. [6] And the inhabitant of this ‡isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria—and how shall we escape?"

d 1 Sa. 19. 24. Mic. 1. 8, 11.

* Heb. *the captivity of Egypt.*

† Heb. *nakedness.*

‡ Or, *country,* Je. 47. 4

SECT. XI.

A. M. 3291.

B. C. 713.

SECTION XI.—*Isaiah's prophetic Appeal to Jerusalem, while Sennacherib's Army was in the Country.*

(50)ISAIAH XXIX., XXX., *and* XXXI.

1 *God's heavy judgment upon Jerusalem.* 7 *The unsatiableness of her enemies.* 9 *The senselessness,* 13 *and deep hypocrisy of the Jews.* 18 *A promise of sanctification to the godly.*—Chap. XXX. 1 *The prophet threateneth the people for their confidence in Egypt,* 8 *and contempt of God's word.* 18 *God's mercies towards his Church.* 27 *God's wrath, and the people's joy, in the destruction of Assyria.*—Chap. XXXI. 1 *The prophet showeth the cursed folly in trusting to Egypt, and forsaking of God.* 6 *He exhorteth to conversion.* 8 *He showeth the fall of Assyria.*

* Or, *O Ariel!* that is, *the lion of God.* Ez. 43. 15, 16.

† Or, *Of the city.*

a 2 Sa. 5. 9.

[1] *WOE to Ariel! to Ariel!
†The city [a]where David dwelt!

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(49) Ashdod was long in the possession of the Philistines, and formed one of the five governments of that people. It was originally assigned by Joshua to the tribe of Judah. This town was so strongly fortified, that Psammetichus lay before it nine and twenty years, before he effected its reduction. It was afterwards retaken, and added to Judah by Uzziah (2 Chron. xxvi. 6.), and its conquest was secured by Hezekiah's defeat of the Philistines, (2 Kings xviii. 8.) On this king's consenting to pay tribute to Sennacherib (2 Kings xviii. 14.), the latter marched against Egypt, to punish it for its alliance with Judah; and, the better to open his way into that country, he sent Tartan, one of his generals (2 Kings xviii. 17.) before him, to take Ashdod or Azotus. From the capture of this place, the prophet Isaiah dates the beginning of the war, which Sennacherib carried on against the Egyptians, and foretells their captivity and ruin; which was accomplished, according to the prediction, within the space of three years, (ver. 3.)—Prideaux's *Connection,* p. 31.

(50) In the beginning of chap. xxix. the prophet is supposed to describe the distress and anxiety that would exist during the siege of Jerusalem by Sennacherib, and the miraculous destruction of the Assyrian army. He then proceeds to upbraid the Jews for their hypocrisy, disobedience, and stupidity, in not discerning the signs of the times; and in the two next chapters condemns the people and their king for relying on Egypt, and again predicts the calamities of that country. Bishop Horsley, however, asserts, in opposition to the most able commentators, Lowth, father and son, Lightfoot, Wells, Wogan, and Bishop Wilson, that the Jews did not at this time solicit the assistance of the Egyptians, and that there is nothing in the thirtieth chapter corresponding with the times of Hezekiah; he therefore applies it to the ruinous consequences that followed the alliance of the Jews with the Egyptians, in the reign of Nebuchadnezzar. He further remarks, that this chapter ends with denunciations of judgment against the Jews, accompanied, as they always were, with promises of their conversion, and restoration to prosperity; and that it predicts the final vengeance that would be executed on the enemies of the true religion. Although many circumstances detailed in this chapter cannot be ascribed to Sennacherib's invasion, it must be remembered that the prophets often grounded their predictions on the passing events of the day; and that they were enabled by the Spirit of God to avail themselves of important occurrences to predict the fate of nations, and by looking, as it were, through the present, to foresee the future, and so to pass on from "things temporal to things spiritual." Bishop Horsley's opinion, therefore, that these chapters allude to a great contest between the Church of God and the enemies of God, may be undoubtedly correct; yet it does not follow, that, because the prophet wished to direct the attention of the people to these sublimer subjects, he would not first endeavour to make an impression on them, by placing before them the circumstances of the time in which they lived; and, by so doing, gradually prepare their minds for the reception of more important and eternal truths. In conformity to the general opinion, I have supposed that this prophecy had its first and proximate completion in the judgments executed on Senna-

Add ye year to year;
Let them ‡kill sacrifices.
[2] Yet I will distress Ariel,
And there shall be heaviness and sorrow:
And it shall be unto me as Ariel.
[3] And I will camp against thee round about,
And will lay siege against thee with a mount,
And I will raise forts against thee.
[4] And thou shalt be brought down, and shalt speak out of the ground,
And thy speech shall be low out of the dust,
And thy voice shall be, as of one that hath a familiar spirit, out of the ground,
And thy speech shall *whisper out of the dust.
[5] Moreover the multitude of thy strangers shall be like small dust,
And the multitude of the terrible ones shall be as chaff that passeth away—
Yea, it shall be at an instant suddenly.
[6] Thou shalt be visited of the LORD of hosts
With thunder, and with earthquake, and great noise,
With storm and tempest,
And the flame of devouring fire.
[7] And the multitude of all the nations that fight against Ariel,
Even all that fight against her and her munition, and that distress her,
Shall be as a dream of a night vision.
[8] It shall even be
As when a hungry man dreameth, and, behold, he eateth;
But he awaketh, and his soul is empty:
Or as when a thirsty man dreameth, and, behold, he drinketh;
But he awaketh, and, behold, he is faint, and his soul hath appetite:
So shall the multitude of all the nations be,
That fight against Mount Zion.
[9] Stay yourselves, and wonder;
†Cry ye out, and cry:
They are drunken—but not with wine;
They stagger—but not with strong drink.
[10] For [b]the LORD hath poured out upon you the spirit of deep sleep,
And hath closed your eyes:
The prophets and your ‡rulers, [c]the seers hath he covered.
[11] And the vision of all is become unto you
As the words of a *book that is sealed,
Which men deliver to one that is learned, saying,
"Read this, I pray thee;"
And [d]he saith, "I cannot, for it is sealed:"
[12] And the book is delivered to him that is not learned, saying,
"Read this, I pray thee;"
And he saith, "I am not learned."
[13] Wherefore the Lord said,—
"Forasmuch [e]as this people draw near me with their mouth,
And with their lips do honor me,
But have removed their heart far from me,
And their fear toward me is taught by [f]the precept of men:

‡ Heb. *cut off the heads.*
* Heb. *peep, or, chirp.*
† Or, *Take your pleasure, and riot.*
b Ro. 11. 8.
‡ Heb. *heads*: see Is. 3. 2. Je. 26. 8.
c 1 Sa. 9. 9.
* Or, *letter.*
d Da. 12. 4, 9. Re. 5. 1–5, 9. & 6. 1.
e Ez. 33. 31 Mat. 15. 8, 9. Ma. 7. 6, 7.
f Col. 2. 22.

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cherib; and I have assumed, that Hezekiah applied to Egypt for help, when Sennacherib came up with a great army against the fenced cities of Judah, and took several of them, (2 Kings xviii. 13.); and have placed these chapters here, as they upbraid the Jews for their contempt of God's command, in placing their dependence upon Egypt. I have supposed that the twenty-ninth was uttered, with the other two, on Sennacherib's first attempt to attack Jerusalem, when the prophet foresaw and predicted his treachery and destruction, with the great overthrow of his army. The Assyrian, being at this time the most powerful foe and the terror of God's people, stands as the type of the irreligious faction leagued against the Church of Christ.—Lowth; Horsley, *Bib. Crit.* vol. ii. p. 271.

14 Therefore, [g]behold, †I will proceed to do a marvellous work among [this people,
Even a marvellous work and a wonder;
For [h]the wisdom of their wise men shall perish,
And the understanding of their prudent men shall be hid."
15 Woe unto them that seek deep to hide their counsel from the [LORD,
And their works are in the dark,
And they say, "Who seeth us? and who knoweth us?"
16 Surely your turning of things upside down
Shall be esteemed as the potter's clay:
For shall [i]the work say of him that made it, "He made me not?"
Or shall the thing framed say of him that framed it, "He had no [understanding?"
17 Is it not yet a very little while,
And Lebanon shall be turned into a fruitful field,
And the fruitful field shall be esteemed as a forest?
18 And in that day shall the deaf hear the words of the book,
And the eyes of the blind shall see out of obscurity, and out of [darkness.
19 The meek also ‡shall increase their joy in the LORD,
And [j]the poor among men shall rejoice in the Holy One of Israel.
20 For the terrible one is brought to nought, and the scorner is consumed,
And all that watch for iniquity are cut off:
21 That make a man an offender for a word,
And [k]lay a snare for him that reproveth in the gate,
And turn aside the just [l]for a thing of nought.
22 Therefore thus saith the LORD, [m]who redeemed Abraham, concerning the house of Jacob,—
Jacob shall not now be ashamed, neither shall his face now wax pale.
23 But when he seeth his children, [n]the work of my hands,
In the midst of him, they shall sanctify my name,
And sanctify the Holy One of Jacob,
And shall fear the God of Israel.
24 They also that erred in spirit *shall come to understanding,
And they that murmured shall learn doctrine.

CHAP. XXX.

1 Woe to the rebellious children," saith the LORD,
That take counsel—but not of me;
And that cover with a covering—but not of my Spirit,
That [o]they may add sin to sin:
2 That walk to go down into Egypt,
And [p]have not asked at my mouth;
To strengthen themselves in the strength of Pharaoh,
And to trust in the shadow of Egypt!
3 Therefore [q]shall the strength of Pharaoh be your shame,
And the trust in the shadow of Egypt your confusion.
4 For his princes were at Zoan,
And his ambassadors came to Hanes.
5 They [r]were all ashamed of a people that could not profit them,
Nor be a help nor profit,
But a shame, and also a reproach.
6 [a]The burden of the beasts of the South;
Into the land of trouble and anguish,
From whence come the young and old lion,
The [s]viper and fiery flying serpent,
They will carry their riches upon the shoulders of young asses,
And their treasures upon the bunches of camels,
To a people that shall not profit them.
7 For [t]the Egyptians shall help in vain, and to no purpose:
Therefore have I cried †concerning this, Their strength is to sit [still.
8 Now go, write it before them in a table,

g Hab. 1. 5.
† Heb. *I will add.*
h Je. 49. 7. Ob. 8. 1 Co. 1. 19.
i Ro. 9. 20.
‡ Heb. *shall add.*
j Ja. 2. 5.
k Am. 5. 10, 12.
l Pr. 28. 21.
m Jos. 24. 3.
n Eph. 2. 10.
* Heb. *shall know understanding.*
o De. 29. 19.
p Nu. 27. 21. Jos. 9. 14. 1 Ki. 22. 7. Je. 21. 2.
q Je. 37. 5, 7.
r Je. 2. 36.
a *Or*, The burdened beasts travel southward, *i. e.* to Egypt.—*Ed.* Is. 57. 9. Ho. 8. 9. & 12. 1.
s De. 8. 15.
t Je. 37. 7.
† Or, *to her.*

And note it in a book,
‡ Heb. *the latter day.*
That it may be for ‡the time to come for ever and ever:
u De. 32. 20.
9 That [u]this is a rebellious people, lying children,
Children that will not hear the law of the Lord:
v Je. 11. 21. Am. 2. 12. & 7. 13. Mic. 2. 6.
10 Which [v]say to the seers,—
"See not;"
And to the prophets,—
"Prophesy not unto us right things,
w 1 Ki. 22. 13. Mic. 2. 11.
Speak [w]unto us smooth things,
Prophesy deceits;
11 Get you out of the way,
Turn aside out of the path,
Cause the Holy One of Israel to cease from before us."
12 Wherefore thus saith the Holy One of Israel,
Because ye despise this word,
* Or, *fraud.*
And trust in *oppression and perverseness,
And stay thereon:
13 Therefore this iniquity shall be to you
As a breach ready to fall,
Swelling out in a high wall,
Whose breaking cometh suddenly, at an instant.
x Ps. 2. 9. Je. 19. 11.
14 And [x]he shall break it
† Heb *the bottle of potters.*
As the breaking of †the potters' vessel that is broken in pieces;
He shall not spare:
So that there shall not be found in the bursting of it a sherd
To take fire from the hearth,
Or to take water withal out of the pit.
15 For thus saith the Lord God, the Holy One of Israel;
In returning and rest shall ye be saved;
y Mat. 23. 37.
In quietness and in confidence shall be your strength—and [y]ye would not.
16 But ye said, "No; for we will flee upon horses;"
Therefore shall ye flee:
And, "We will ride upon the swift;"
Therefore shall they that pursue you be swift.
z Re. 26. 8. De. 28. 25. & 32. 30. Jos. 23. 10.
17 One [z]thousand shall flee at the rebuke of one;
At the rebuke of five shall ye flee:
‡ Or, *a tree bereft of branches*, or, *boughs*: or, *a mast.*
Till ye be left as ‡a beacon upon the top of a mountain,
And as an ensign on a hill.
18 And therefore will the Lord wait, that he may be gracious unto you,
And therefore will he be exalted, that he may have mercy upon you:
For the Lord is a God of judgment:
a Ps. 2. 12. Pr. 16. 20. Je. 17. 7.
Blessed [a]are all they that wait for him!
19 For the people shall dwell in Zion at Jerusalem:
Thou shalt weep no more:
He will be very gracious unto thee at the voice of thy cry;
When he shall hear it, he will answer thee.
20 And though the Lord give you
b 1 Ki. 22. 27. Ps. 127. 2.
The [b]bread of adversity, and the water of *affliction,
* Or, *oppression.*
Yet shall not thy teachers be removed into a corner any more,
But thine eyes shall see thy teachers;
21 And thine ears shall hear a word behind thee, saying,—
This is the way, walk ye in it,
When ye turn to the right hand, and when ye turn to the left.
† Heb. *the graven images of thy silver.*
22 Ye shall defile also the covering of †thy graven images of silver,
And the ornament of thy molten images of gold:
‡ Heb. *scatter.*
Thou shalt ‡cast them away as a menstruous cloth;
Thou shalt say unto it, Get thee hence!

23 Then [c]shall he give the rain of thy seed,
That thou shalt sow the ground withal;
And bread of the increase of the earth,
And it shall be fat and plenteous:
In that day shall thy cattle feed in large pastures.
24 The oxen likewise and the young asses that ear the ground
Shall eat *clean provender,
Which hath been winnowed with the shovel and with the fan.
25 And there shall be upon every high mountain,
And upon every †high hill,
Rivers and streams of waters
In the day of the great slaughter,
When the towers fall.
26 Moreover [d]the light of the moon shall be as the light of the sun,
And the light of the sun shall be sevenfold,
(As the light of seven days,)
In the day that the LORD bindeth up the breach of his people,
And healeth the stroke of their wound.
27 Behold, the name of the LORD cometh from far,
Burning with his anger, ‡and the burden thereof is *heavy;
His lips are full of indignation,
And his tongue as a devouring fire;
28 And [e]his breath, as an overflowing stream,
Shall reach to the midst of the neck,
To sift the nations with the sieve of vanity:
And there shall be a bridle in the jaws of the people, causing them to err.
29 Ye shall have a song, as in the night when a holy solemnity is kept;
And gladness of heart, as when one goeth with a pipe
To come into the mountain of the LORD, to the †Mighty One of Israel.
30 And the LORD shall cause ‡his glorious voice to be heard,
And shall show the lighting down of his arm,
With the indignation of his anger, and with the flame of a devouring fire,
With scattering, and tempest, and hailstones.
31 For through the voice of the LORD shall the Assyrian be beaten down,
Which smote with a rod.
32 And *in every place where the grounded staff shall pass,
Which the LORD shall †lay upon him,
It shall be with tabrets and harps:
And in battles of shaking will he fight ‡with it.
33 For [f]Tophet is ordained *of old;
Yea, for the king it is prepared;
He hath made it deep and large:
The pile thereof is fire and much wood;
The breath of the LORD, like a stream of brimstone, doth kindle it.

ISAIAH XXXI

1 Woe to them [g]that go down to Egypt for help;
And stay on horses,
And trust in chariots, because they are many;
And in horsemen, because they are very strong;
But they look not unto the Holy One of Israel,
Neither [h]seek the LORD!
2 Yet he also is wise,
And will bring evil, and [i]will not †call back his words;
But will arise against the house of the evildoers,
And against the help of them that work iniquity.
3 Now the Egyptians are men, and not God;
And their horses flesh, and not spirit.

c Mat. 6. 33. 1 Ti. 4. 8.
* Or, *savoury*. Heb. *leavened*.
† Heb. *lifted up*.
d Is. 60. 19, 20.
‡ Or, *and the grievousness of flame*.
* Heb. *heaviness*.
e 2 Thes. 2. 8.
† Heb. *Rock*, De. 32. 4.
‡ Heb. *the glory of his voice*.
* Heb. *every passing of the rod founded*.
† Heb. *cause to rest upon him*.
‡ Or, *against them*.
f Je. 7. 31. & 19. 6, &c.
* Heb. *from yesterday*.
g Ez. 17. 15.
h Da. 9. 13. Hos. 7. 7.
i Nu. 23. 19.
† Heb. *remove*.

When the Lord shall stretch out his hand,
Both he that helpeth shall fall, and he that is holpen shall fall down,
And they all shall fail together.
[4] For thus hath the Lord spoken unto me,
"Like as the lion and the young lion roaring on his prey,
When a multitude of shepherds is called forth against him,
He will not be afraid of their voice,
Nor abase himself for the ‡noise of them:
So shall the Lord of hosts come down to fight for Mount Zion,
And for the hill thereof.
[5] As birds flying, so will the Lord of hosts defend Jerusalem;
Defending also he will deliver it;
And passing over he will preserve it."
[6] Turn ye unto him
From whom the children of Israel have deeply revolted.
[7] For in that day every man shall cast away
His idols of silver, and *his idols of gold,
Which your own hands have made unto you for [j]a sin.
[8] Then shall the Assyrian [k]fall with the sword, not of a mighty man;
And the sword, not of a mean man, shall devour him;
But he shall flee †from the sword,
And his young men shall be ‡discomfited.
[9] And *he shall pass over to †this stronghold for fear,
And his princes shall be afraid of the ensign,
Saith the Lord, whose fire is in Zion,
And his furnace in Jerusalem.

‡ Or, *multitude.*
* Heb. *the idols of his gold.*
j 1 Ki. 12. 30.
k See 2 Ki. 19. 35, 36.
† Or, *for fear of the sword.*
‡ Or, *tributary.* Heb. *for melting,* or, *tribute.*
* Heb. *his rock shall pass away for fear.*
† Or, *his strength.*

SECT. XII.

A. M. 3291.
B. C. 713.

Section XII.—*The Sickness of Hezekiah;—His miraculous Restoration;—Isaiah's Prophecy of the Reign of the Messiah;—The King of Babylon congratulates Hezekiah on his Recovery;—Isaiah prophesies the Babylonish Captivity.*

2 Kings xx. 1–11.—Isaiah xxxii. *to* xxxv. *and* xxxviii. 9–20.—2 Chron. xxxii. 25, 26.—2 Kings xx. 12–19.—2 Chron. xxxii. 24.—Isaiah xxxviii. 1–8, 21, 22, *and* xxxix.

Hezekiah, having received a message of death, by prayer hath his life lengthened. The sun goeth ten degrees backward for a sign of that promise. —Isaiah xxxii. *The blessings of Christ's kingdom.* 9 *Desolation is foreshown.* 15 *Restoration is promised to succeed.* —Isaiah xxxiii. 1 *God's judgments against the enemies of the Church.* 13 *The privileges of the godly.* —Isaiah xxxiv. 1 *The judgments wherewith God revengeth his Church.* 11 *The desolation of her enemies.* 16 *The certainty of the prophecy.* —Isaiah xxxv. 1 *The joyful flourishing of Christ's kingdom.* 3 *The weak are encouraged by the virtues and privileges of the Gospel.* —Isaiah xxxviii. *Hezekiah's song of thanksgiving on his recovery. He waxeth proud, but humbles himself. Berodach-baladan, king of Babylon, sending to visit Hezekiah, because of the wonder, hath notice of his treasures. Isaiah, understanding thereof, foretelleth the Babylonish captivity.*

[1] In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, "Thus saith the Lord, *Set thy house in order; for thou shalt die, and not live." [2] Then he turned his face to the wall, and prayed unto the Lord, saying, [3] "I beseech thee, O Lord! [a]remember now how I have [b]walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." And Hezekiah wept †sore. [4] And it came to pass afore Isaiah was gone out into the middle ‡court, that the word of the Lord came to him, saying, [5] "Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. [6] And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake." [7] And Isaiah said, "Take a lump of figs." And they took and laid it on the bile, and he recovered.

[8] And Hezekiah said unto Isaiah, "What [c]shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord

* Heb. *Give charge concerning thy house.* 2 Sa. 17. 23.
a Ne. 13. 22.
b Ge. 17. 1. 1 Ki. 3. 6.
† Heb. *with a great weeping.*
‡ Or, *city.*
c See Ju. 6. 17, 37, 39. Is. 7. 11, 14.

the third day?" And Isaiah said, "This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?" [10]And Hezekiah answered, "It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees." [11]And Isaiah the prophet cried unto the LORD: and [d]he brought the shadow ten degrees backward, by which it had gone down in the [*]dial of Ahaz.

[d] See Jos. 10. 12, 14. Eccl. 48. 23.
[*] Heb. *degrees.*

(51)ISAIAH xxxii.

[1] Behold, [e]a King shall reign in righteousness,
And princes shall rule in judgment.
[2] And a man shall be as a hiding place from the wind,
And a covert from the tempest;
As rivers of water in a dry place,
As the shadow of a [†]great rock in a weary land.
[3] And the eyes of them that see shall not be dim,
And the ears of them that hear shall hearken.
[4] The heart also of the [‡]rash shall understand knowledge,
And the tongue of the stammerers shall be ready to speak [*]plainly.
[5] The vile person shall be no more called liberal,
Nor the churl said to be bountiful.
[6] For the vile person will speak villany,
And his heart will work iniquity,
To practise hypocrisy, and to utter error against the LORD,

[e] Ps. 45. 1, &c. Je. 23. 5. Ho. 3. 5. Ze. 9. 9.
[†] Heb. *heavy.*
[‡] Heb. *hasty.*
[*] Or, *elegantly.*

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(51) In the first verse of this chapter, there seems to be an evident allusion to the recent recovery of Hezekiah. "This thing was not done in a corner:" and while the minds of the people were filled with the remembrance of this astonishing miracle, while they beheld their king healed, and on the third day going up into the house of the Lord (2 Kings xx. 5.), at this moment of exultation and gratitude, it is not improbable that Isaiah would call upon them to anticipate a period when Israel should have much greater cause for praise and rejoicing. "Behold a King shall reign in righteousness," rise again from the dead on the third day, and enter into the Holy of Holies, conquering death and sin. On this supposition I have deviated from the plan of Bishop Lowth, in his arrangement of this chapter; and, following Lightfoot, have put together, as one section, this and the three chapters ensuing. The first eight verses of this chapter describe the happy state of mankind when the Assyrian, or false religion, shall be destroyed; the seven following predict a period of wrath and tribulation preceding that happy event, in which the careless daughters of pleasure are threatened; and the five last verses repeat the assurance of the general effusion of the Holy Spirit, and the conversion of the world to the true religion. In the 33d chapter, the prophet predicts the miraculous destruction of Sennacherib's army, and still dwells upon the general subject of the final overthrow of the irreligious faction, and the prosperity of the Church. He threatens the enemies of God with division and treachery among themselves; and describes the consternation of the sinners of Zion (ver. 14.), or hypocritical professors of the true religion, when they shall see the judgments inflicted on the avowed enemies of the Church; during which time the following verses declare the security and happiness enjoyed by the servants of God; who see the Messiah glorified in the prosperity of his Church, and behold from afar the promised land of immortality, (ver. 17.)—Bishop Horsley in loc.

The 34th and 35th chapters make one distinct prophecy, consisting of two parts: the first containing a denunciation of divine vengeance against the enemies of the people or Church of God; the second describing the flourishing state of the Church of God, consequent upon the execution of those judgments. All nations and people are called upon to hear this prophecy. All nations are interested in it. It denounces the wrath of God against the enemies of Zion; among them Edom and Bozrah are particularly specified, (ver. 5, 6.) In the preceding predictions of Isaiah, the Assyrian has been the type of the powerful head of the irreligious faction, but in this prophecy Idumea and Bozrah represent a promiscuous mass of people in the interests of infidelity and irreligion, which will remain to be extirpated after the overthrow of the Assyrian. The general devastation spread through Idumea and Bozrah by Nebuchadnezzar appears to be the event Isaiah predicted, and had primarily in view, when he uttered this prophecy. But this destruction and calamity by no means corresponds, or justifies the high-wrought and terrible description contained in this chapter. It is reasonable, therefore, to suppose that this prophecy has a further view, to events still future, and to some great revolutions to be effected in later times, antecedent to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the Holy Scriptures warrant us to expect. The 35th chapter declares, with most explicit clearness, the wonderful miracles wrought by our blessed Saviour,—

"Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped,
Then shall the lame man leap as a hart,
And the tongue of the dumb sing."

To this passage our Lord plainly refers, when he bids his disciples report to John the things they had heard and seen, (Matt. xi. 4, 5.) To his miracles the strictly literal interpretations of the prophet's words direct us; their allegorical meaning may relate to the future advent of Christ, when all nations shall be healed, when the blind shall receive their sight, and the lepers be cleansed; when there shall be a highway called the way of holiness, and "God shall be all in all."

From the manner in which the whole of these four chapters are connected together, by the allusions contained in them to that Glorious King, who shall "reign in righteousness,"—and to the future events of the latter days, they are inserted together in this place.—Vide Lightfoot; Bishop Lowth; Horsley in loc.

To make empty the soul of the hungry,
And he will cause the drink of the thirsty to fail.
[7] The instruments also of the churl are evil:
He deviseth wicked devices
To destroy the poor with lying words,
Even †when the needy speaketh right.
[8] But the liberal deviseth liberal things;
And by liberal things shall he ‡stand.
[9] Rise up, ye women that are at ease!
Hear my voice, ye careless daughters!
Give ear unto my speech!
[10] *Many days and years shall ye be troubled, ye careless women!
For the vintage shall fail, the gathering shall not come.
[11] Tremble, ye women that are at ease!
Be troubled, ye careless ones!
Strip you, and make you bare, and gird sackcloth upon your loins!
[12] They shall lament for the teats,
For †the pleasant fields, for the fruitful vine.
[13] Upon [f]the land of my people shall come up thorns and briers;
‡Yea, upon all the houses of joy in the joyous city:
[14] Because the palaces shall be forsaken;
The multitude of the city shall be left;
The *forts and towers shall be for dens for ever,
A joy of wild asses, a pasture of flocks;
[15] Until [g]the spirit be poured upon us from on high,
And the wilderness be a fruitful field,
And the fruitful field be counted for a forest.
[16] Then judgment shall dwell in the wilderness,
And righteousness remain in the fruitful field.
[17] And [h]the work of righteousness shall be peace;
And the effect of righteousness quietness and assurance for ever.
[18] And my people shall dwell in a peaceable habitation,
And in sure dwellings, and in quiet resting places;
[19] When it shall hail, coming down on the forest;
And the city shall be †low in a low place.
[20] Blessed are ye that sow beside all waters,
That send forth thither the feet of the ox and the ass!
[1] Woe to thee [i]that spoilest—and thou wast not spoiled; Isaiah xxxiii.
And dealest treacherously—and they dealt not treacherously with thee!
When [j]thou shalt cease to spoil—thou shalt be spoiled;
And when thou shalt make an end to deal treacherously—
They shall deal treacherously with thee.
[2] O Lord, be gracious unto us;
We have waited for thee:
Be thou their arm every morning,
Our salvation also in the time of trouble.
[3] At the noise of the tumult the people fled;
At the lifting up of thyself the nations were scattered.
[4] And your spoil shall be gathered like the gathering of the caterpillar:
As the running to and fro of locusts shall he run upon them.
[5] The Lord is exalted,
For he dwelleth on high:
He hath filled Zion with judgment and righteousness.
[6] And wisdom and knowledge shall be the stability of thy times,
And strength of ‡salvation:
The fear of the Lord is his treasure.

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† Or, *when he speaketh against the poor in judgment.*
‡ Or, *be established.*
* Heb. *Days above a year.*
† Heb. *the fields of desire.*
[f] Ho. 9. 6.
‡ Or, *Burning upon, &c.*
* Or, *clifts and watchtowers.*
[g] See Ps. 104. 30. Joel 2. 28.
[h] Ja. 3. 18.
† Or, *utterly abased.*
[i] Hab. 2. 8.
[j] Re. 13. 10.
‡ Heb. *salvations.*

7 Behold, their *valiant ones shall cry without:
The [k]ambassadors of peace shall weep bitterly.
8 The [l]highways lie waste,
The wayfaring man ceaseth:
[m]He hath broken the covenant, he hath despised the cities,
He regardeth no man.
9 The earth mourneth and languisheth:
Lebanon is ashamed and †hewn down:
Sharon is like a wilderness;
And Bashan and Carmel shake off their fruits.
10 Now will I rise, saith the Lord;
Now will I be exalted;
Now will I lift up myself.
11 Ye shall conceive chaff, ye shall bring forth stubble:
Your breath, as fire, shall devour you.
12 And the people shall be as the burnings of lime:
As thorns cut up shall they be burned in the fire.
13 Hear, ye that are far off, what I have done!
And, ye that are near, acknowledge my might!
14 The sinners in Zion are afraid;
Fearfulness hath surprised the hypocrites.
Who among us shall dwell with the devouring fire?
Who among us shall dwell with everlasting burnings?
15 He that walketh ‡righteously, and speaketh *uprightly;
He that despiseth the gain of †oppressions,
That shaketh his hands from holding of bribes,
That stoppeth his ears from hearing of ‡blood,
And shutteth his eyes from seeing evil;
16 He shall dwell on *high:
His place of defence shall be the munitions of rocks:
Bread shall be given him;
His waters shall be sure.
17 Thine eyes shall see the king in his beauty:
They shall behold †the land that is very far off.
18 Thy heart shall meditate terror—
Where [n]is the scribe? where is the ‡receiver?
Where is he that counted the towers?
19 Thou [o]shalt not see a fierce people,
A [p]people of deeper speech than thou canst perceive;
Of a *stammering tongue, that thou canst not understand.
20 Look upon Zion, the city of our solemnities:
Thine eyes shall see Jerusalem a quiet habitation,
A tabernacle that shall not be taken down;
Not one of the stakes thereof shall ever be removed,
Neither shall any of the cords thereof be broken
21 But there the glorious Lord will be unto us
A place †of broad rivers and streams;
Wherein shall go no galley with oars,
Neither shall gallant ship pass thereby.
22 For the Lord is our judge, the Lord is our ‡lawgiver,
The Lord is our king; he will save us.
23 *Thy tacklings are loosed;
They could not well strengthen their mast,
They could not spread the sail:
Then is the prey of a great spoil divided;
The lame take the prey.

* Or, *messengers.*
[k] 2 Ki. 18. 18, 37.
[l] Ju. 5. 6.
[m] *i. e.* Sennacherib.—*Ed.* 2 Ki. 18. 14–17.
† Or, *withered away.*
‡ Heb. *in righteousnesses.*
* Heb. *uprightnesses.*
† Or, *deceits.*
‡ Heb. *bloods.*
* Heb. *heights,* or, *high places.*
† Heb. *the land of far distances.*
[n] 1 Co. 1. 20.
‡ Heb. *weigher.*
[o] 2 Ki. 19. 32.
[p] De. 28. 49, 50. Je. 5. 15.
* Or, *ridiculous.*
† Heb. *broad of spaces,* or, *hands.*
‡ Heb. *statute maker.* Ja. 4. 12.
* Or, *They have forsaken thy tacklings.*

24 And the inhabitant shall not say, I am sick:
The [q]people that dwell therein shall be forgiven their iniquity.

ISAIAH XXXIV.

1 Come near, ye nations, to hear!
And hearken, ye people!
Let the earth hear, and †all that is therein!
The world, and all things that come forth of it!
2 For the indignation of the LORD is upon all nations,
And his fury upon all their armies:
He hath utterly destroyed them,
He hath delivered them to the slaughter.
3 Their slain also shall be cast out,
And [r]their stink shall come up out of their carcasses,
And the mountains shall be melted with their blood.
4 And [s]all the host of heaven shall be dissolved,
And the heavens shall be [t]rolled together as a scroll:
And all their host shall fall down,
As the leaf falleth off from the vine,
And as a [u]falling fig from the fig tree.
5 For [v]my sword shall be bathed in heaven:
Behold, it [w]shall come down upon Idumea,
And upon the people of my curse, to judgment.
6 The sword of the LORD is filled with blood,
It is made fat with fatness,
And with the blood of lambs and goats,
With the fat of the kidneys of rams:
For the LORD hath a sacrifice in Bozrah,
And a great slaughter in the land of Idumea.
7 And the ‡unicorns shall come down with them,
And the bullocks with the bulls;
And their land shall be *soaked with blood,
And their dust made fat with fatness.
8 For it is the day of the LORD's vengeance,
And the year of recompences for the controversy of Zion.
9 And [x]the streams thereof shall be turned into pitch,
And the dust thereof into brimstone,
And the land thereof shall become burning pitch.
10 It shall not be quenched night nor day;
The [y]smoke thereof shall go up for ever:
From [z]generation to generation it shall lie waste;
None shall pass through it for ever and ever.
11 But the †cormorant and the bittern shall possess it;
The owl also and the raven shall dwell in it:
And [a]he shall stretch out upon it the line of confusion,
And the stones of emptiness.
12 They shall call the nobles thereof to the kingdom,
But none shall be there,
And all her princes shall be nothing.
13 And [b]thorns shall come up in her palaces,
Nettles and brambles in the fortresses thereof:
And it shall be a habitation of dragons,
And a court for ‡owls.
14 *The wild beasts of the desert shall also meet
With †the wild beasts of the island,
And the satyr shall cry to his fellow;
The ‡screech owl also shall rest there,
And find for herself a place of rest.
15 There shall the great owl make her nest, and lay,

[q] Je. 50. 20.
† Heb. *the fulness thereof.*
[r] Joel 2. 20.
[s] Ps. 102. 26. Ez. 32. 7, 8. Joel 2. 31. & 3. 15. Mat. 24. 29. 2 Pe. 3. 10.
[t] Re. 6. 14.
[u] Re. 6. 13.
[v] Je. 46. 10.
[w] Je. 49. 7, &c. Mal. 1. 4.
‡ Or, *rhinocerots.*
* Or, *drunken.*
[x] See De. 29. 23.
[y] Re. 14. 11. & 18. 18. & 19. 3.
[z] Mal. 1. 4.
† Or, *pelican.* Zep. 2. 14. Re. 18. 2.
[a] 2 Ki. 21. 13. La. 2. 8.
[b] Ho. 9. 6.
‡ Or, *ostriches.* Heb. *daughters of the owl.*
* Heb. *Ziim.*
† Heb. *Ijim.*
‡ Or, *night monster.*

And hatch, and gather under her shadow:
There shall the vultures also be gathered,
Every one with her mate.
16 Seek ye out of [c]the book of the Lord, and read:
No one of these shall fail,
None shall want her mate:
For my mouth it hath commanded, and his Spirit it hath gathered them.
17 And he hath cast the lot for them,
And his hand hath divided it unto them by line:
They shall possess it for ever,
From generation to generation shall they dwell therein.

Isaiah xxxv.

1 The wilderness and the solitary place shall be glad for them;
And the desert shall rejoice, and blossom as the rose.
2 It shall blossom abundantly,
And rejoice even with joy and singing:
The glory of Lebanon shall be given unto it,
The excellency of Carmel and Sharon,
They shall see the glory of the Lord,
And the excellency of our God.
3 Strengthen [d]ye the weak hands,
And confirm the feeble knees.
4 Say to them that are of a *fearful heart,
Be strong, fear not!
Behold, your God will come with vengeance,
Even God with a recompence;
He will come and save you.
5 Then [e]the eyes of the blind shall be opened,
And [f]the ears of the deaf shall be unstopped.
6 Then shall [g]the lame man leap as a hart,
And [h]the tongue of the dumb sing;
For in the wilderness shall [i]waters break out,
And streams in the desert.
7 And the parched ground shall become a pool,
And the thirsty land springs of water:
In the habitation of dragons, where each lay,
Shall be †grass with reeds and rushes.
8 And a highway shall be there, and a way,
And it shall be called The Way of Holiness;
The [j]unclean shall not pass over it; ‡but it shall be for those:
The wayfaring men, though fools, shall not err therein.
9 No [k]lion shall be there,
Nor any ravenous beast shall go up thereon,
It shall not be found there;
But the redeemed shall walk there:
10 And the ransomed of the Lord shall return,
And come to Zion with songs
And everlasting joy upon their heads:
They shall obtain joy and gladness,
And [l]sorrow and sighing shall flee away.

Isaiah xxxviii 9–20.

9 The Writing of Hezekiah king of Judah, when he had been sick, and was recovered of his Sickness:

10 I said in the cutting off of my days,
I shall go to the gates of the grave:
I am deprived of the residue of my years.

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[c] Mal. 3. 16.
[d] Job 4. 3, 4. Heb. 12. 12.
* Heb. *hasty.*
[e] Mat. 9. 27, &c. & 11. 5. & 12. 22. & 20. 30, &c. & 21. 14. John 9. 6, 7.
[f] Ma. 7. 32, &c.
[g] Mat. 15. 30. Jo. 5. 8, 9. Ac. 3. 2. &c. & 8. 7. & 14. 8, &c.
[h] Mat. 9. 32, 33. & 15. 30.
[i] John 7. 38, 39.
† Or, *a court for reeds, &c.*
[j] Joel 3. 17. Re. 21. 27.
‡ Or, *for he shall be with them.*
[k] Le. 26. 6. See Job 5. 22.
[l] Re. 7. 17. & 21. 4.

[11] I said, I shall not see the LORD,
Even the LORD, in the land of the living;
I shall behold man no more
With the inhabitants of the world.
m Job 7. 6.
[12] Mine [m]age is departed, and is removed from me as a shepherd's tent;
I have cut off, like a weaver, my life;
† Or, *from the thrum.*
He will cut me off †with pining sickness;
From day even to night wilt thou make an end of me.
[13] I reckoned till morning, that, as a lion,
So will he break all my bones:
From day even to night wilt thou make an end of me.
[14] Like a crane or a swallow, so did I chatter;
I did mourn as a dove;
Mine eyes fail with looking upward:
‡ Or, *ease me.*
O LORD, I am oppressed; ‡undertake for me.
[15] What shall I say?
He hath both spoken unto me, and himself hath done it:
I shall go softly all my years
In the bitterness of my soul.
[16] O LORD, by these things men live,
And in all these things is the life of my spirit:
So wilt thou recover me, and make me to live.
* Or, *on my peace came great bitterness.*
[17] Behold, *for peace I had great bitterness:
† Heb. *thou hast loved my soul from the pit.*
But †thou hast in love to my soul delivered it from the pit of corruption;
For thou hast cast all my sins behind thy back.
n Ps. 88. 11. Ec. 9. 10.
[18] For [n]the grave cannot praise thee,
Death cannot celebrate thee:
They that go down into the pit cannot hope for thy truth.
[19] The living, the living, he shall praise thee, as I do this day;
o De. 4. 9. & 6. 7. Ps. 78. 3, 4.
The [o]father to the children shall make known thy truth.
[20] The LORD was ready to save me:
Therefore we will sing my songs to the stringed instruments
All the days of our life in the house of the LORD.

2 CHRON. xxxii. 25, 26.

[25] But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

p Je. 26. 18, 19.
‡ Heb. *the lifting up.*

[26] Notwithstanding [p]Hezekiah humbled himself for ‡the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

2 KINGS xx. 12–19.

* Or, *Merodach-baladan.*
† Or, *spicery.*
‡ Or, *jewels.* Heb. *vessels.*

[12] At that time *Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. [13] And Hezekiah hearkened unto them, and showed them all the house of his †precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his ‡armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

q 2 Ki. 24. 13. & 25. 13. Je. 27. 21, 22. & 52. 17.

[14] Then came Isaiah the prophet unto king Hezekiah, and said unto him, "What said these men? and from whence came they unto thee?" And Hezekiah said, "They are come from a far country, even from Babylon." [15] And he said, "What have they seen in thy house?" And Hezekiah answered, "All the things that are in my house have they seen: there is nothing among my treasures that I have not showed them." [16] And Isaiah said unto Hezekiah, "Hear the word of the LORD. [17] Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, [q]shall be carried into Babylon: nothing shall be left, saith the LORD. [18] And of thy

r 2 Ki. 24. 12. 2 Ch. 33. 11.
‡ Fulfilled, Da. 1. 3.
s 1 Sa. 3. 18. Job 1. 21. Ps. 39. 9.
* Or, *Shall there not be peace and truth, &c.*

sons that shall issue from thee, which thou shalt beget, [r]shall they take away; ‡and they shall be eunuchs in the palace of the king of Babylon." [19] Then said Hezekiah unto Isaiah, "Good [s]is the word of the LORD which thou hast spoken." And he said, "*Is it not good, if peace and truth be in my days?"

† Or, *wrought a miracle for him.*

2 CHRON. xxxii. 24.—In those days Hezekiah was sick to the death, and prayed unto the LORD; and he spake unto him, and he †gave him a sign.

‡ Heb. *Give charge concerning thy house.*
* Heb. *with great weeping.*

ISAIAH xxxviii. 1–8, 21, 22.—[1] In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, "Thus saith the LORD, ‡Set thy house in order; for thou shalt die, and not live." [2] Then Hezekiah turned his face toward the wall, and prayed unto the LORD, [3] and said, "Remember now, O LORD! I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." And Hezekiah wept *sore.

† Heb. *degrees by*, or, *with the sun.*

[4] Then came the word of the LORD to Isaiah, saying, [5] "Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. [6] And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. [7] And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; [8] behold, I will bring again the shadow of the degrees, which is gone down in the †sundial of Ahaz, ten degrees backward." So the sun returned ten degrees, by which degrees it was gone down. [21] For Isaiah had said, "Let them take a lump of figs, and lay it for a plaster upon the bile, and he shall recover." [22] Hezekiah also had said, "What is the sign that I shall go up to the house of the LORD?"

‡ Or, *spicery.*
* Or, *jewels.* Heb. *vessels*, or, *instruments.*

ISAIAH xxxix.—[1] At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that he had been sick, and was recovered. [2] And Hezekiah was glad of them, and showed them the house of his ‡precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his *armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

† Fulfilled, Da. 1. 2, 3, 7.

[3] Then came Isaiah the prophet unto king Hezekiah, and said unto him, "What said these men? and from whence came they unto thee?" And Hezekiah said, "They are come from a far country unto me, even from Babylon." [4] Then said he, "What have they seen in thy house?" And Hezekiah answered, "All that is in my house have they seen: there is nothing among my treasures that I have not showed them." [5] Then said Isaiah to Hezekiah, "Hear the word of the LORD of hosts; [6] Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. [7] And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and †they shall be eunuchs in the palace of the king of Babylon." [8] Then said Hezekiah to Isaiah, "Good is the word of the LORD which thou hast spoken." He said moreover, "For there shall be peace and truth in my days."

SECT. XIII.

A. M. 3294.
B. C. 710.

SECTION XIII.—*The Second Invasion of Sennacherib;—His Defeat;—Psalms on this Occasion.*

ISAIAH xxxvi. 1.—2 KINGS xviii. 17, *to end*, xix. 1–7.—PSALM xliv.—2 KINGS xix. 8–19.—PSALM lxxiii.—2 KINGS xix. 20–35.—2 CHRON. xxxii. 22, 23.—PSALMS lxxv., lxxvi.—2 KINGS xix. 36, 37.—2 CHRON. xxxii. 9–21.—ISAIAH xxxvi. 2, *to the end, and* xxxvii.

Rab-shakeh, sent by Sennacherib, revileth Hezekiah, and by blasphemous persuasion, soliciteth the people to revolt. Hezekiah mourning sendeth to Isaiah, to pray for him. Isaiah comforteth him. Hezekiah's Psalm. Sennacherib sendeth a blasphemous letter to Hezekiah. His prayer. Asaph's Psalm. Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. An Angel slayeth the Assyrians. Psalms of thanksgiving. Sennacherib is slain.

2 KINGS xviii. 17, *to end.*
* Heb. *heavy.*
† Or, *secretary.*
‡ Or, *talkest.*
* Heb. *word of the lips.*
† Or, *But counsel and strength are for the war.*

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah and took them. [17] And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a *great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. [18] And when they had called to the king there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the †scribe, and Joah (the son of Asaph) the recorder. [19] And Rab-shakeh said unto them, "Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? [20] Thou ‡sayest, (but they are but *vain words), '†I have counsel and strength for the war.' Now on whom dost thou trust, that thou rebellest against me? [21] Now, [a]behold, thou ‡trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. [22] But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, 'Ye shall worship before this altar in Jerusalem?' [23] Now therefore, I pray thee, give *pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. [24] How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? [25] Am I now come up without the LORD against this place to destroy it? The LORD said to me, 'Go up against this land, and destroy it.'" [26] Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, "Speak, I pray thee, to thy servants in the Syrian language, for we understand it; and talk not with us in the Jews' language in the ears of the people that are on the wall." [27] But Rab-shakeh said unto them, "Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men that sit on the wall, that they may eat their own dung, and drink †their own piss with you?"

[28] Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, "Hear the word of the great king, the king of Assyria! [29] Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand. [30] Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. [31] Hearken not unto Hezekiah; for thus saith the king of Assyria, ‡Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his *cistern. [32] Until I come and take you away to a land like your own land, [b]a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he †persuadeth you, saying, 'The LORD will deliver us.' [33] Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? [34] Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Henah, and [c]Ivah? have they delivered Samaria out of my hand? [35] Who are they among all the gods of the countries, that have delivered their country out of my hand, [d]that the LORD should deliver Jerusalem out of my hand?"

[36] But the people held their peace, and answered him not a word; for the king's commandment was, saying, "Answer him not." [37] Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah (the son of Asaph) the recorder, to Hezekiah, [e]with their clothes rent, and told him the words of Rab-shakeh.

2 KINGS xix. 1–7.

[1] And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. [2] And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to [f]Isaiah the prophet the son of Amoz. [3] And they said unto him, Thus saith Hezekiah, "This day is a day of trouble, and of rebuke, and ‡blasphemy; for the children are come to the birth, and there is not strength to bring forth. [4] It [g]may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will

[a] Ez. 29. 6, 7.
‡ Heb. *trustest thee.*
Or, *hostages.*
† Heb. *the water of their feet?*
‡ Or, *Seek my favor.* Heb. *Make with me a blessing,* Ge. 32. 20. & 33. 11. Pr. 18. 16.
* Or, *pit.*
[b] De. 8. 7, 8.
† Or, *deceiveth.*
[c] 2 Ki. 17. 24, *Ava.*
[d] Da. 3. 15.
[e] Is. 33. 7.
[f] Lu. 3. 4, called *Esaias.*
‡ Or, *provocation.*
[g] 2 Sa. 16. 12.

reprove the words which the Lord thy God hath heard: wherefore
* Heb. *found.* lift up thy prayer for the remnant that are *left." [5] So the servants
of king Hezekiah came to Isaiah.

[6] And Isaiah said unto them, "Thus shall ye say to your master,
Thus saith the Lord, Be not afraid of the words which thou hast
heard, with which the servants of the king of Assyria have blasphemed
h Je. 51. 1. me. [7] Behold! I will send [h]a blast upon him, and he shall hear a
rumor, and shall return to his own land; and I will cause him to fall
by the sword in his own land."

PSALM XLIV.

PSALM XLIV.(52)

The Church, in memory of former favors, 7 complaineth of their present evils. 17 Professing her integrity, 24 she fervently prayeth for succour.

To the chief Musician for the sons of Korah, Maschil.

1 We have heard with our ears, O God!
a Ex. 12. 26, 27. Our [a]fathers have told us,
What work thou didst in their days,
In the times of old.
b Ex. 15. 17. 2 How [b]thou didst drive out the heathen with thy hand,
And plantedst them;
How thou didst afflict the people, and cast them out.
c De. 8. 17. Jos. 24. 12. 3 For [c]they got not the land in possession by their own sword,
Neither did their own arm save them:
But thy right hand, and thine arm, and the light of thy countenance,
d De. 4. 37. & 7. 7, 8. Because [d]thou hadst a favor unto them.
4 Thou art my king, O God!
Command deliverances for Jacob.
e Da. 8. 4. 5 Through thee [e]will we push down our enemies:
Through thy name will we tread them under that rise up against us.
f Ps. 33. 16. Ho. 1. 7. 6 For [f]I will not trust in my bow,
Neither shall my sword save me.
7 But thou hast saved us from our enemies,
And hast put them to shame that hated us.
g Ps. 34. 2. Je. 9. 24. Ro. 2. 17. 8 In [g]God we boast all the day long,
And praise thy name for ever. Selah!
h Ps. 60. 1, 10. 9 But [h]thou hast cast off, and put us to shame;
And goest not forth with our armies.
i Le. 26. 17. 10 Thou makest us [i]to turn back from the enemy;
And they which hate us spoil for themselves.
j Ro. 8. 36. 11 Thou [j]hast given us *like sheep appointed for meat;
* Heb. *as sheep of meat.* And hast [k]scattered us among the heathen.
k De. 4. 27. 12 Thou [l]sellest thy people †for nought,
l Is. 52. 3, 4. Je. 15. 13. And dost not increase thy wealth by their price.
† Heb. *without riches.* 13 Thou [m]makest us a reproach to our neighbours,
m De. 28. 37. A scorn and a derision to them that are round about us.
n Je. 24. 9. 14 Thou [n]makest us a byword among the heathen,
o Job 16. 4. A [o]shaking of the head among the people.
15 My confusion is continually before me,
And the shame of my face hath covered me.
16 For the voice of him that reproacheth and blasphemeth;
By reason of the enemy and avenger.
p Da. 9. 13. 17 All [p]this is come upon us;
Yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.
18 Our heart is not turned back,
‡ Or, *goings.* Neither have our ‡steps declined from thy way;

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(52) Psalm xliv. It is not unlikely that Hezekiah was the author of this Psalm; and perhaps soon after the blasphemous message of Rab-shakeh.—Mudge.

[19] Though thou hast sore broken us in the place of dragons,
And covered us with the shadow of death.
[20] If we have forgotten the name of our God,
Or stretched out our hands to a strange god;
q Je. 17. 10.
[21] Shall [q]not God search this out?
For he knoweth the secrets of the heart.
r Ro. 8. 36.
[22] Yea, [r]for thy sake are we killed all the day long;
We are counted as sheep for the slaughter.
[23] Awake—why sleepest thou, O LORD?
Arise—cast us not off for ever.
[24] Wherefore hidest thou thy face,
And forgettest our affliction and our oppression?
[25] For our soul is bowed down to the dust:
Our belly cleaveth unto the earth.
* Heb. *a help for us.*
[26] Arise *for our help,
And redeem us for thy mercies' sake!

2 KINGS xix. 8–19.

a See 1 Sa. 23. 27.

[8] So Rab-shakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. [9] And [a]when he heard say of Tirhakah king of Ethiopia, "Behold, he is come out to fight against thee;" he sent messengers again unto Hezekiah, saying, [10] "Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. [11] Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly—and shalt thou be delivered? [12] Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? [13] Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?"

b Is. 37. 14, &c.
c 1 Ki. 18. 39. Is. 44. 6. Je. 10. 10–12.
d See Ge. 1. 1.
* Heb. *given.*
e Ps. 115. 4. Je. 10. 3.
f Ps. 83. 18.

[14] And [b]Hezekiah received the letter of the hand of the messengers, and read it; and Hezekiah went up into the house of the LORD, and spread it before the LORD. [15] And Hezekiah prayed before the LORD, and said, "O LORD God of Israel, which dwellest between the cherubim, [c]thou art the God, even thou alone, of all the kingdoms of the earth; [d]thou hast made heaven and earth. [16] LORD, bow down thine ear, and hear; open, LORD, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God. [17] Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, [18] and have *cast their gods into the fire: for they were no gods, but [e]the work of men's hands, wood and stone; therefore they have destroyed them. [19] Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, [f]that all the kingdoms of the earth may know that thou art the LORD God, even thou only."

PS. LXXIII.

PSALM LXXIII.(53)

The prophet, prevailing in a temptation, 2 showeth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.

* Or, *A Psalm for Asaph.* Ps. 50, title.
† Or, *Yet.*
‡ Heb. *clean of heart.*

*A Psalm of Asaph.

[1] †Truly God is good to Israel,
Even to such as are ‡of a clean heart.
[2] But as for me, my feet were almost gone;
My steps had well nigh slipped.

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(53) Psalm lxxiii. This Psalm is inserted here on the authority of Dr. Wells, who supposes the Asaph mentioned in the title to have been Asaph the seer, who lived in the days of Hezekiah.

Psalm lxxv. This Psalm is supposed by Travell to have been composed by Asaph on the destruction of the Assyrian army under Sennacherib.

Psalm lxxvi. This is a song of triumph on God's deliverance of Jerusalem from a powerful army which threatened its destruction; probably the army of Sennacherib.—Green.

[3] For I was envious at the foolish,
When I saw the prosperity of the wicked.
[4] For there are no bands in their death;
* Heb. *fat.*
But their strength is *firm.
† Heb. *in the trouble of* other *men.*
[5] They are not †in trouble as other men;
Neither are they plagued ‡like other men.
‡ Heb. *with.*
[6] Therefore pride compasseth them about as a chain;
Violence covereth them as a garment.
[7] Their eyes stand out with fatness:
* Heb. *They pass the thoughts of the heart.*
*They have more than heart could wish.
[8] They are corrupt, and [a]speak wickedly concerning oppression:
a Ho. 7. 16.
They [b]speak loftily.
b 2 Pe. 2. 18. Jude 16.
[9] They set their mouth [c]against the heavens,
c Re. 13. 6.
And their tongue walketh through the earth.
[10] Therefore his people return hither;
And waters of a full cup are wrung out to them.
[11] And they say, "How doth God know?
And is there knowledge in the Most High?"
[12] Behold, these are the ungodly, who prosper in the world;
They increase in riches.
d Job 21. 15. & 34. 9. & 35. 3. Mal. 3. 14.
[13] Verily [d]I have cleansed my heart in vain,
And washed my hands in innocency.
[14] For all the day long have I been plagued,
† Heb. *my chastisement* was.
And †chastened every morning.
[15] If I say, I will speak thus;
Behold, I should offend against the generation of thy children.
e Ec 8. 17.
[16] When [e]I thought to know this,
‡ Heb. *It* was *labor in mine eyes.*
‡It was too painful for me;
f Ps. 77. 13.
[17] Until [f]I went into the sanctuary of God;
Then understood I their end.
[18] Surely thou didst set them in slippery places:
Thou castedst them down into destruction.
[19] How are they brought into desolation, as in a moment!
They are utterly consumed with terrors!
[20] As a dream when one awaketh;
So, O Lord! when thou awakest, thou shalt despise their image.
[21] Thus my heart was grieved,
And I was pricked in my reins.
g Ps. 92. 6. Pr. 30. 2.
[22] So [g]foolish was I, and *ignorant;
* Heb. *I knew not.*
I was as a beast †before thee.
† Heb. *with thee.*
[23] Nevertheless I am continually with thee:
Thou hast holden me by my right hand.
h Ps. 32. 8. Is. 58. 8.
[24] Thou [h]shalt guide me with thy counsel,
And afterward receive me to glory.
i Phil. 3. 8.
[25] Whom [i]have I in heaven but thee?
And there is none upon earth that I desire besides thee.
[26] My flesh and my heart faileth;
‡ Heb. *rock.*
But God is the ‡strength of my heart, and my portion for ever.
[27] For, lo! they that are far from thee shall perish:
j Ex. 34. 15. Ja. 4. 4.
Thou hast destroyed all them that [j]go a whoring from thee.
k He. 10. 22.
[28] But it is good for me to [k]draw near to God;
I have put my trust in the Lord God,
That I may declare all thy works.

2 Kings xix. 20–35.

[20] Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have

heard. [21] This is the word that the Lord hath spoken concerning him:—

"The virgin [a]the daughter of Zion hath despised thee,
And laughed thee to scorn;
The daughter of Jerusalem hath shaken her head at thee.
[22] Whom hast thou reproached and blasphemed?
And against whom hast thou exalted thy voice,
And lifted up thine eyes on high?
Even against the Holy One of Israel.
[23] *By thy messengers thou hast reproached the Lord, and hast said,
'With the multitude of my chariots
I am come up to the height of the mountains,
To the sides of Lebanon,
And will cut down †the tall cedar trees thereof,
And the choice fir trees thereof;
And I will enter into the lodgings of his borders,
And into ‡the forest of his Carmel.
[24] I have digged and drunk strange waters,
And with the sole of my feet
Have I dried up all the rivers of *besieged places.'
[25] †Hast thou not heard long ago—how I have done it,
And of ancient times—that I have formed it?
Now have I brought it to pass,
That thou shouldest be to lay waste fenced cities into ruinous heaps.
[26] Therefore their inhabitants were ‡of small power,
They were dismayed and confounded;
They were as the grass of the field, and as the green herb,
As the grass on the house tops,
And as corn blasted before it be grown up.
[27] But [b]I know thy *abode,
And thy going out, and thy coming in,
And thy rage against me.
[28] Because thy rage against me
And thy tumult is come up into mine ears,
Therefore [c]I will put my hook in thy nose,
And my bridle in thy lips,
And I will turn thee back by the way by which thou camest.
[29] And this shall be [d]a sign unto thee,
Ye shall eat this year such things as grow of themselves,
And in the second year that which springeth of the same;
And in the third year sow ye, and reap, and plant vineyards,
And eat the fruits thereof.
[30] And †the remnant that is escaped of the house of Judah
Shall yet again take root downward,
And bear fruit upward.
[31] For out of Jerusalem shall go forth a remnant,
And ‡they that escape out of Mount Zion:
The zeal of the Lord of hosts shall do this.

[32] "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. [33] By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. [34] For I will defend this city, to save it, for mine own sake, and for my servant David's sake."

[35] And it came to pass that night, that the Angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when [a]they arose early in the morning, behold, they were all dead corpses!

[a] La. 2. 13.

* Heb. *By the hand of.*

† Heb. *the tallness, &c.*

‡ Or, *the forest and his fruitful field.* Is. 10. 18.

* Or, *fenced.*

† Or, *Hast thou not heard how I have made it long ago,—And formed it of ancient times?—Should I now bring it to be laid waste,—And fenced cities to be ruinous heaps?*

‡ Heb. *short of hand.*

[b] Ps. 139. 1, &c.

* Or, *sitting.*

[c] Job 41. 2. Ez. 29. 4. & 38. 4. Am. 4. 2.

[d] 1 Sa. 2. 34. 2 Ki. 20. 8, 9. Is. 7. 11, 14. Lu. 2. 12.

† Heb. *the escaping of the house of Judah that remaineth.*

‡ Heb. *the escaping.*

[a] i. e. the survivors.—*Ed.*

2 CHRON. xxxii. 22, 23.

[22] Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. [23] And many brought gifts unto the LORD to Jerusalem, and [*]presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

* Heb. *precious things.*

PSALM LXXV.

PSALM LXXV.

The prophet praiseth God. 2 He promiseth to judge uprightly. 4 He rebuketh the proud by consideration of God's providence. 9 He praiseth God, and promiseth to execute justice.

To the chief Musician, [*]Al-taschith, A Psalm or Song [†]of Asaph.

* Or, *Destroy not.* Ps. 57, title.
† Or, *for Asaph.*

[1] Unto thee, O God, do we give thanks,
Unto thee do we give thanks;
For that thy name is near thy wondrous works declare.
[2] [‡]When I shall receive the congregation
I will judge uprightly.

‡ Or, *When I shall take a set time.*

[3] The earth and all the inhabitants thereof are dissolved;
I bear up the pillars of it. Selah!
[4] I said unto the fools, "Deal not foolishly;"
And to the wicked, "Lift not up the horn;
[5] Lift not up your horn on high;
Speak not with a stiff neck."
[6] For promotion cometh neither from the east,
Nor from the west, nor from the [*]south.

* Heb. *desert.*

[7] But God is the judge:
He [a]putteth down one, and setteth up another.
[8] For [b]in the hand of the LORD there is a cup,
And the wine is red; it is [c]full of mixture;
And he poureth out of the same:
But [d]the dregs thereof, all the wicked of the earth shall wring them
And drink them. [out,

a 1 Sa. 2. 7. Da. 2. 21.
b Job 21. 20. Ps. 60. 3. Je. 25. 15. Re. 14. 10. & 16 19.
c Pr. 23. 30.
d Job 21. 20.

[9] But I will declare for ever;
I will sing praises to the God of Jacob.
[10] All the horns of the wicked also will I cut off;
But the horns of the righteous shall be exalted.

PS. LXXVI.

PSALM LXXVI.

A declaration of God's majesty in the Church. 11 An exhortation to serve him reverently.

To the chief Musician on Neginoth, A Psalm or Song [*]of Asaph.

* Or, *for Asaph.*

[1] In Judah is God known:
His name is great in Israel.
[2] In Salem also is his tabernacle,
And his dwelling-place in Zion.
[3] There [a]brake he the arrows of the bow,
The shield, and the sword, and the battle. Selah!

a Ps. 46. 9. Ez. 39. 9.

[4] Thou art more glorious and excellent
Than the mountains of prey.
[5] The [b]stout-hearted are spoiled,
They have slept their sleep;
And none of the men of might have found their hands.

b Is. 46. 12.

[6] At [c]thy rebuke, O God of Jacob!
Both the chariot and horse are cast into a dead sleep.

c Ex. 15. 1, 21. Ez. 39. 20. Na. 2. 13. Ze. 12. 4.

[7] Thou, even thou, art to be feared;
And [d]who may stand in thy sight when once thou art angry?
[8] Thou [e]didst cause judgment to be heard from heaven;
The [f]earth feared—and was still,
[9] When God arose to judgment,
To save all the meek of the earth. Selah!

d Na. 1. 6.
e Ez. 38. 20.
f 2 Ch. 20. 29, 30.

[g] See Ex. 9. 16. & 18. 11. Ps. 65. 7.
[h] Ec. 5. 4–6.
[i] Ps. 68. 29. & 89. 7.
† Heb. *to fear.*

10 Surely [g]the wrath of man shall praise Thee:
The remainder of wrath shalt Thou restrain.
11 Vow, [h]and pay unto the Lord your God:
Let [i]all that be round about him bring presents †unto him
That ought to be feared.
12 He shall cut off the spirit of princes:
He is terrible to the kings of the earth.

2 Kings xix. 36, 37.

* Heb. *Ararat.*
[a] Ezra 4. 2.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. 37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of *Armenia. And [a]Esar-haddon his son reigned in his stead.

* Heb. *dominion.*
† Or, *in the strong-hold.*
‡ Heb. *made him fall.*

2 Chron. xxxii. 9–21.—9 After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his *power with him), unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying, 10 "Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide †in the siege in Jerusalem? 11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, 'The Lord our God shall deliver us out of the hand of the king of Assyria?' 12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, 'Ye shall worship before one altar, and burn incense upon it?' 13 Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of my hand? 14 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand? 15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him, for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers—how much less shall your God deliver you out of my hand?" 16 And his servants spake yet more against the Lord God, and against his servant Hezekiah. 17 He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, "As the gods of the nations of other lands have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand." 18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city. 19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. 20 And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven. 21 And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels ‡slew him there with the sword.

* Or, *secretary.*
† Heb. *a word of lips.*
‡ Or, *But counsel and strength are for the war.*
* Or, *hostages.*

Isaiah xxxvi. 2, *to the end, and* xxxvii.—2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. 3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the *scribe, and Joah, Asaph's son, the recorder. 4 And Rabshakeh said unto them, "Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? 5 I say, sayest thou, (but they are but †vain words) ‡I have counsel and strength for war; now on whom dost thou trust, that thou rebellest against me? 6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. 7 But if thou say to me, We trust in the Lord our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, 'Ye shall worship before this altar?' 8 Now therefore give *pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. 9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? 10 And am I now come up without the Lord against this land to destroy it? The Lord said unto me, 'Go up against this land, and destroy it.'"

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, "Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall."

12 But Rabshakeh said, "Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat

their own dung, and drink their own piss with you?" [13] Then Rabshakeh stood, and cried
with a loud voice in the Jews' language, and said, "Hear ye the words of the great king,
the king of Assyria. [14] Thus saith the king, Let not Hezekiah deceive you; for he shall
not be able to deliver you. [15] Neither let Hezekiah make you trust in the Lord, saying,
The Lord will surely deliver us: this city shall not be delivered into the hand of the
king of Assyria. [16] Hearken not to Hezekiah: for thus saith the king of Assyria, †Make
an agreement with me by a present, and come out to me: and eat ye every one of his
vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;
[17] until I come and take you away to a land like your own land, a land of corn and wine,
a land of bread and vineyards. [18] Beware lest Hezekiah persuade you, saying, The Lord
will deliver us. Hath any of the gods of the nations delivered his land out of the hand of
the king of Assyria? [19] Where are the gods of Hamath and Arphad? where are the gods
of Sepharvaim? and have they delivered Samaria out of my hand? [20] Who are they
among all the gods of these lands, that have delivered their land out of my hand, that
the Lord should deliver Jerusalem out of my hand?" [21] But they held their peace, and
answered him not a word: for the king's commandment was, saying, "Answer him not."

† Or, *Seek my favor by a present.* Heb. *make with me a blessing.*

[22] Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna
the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent,
and told him the words of Rabshakeh. [1] And it came to pass, when king Hezekiah
heard it, that he rent his clothes, and covered himself with sackcloth, and
went into the house of the Lord. [2] And he sent Eliakim, who was over the household,
and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah
the prophet the son of Amoz. [3] And they said unto him, "Thus saith Hezekiah, This day
is a day of trouble, and of rebuke, and of ‡blasphemy: for the children are come to the
birth, and there is not strength to bring forth. [4] It may be the Lord thy God will hear
the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the
living God, and will reprove the words which the Lord thy God hath heard; wherefore
lift up thy prayer for the remnant that is *left." [5] So the servants of king Hezekiah came
to Isaiah.

Isaiah xxxvii.

‡ Or, *provocation.*

* Heb. *found.*

[6] And Isaiah said unto them, "Thus shall ye say unto your master, Thus saith the Lord,
Be not afraid of the words that thou hast heard, wherewith the servants of the king of
Assyria have blasphemed me. [7] Behold, I will †send a blast upon him, and he shall
hear a rumor, and return to his own land; and I will cause him to fall by the sword in
his own land."

† Or, *put a spirit into him.*

[8] So Rabshakeh returned, and found the king of Assyria warring against Libnah: for
he had heard that he was departed from Lachish. [9] And he heard say concerning Tirhakah
king of Ethiopia, "He is come forth to make war with thee." And when he heard it,
he sent messengers to Hezekiah, saying, [10] "Thus shall ye speak to Hezekiah king of
Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem
shall not be given into the hand of the king of Assyria. [11] Behold, thou hast heard what
the kings of Assyria have done to all lands by destroying them utterly; and shalt thou
be delivered? [12] Have the gods of the nations delivered them which my fathers have destroyed,
as Gozan, and Haran, and Rezeph, and the children of Eden which were in
Telassar? [13] Where is the king of Hamath, and the king of Arphad, and the king of
the city of Sepharvaim, Hena, and Ivah?"

[14] And Hezekiah received the letter from the hand of the messengers, and read it:
and Hezekiah went up unto the house of the Lord, and spread it before the Lord.
[15] And Hezekiah prayed unto the Lord, saying, [16] "O Lord of hosts, God of Israel, that
dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms
of the earth: thou hast made heaven and earth. [17] Incline thine ear, O Lord! and hear;
open thine eyes, O Lord! and see: and hear all the words of Sennacherib, which hath
sent to reproach the living God. [18] Of a truth, Lord, the kings of Assyria have laid
waste all the ‡nations, and their countries, [19] and have *cast their gods into the fire: for
they were no gods, but the work of men's hands, wood and stone: therefore they have
destroyed them. [20] Now therefore, O Lord our God! save us from his hand, that all the
kingdoms of the earth may know that thou art the Lord, even thou only."

‡ Heb. *lands.*
* Heb. *given.*

[21] Then Isaiah the son of Amoz sent unto Hezekiah, saying, "Thus saith the Lord God
of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: [22] this
is the word which the Lord hath spoken concerning him:—

"The virgin, the daughter of Zion, hath despised thee,
And laughed thee to scorn;
The daughter of Jerusalem hath shaken her head at thee.
[23] Whom hast thou reproached and blasphemed?
And against whom hast thou exalted thy voice,
And lifted up thine eyes on high?
Even against the Holy One of Israel.
[24] †By thy servants hast thou reproached the Lord, and hast said,
'By the multitude of my chariots am I come up to the height of the mountains,

† Heb. *By the hand of thy servants.*

‡ Heb. *The tallness of the cedars thereof*, and *the choice of the fir trees thereof.*

* Or, *and his fruitful field.*

† Or, *fenced and closed.*

‡ Or, *Hast thou not heard how I have made it long ago,—And formed it of ancient times?—Should I now bring it to be laid waste,—And defenced cities to be ruinous heaps?*

* Heb. *short of hand.*

† Or, *sitting.*

To the sides of Lebanon;
And I will cut down
‡The tall cedars thereof,
And the choice fir trees thereof:
And I will enter into the height of his border,
And the forest *of his Carmel.
[25] I have digged, and drunk water;
And with the sole of my feet have I dried up all the rivers of the †besieged places.'
[26] ‡Hast thou not heard long ago how I have done it;
And of ancient times that I have formed it?
Now have I brought it to pass,
That thou shouldest be to lay waste defenced cities into ruinous heaps.
[27] Therefore their inhabitants were *of small power,
They were dismayed and confounded;
They were as the grass of the field, and as the green herb,
As the grass on the house tops,
And as corn blasted before it be grown up.
[28] But I know thy †abode,
And thy going out, and thy coming in,
And thy rage against me.
[29] Because thy rage against me,
And thy tumult, is come up into mine ears,
Therefore will I put my hook in thy nose,
And my bridle in thy lips,
And I will turn thee back by the way by which thou camest.
[30] And this shall be a sign unto thee,
Ye shall eat this year such as groweth of itself;
And the second year that which springeth of the same:
And in the third year sow ye, and reap,
And plant vineyards, and eat the fruit thereof.

‡ Heb. *the escaping of the house of Judah that remaineth.*

* Heb. *the escaping.*

[31] And ‡the remnant that is escaped of the house of Judah
Shall again take root downward,
And bear fruit upward:
[32] For out of Jerusalem shall go forth a remnant,
And *they that escape out of Mount Zion:
The zeal of the Lord of hosts shall do this.

† Heb. *shield.*

[33] "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with †shields, nor cast a bank against it. [34] By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. [35] For I will defend this city to save it for mine own sake, and for my servant David's sake."

a *i. e.* the survivors.—*Ed.*

[36] Then the Angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand; and when athey arose early in the morning, behold, they were all dead corpses!

‡ Heb. *Ararat.*

[37] So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. [38] And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of ‡Armenia: and Esar-haddon his son reigned in his stead.

SECT. XIV.

A. M. 3294 *to* 3305.
B. C. 710 *to* 699.

Section XIV.—*Isaiah prophesies Comfort to the People of God, and the Final Restoration of the Jews.*(54)

Isaiah xl. *and* xli.

The promulgation of the Gospel. 3 *The preaching of John Baptist.* 9 *The preaching of the apostles.* 12 *The prophet by the omnipotency of God,* 18 *and his incomparableness,* 26 *comforteth the people.* — Chap. xli. 1 *God expostulateth with his people, about his mercies to the Church,* 10 *about his promises,* 21 *and about the vanity of idols.*

[1] Comfort ye, comfort ye my people!
Saith your God.

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(54) The prophecies of Isaiah, that follow this chapter, were, in all probability, delivered in the latter years of Hezekiah's reign.

The miraculous cure of this king, and the destruction of the host of Sennacherib, must naturally have rivetted the attention of the Jews to the prophet. Those people who had witnessed the wonderful accomplishment of his prediction against the Assyrian army, as well as those against the surrounding nations, must have had (if any thing earthly could have given it to them) implicit faith in the eventual completion of that grand series of prophecies which was now delivered to them by Isaiah, and which constitute the most elegant, and perhaps the most sublime part of the Old Testament. They may be divided, according to the plan of Vitringa and Bishop Tomline, into sections. The chief subject is the restoration of the Church. This is pursued with the greatest regularity; containing the deliverance of the Jews from captivity—the vanity and destruction of idols—the vindication of the divine power and truth—consolations

* Heb. *to the heart.*
† Or, *appointed time.*
a Mat. 3. 3. Ma. 1. 3. Lu. 3. 4. Jo. 1. 23.
b Mal. 3. 1.
c Ps. 68. 4. Is. 49. 11.
‡ Or, *a straight place.*
* Or, *a plain place.*

2 Speak ye *comfortably to Jerusalem, and cry unto her,
That her †warfare is accomplished,
That her iniquity is pardoned;
For she hath received of the Lord's hand
Double for all her sins.
3 The [a]voice of him that crieth in the wilderness,
Prepare [b]ye the way of the Lord!
Make [c]straight in the desert a highway for our God!
4 Every valley shall be exalted,
And every mountain and hill shall be made low;
And the crooked shall be made ‡straight,
And the rough places *plain;
5 And the glory of the Lord shall be revealed,

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and invitations to the Jews—denunciations against them for their infidelity and impiety—their rejection, and the calling of the Gentiles—the happiness of the righteous, and the final destruction of the wicked. But, as the subject of this very beautiful series of prophecies is chiefly of the consolatory kind, they are introduced with a promise of the restoration of the kingdom, and the return from the Babylonian captivity, through the merciful interposition of God. At the same time, this redemption from Babylon is used as an image to shadow out a redemption of an infinitely higher and more important nature. The prophet connects these two events together, scarcely ever treating of the former without throwing in some intimations of the latter; and sometimes he is so fully possessed with the glories of the future more glorious kingdom of the Messiah, that he seems to leave the immediate subject of his commission almost out of the question. This series of prophecies consists of twelve prophetic poems or discourses:—

Discourse 1. (ch. xl. xli.) contains a promise of comfort to the people of God, interspersed with declarations of the omnipotence and omniscience of Jehovah, and a prediction of the restoration of the Jews from the Babylonian captivity by Cyrus.

Discourse 2. The advent of the Messiah, and the character and blessings of his kingdom, are foretold (xlii. 1–17.); for rejecting which the infidelity and blindness of the Jews are reproved (18–25.) A remnant of them, however, it is promised, shall be preserved, and ultimately restored to their own land (xliii. 1–13.) The taking of Babylon by Cyrus, and the restoration of the Jews, are also foretold, as also, perhaps, their return after the Roman dispersion (14–20.); and they are admonished to repent of those sins which would otherwise bring the severest judgments of God upon them, (22–28.)

Discourse 3. contains promises of redemption, and of the effusion of the Holy Spirit, intermingled with a beautiful and forcible exposure of the folly of idolatry (xliv. 1–20.) Thence, the prophet announces by name their future deliverer, Cyrus (21–28. xlv. 1–5.); and, according to his usual manner, he makes a transition to the greater work of God in the conversion of the Gentiles to the Gospel, and the ultimate triumph of the latter over antichrist, (6–25.)

Discourse 4. foretells the carrying away of the idols of Babylon (xlvi. 1–5.); the folly of worshipping them is then strikingly contrasted with the attributes and perfections of Jehovah (6–13); and the destruction of Babylon is further denounced (xlvii.)

Discourse 5. contains an earnest reproof of the Jews for their obstinate attachment to idolatry, which would infallibly involve them in the severest calamities (xlviii. 1–19, 21, 22.); and foretells their deliverance from the Babylonian captivity (20.)

Discourse 6. introduces the Messiah in person, declaring the full extent of his commission, foretelling the unbelief and rejection of the Jews, the triumphant state of the Church, and particularly of the Jews on their conversion to the Gospel, (xlix.)

Discourse 7. predicts the rejection of the Jews for their not acknowledging Jesus Christ, (l. 1–3.) whose sufferings and exaltation are foretold, (4–11.) Still keeping the Great Deliverer in view, the prophet exhorts the faithful Jews to trust in him, and foretells their future restoration after the Babylonian captivity and the Roman dispersion, as also their conversion to Christianity, (li. lii. 1–12.)

Discourse 8. predicts the person, offices, humiliation, sufferings, and exaltation of Christ, the end of his death, and the blessings resulting to mankind from that event, (lii. 13–15. liii.)

Discourse 9. foretells the increase of the Church by the conversion of the Jews and Gentiles, and its triumphant state in general, (liv.)

Discourse 10. describes the fulness, freeness, excellence, and everlasting nature of the blessings of the Gospel, and the conditions on which they are to be attained, without respect to persons or nations, (lv. lvi. 1–8.)

Discourse 11. contains a prophecy of the calamities that would befall the inhabitants of Judæa, in consequence of the sins which they would commit after the death of Hezekiah, particularly their idolatry and hypocrisy; by the captivity of Manasseh and some others, and afterwards of the whole nation, first by the Babylonians, and subsequently by the Romans, (lvi. 9–12. lvii.—lix. 14.)

Discourse 12. chiefly predicts the general conversion of the Jews to the Gospel, the coming in of the fulness of the Gentiles, and the destruction of antichrist; also the restoration of the Jews, and the happy state of the Christian Church, (lix. 15–22. lx.—lxvi.) In ch. lxi. 1–9. the Messiah is introduced describing his character and office, and confirming the ample promises made in the preceding chapter. The deliverance of the Church from all her enemies by the Great Redeemer, and the destruction of antichrist, and his followers, are delineated in ch. lxiii. 1–6. with unequalled pathos, energy, and sublimity. And the two last chapters in the prophecy set forth, in the clearest terms, the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews.

Vide Horne's *Crit. Introd.* vol. i. p. 285, from which this division of the prophecies is extracted; and Lowth's Notes on Isaiah, p. 183.

And all flesh shall see it together;
For the mouth of the LORD hath spoken it.
6 The voice said, "Cry." And he said, "What shall I cry?"
All [d]flesh is grass,
And all the goodliness thereof is as the flower of the field:
7 The grass withereth, the flower fadeth:
Because the Spirit of the LORD bloweth upon it:
Surely the people is grass.
8 The grass withereth, the flower fadeth;
But [e]the word of our God shall stand for ever.
9 *O Zion, that bringest good tidings! get thee up into the high mountain;
†O Jerusalem, that bringest good tidings!
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!
10 Behold, the Lord GOD will come ‡with strong hand,
And his arm shall rule for him:
Behold, [f]his reward is with him,
And *his work before him.
11 He shall [g]feed his flock like a shepherd:
He shall gather the lambs with his arm,
And carry them in his bosom,
And shall gently lead those †that are with young.
12 Who [h]hath measured the waters in the hollow of his hand,
And meted out heaven with the span,
And comprehended the dust of the earth in ‡a measure,
And weighed the mountains in scales,
And the hills in a balance?
13 Who [i]hath directed the Spirit of the LORD,
Or being *his counsellor hath taught him?
14 With whom took he counsel, and who †instructed him,
And taught him in the path of judgment,
And taught him knowledge,
And showed to him the way of ‡understanding?
15 Behold, the nations are as a drop of a bucket,
And are counted as the small dust of the balance!
Behold, he taketh up the isles as a very little thing!
16 And Lebanon is not sufficient to burn,
Nor the beasts thereof sufficient for a burnt offering.
17 All nations before him are as [j]nothing;
And [k]they are counted to him less than nothing, and vanity.
18 To whom then will ye [l]liken God?
Or what likeness will ye compare unto him?
19 The workman melteth a graven image,
And the goldsmith spreadeth it over with gold,
And casteth silver chains.
20 He that *is so impoverished that he hath no oblation
Chooseth a tree that will not rot;
He seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.
21 Have [m]ye not known? have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations of the earth?
22 †It is He that sitteth upon the circle of the earth,
And the inhabitants thereof are as grasshoppers;
That [n]stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in:

d See Job 14. 2.
e John 12. 34. 1 Pe. 1. 25.
* Or, *O thou that tellest good tidings to Zion.* Is. 41. 27. & 62. 7.
† Or, *O thou that tellest good tidings to Jerusalem.*
‡ Or, *against the strong.*
f Re. 22. 12.
* Or, *recompense for his work.*
g Ez. 34. 23. Jo. 10. 11. He. 13. 20. 1 Pe. 2. 25. & 5. 4. Re. 7. 17.
† Or, *that give suck.*
h Pr. 30. 4.
‡ Heb. *a tierce.*
i Job 21. 22. Ro. 11. 34. 1 Co. 2. 16.
* Heb. *man of his counsel.*
† Heb. *made him understand.*
‡ Heb. *understandings?*
j Da. 4. 34.
k Ps. 62. 9.
l Ac. 17. 29.
* Heb. is *poor of oblation.*
m Ps. 19. 1. Ac. 14. 17. Ro. 1. 19, 20.
† Or, *Him that sitteth, &c.*
n Job 9. 8. Ps. 104. 2. Je. 10. 12.

o Job 12. 21. Ps. 107. 40.
[23] That bringeth the [o]princes to nothing;
He maketh the judges of the earth as vanity.
[24] Yea, they shall not be planted;
Yea, they shall not be sown:
Yea, their stock shall not take root in the earth:
And He shall also blow upon them, and they shall wither,
And the whirlwind shall take them away as stubble.
p De. 4. 15, &c.
[25] "To [p]whom then will ye liken me,
Or shall I be equal?" saith the Holy One.
[26] Lift up your eyes on high, and behold
Who hath created these things,
That bringeth out their host by number:
He calleth them all by names
By the greatness of his might, (for that He is strong in power);
Not one faileth.
[27] Why sayest thou, O Jacob! and speakest, O Israel!
"My way is hid from the Lord,
And my judgment is passed over from my God?"
[28] Hast thou not known? hast thou not heard,
That the everlasting God, the Lord,
The Creator of the ends of the earth,
Fainteth not, neither is weary?
q Ps. 147. 5. Ro. 11. 33.
There [q]is no searching of his understanding!
[29] He giveth power to the faint;
And to them that have no might he increaseth strength.
[30] Even the youths shall faint and be weary,
And the young men shall utterly fall:
‡ Heb. *change.*
[31] But they that wait upon the Lord shall ‡renew their strength;
They shall mount up with wings as eagles;
They shall run, and not be weary;
And they shall walk, and not faint.

Isaiah xli.
[1] Keep silence before me, O islands! and let the people renew their strength:
Let them come near, then let them speak;
Let us come near together to judgment.
* Heb. *righteousness.*
[2] Who raised up *the righteous man [r]from the East,
r Is. 46. 11.
Called him to his foot,
s See Ge. 14. 14, &c.
Gave [s]the nations before him,
And made him rule over kings?
He gave them as the dust to his sword,
And as driven stubble to his bow.
† Heb. *in peace.*
[3] He pursued them, and passed †safely;
Even by the way that he had not gone with his feet.
[4] Who hath wrought and done it, calling the generations from the [beginning?
t Re. 1. 17.
I the Lord, [t]the First,
And with the Last—I am He!
[5] The isles saw it, and feared;
The ends of the earth were afraid,
Drew near, and came.
[6] They helped every one his neighbour;
‡ Heb. *Be strong.*
And *every one* said to his brother, "‡Be of good courage."
* Or, *founder.*
[7] So the carpenter encouraged the *goldsmith,
† Or, *the smiting.*
And he that smootheth with the hammer †him that smote the anvil, ‡saying,
‡ Or, *saying of the solder, "It is good."*
"It is ready for the sodering;"
And he fastened it with nails, that it should not be moved.
[8] But thou, Israel, art my servant,

Jacob whom I have [u]chosen,
The seed of Abraham my [v]friend.
9 Thou whom I have taken from the ends of the earth,
And called thee from the chief men thereof,
And said unto thee, "Thou art my servant;
I have chosen thee, and not cast thee away."
10 Fear thou not—for [w]I am with thee:
Be not dismayed—for I am thy God.
I will strengthen thee; yea, I will help thee;
Yea, I will uphold thee with the right hand of my righteousness.
11 Behold, all they that were incensed against thee
Shall be [x]ashamed and confounded:
They shall be as nothing;
And *they that strive with thee shall perish.
12 Thou shalt seek them—and shalt not find them,
Even †them that contended with thee:
‡They that war against thee shall be as nothing, and as a thing of nought.
13 For I the LORD thy God will hold thy right hand,
Saying unto thee, Fear not; I will help thee.
14 Fear not, thou worm Jacob, and ye *men of Israel!
I will help thee, saith the LORD,
And thy Redeemer, the Holy One of Israel.
15 Behold, [y]I will make thee a new sharp threshing instrument
Having †teeth:
Thou shalt thresh the mountains, and beat them small,
And shalt make the hills as chaff.
16 Thou shalt fan them, and the wind shall carry them away,
And the whirlwind shall scatter them:
And thou shalt rejoice in the LORD,
And shalt glory in the Holy One of Israel.
17 When the poor and needy seek water, and there is none,
And their tongue faileth for thirst,
I the LORD will hear them,
I the God of Israel will not forsake them.
18 I will open rivers in high places,
And fountains in the midst of the valleys:
I will make the wilderness a pool of water,
And the dry land springs of water.
19 I will plant in the wilderness the cedar, the shittah tree,
And the myrtle, and the oil tree;
I will set in the desert the fir tree,
And the pine, and the box tree together:
20 That [z]they may see, and know,
And consider, and understand together,
That the hand of the LORD hath done this,
And the Holy One of Israel hath created it.
21 ‡Produce your cause, saith the LORD;
Bring forth your strong reasons, saith the King of Jacob.
22 Let them bring them forth, and show us what shall happen:
Let them show the former things, what they be,
That we may *consider them, and know the latter end of them;
Or declare us things for to come.
23 Show [a]the things that are to come hereafter,
That we may know that ye are gods—
Yea, [b]do good, or do evil,
That we may be dismayed. and behold it together.
24 Behold, ye are †of nothing,

[u] See Ge. 17. 8.
[v] 2 Ch. 20. 7. Ja. 2. 23.
[w] De. 31. 6, 8.
[x] Ex. 23. 22. Zec. 12. 3.
* Heb. *the men of thy strife.*
† Heb. *the men of thy contention.*
‡ Heb. *The men of thy war.*
* Or, *few men.*
[y] Mic. 4. 13. 2 Co. 10. 4, 5.
† Heb. *mouths.*
[z] Job 12. 9.
‡ Heb. *Cause to come near.*
* Heb. *set our heart* upon them.
[a] Is. 42. 9. & 44. 7, 8. & 45. 3. Jo. 13. 19.
[b] Je. 10. 5.
† Or, *worse than nothing.* Ps. 115. 8. Is. 41. 9. 1 Co. 8. 4.

And your work ‡of nought:
An abomination is he that chooseth you.
[25] I have raised up one from the north—and he shall come:
From the rising of the sun [c]shall he call upon my name:
And he shall come upon princes as upon mortar,
And as the potter treadeth clay.
[26] Who hath declared from the beginning, that we may know?
And beforetime, that we may say, He is righteous?
Yea, there is none that showeth, yea, there is none that declareth,
Yea, there is none that heareth your words.
[27] The first shall say to Zion, Behold, behold them!
And I will give to Jerusalem one that bringeth good tidings.
[28] For I beheld—and there was no man;
Even among them, and there was no counsellor,
That, when I asked of them, could *answer a word.
[29] Behold, they are all vanity:
Their works are nothing:
Their molten images are wind and confusion.

‡ Or, worse *than of a viper.*
c Ezra 1. 2.
* Heb. *return.*

SECT. XV.
A. M. 3294 *to* 3305.
B. C. 710 *to* 699.

SECTION XV.—*Isaiah's Prophecy of the Advent of Christ, and the Restoration of the Jews.*

ISAIAH xlii. *and* xliii.

The office of Christ, graced with meekness and constancy. 5 *God's promise unto him.* 10 *An exhortation to praise God for his Gospel.* 17 *He reproveth the people of incredulity.* — Chap. xliii. 1 *The Lord comforteth the Church with his promises.* 8 *He appealeth to the people for witness of his omnipotency.* 14 *He foretelleth them the destruction of Babylon,* 18 *and his wonderful deliverance of his people.* 22 *He reproveth the people as inexcusable.*

[1] BEHOLD [a]my servant, whom I uphold;
Mine elect, in whom my soul [b]delighteth;
I [c]have put my Spirit upon him:
He shall bring forth judgment to the Gentiles.
[2] He shall not cry, nor lift up,
Nor cause his voice to be heard in the street.
[3] A bruised reed shall he not break,
And the *smoking flax shall he not †quench:
He shall bring forth judgment unto truth.
[4] He shall not fail nor be ‡discouraged,
Till he have set judgment in the earth:
And [d]the isles shall wait for his law.
[5] Thus saith God the LORD,
He [e]that created the heavens, and stretched them out;
He [f]that spread forth the earth, and that which cometh out of it;
He [g]that giveth breath unto the people upon it,
And spirit to them that walk therein:
[6] I the LORD have called thee in righteousness,
And will hold thy hand,
And will keep thee, [h]and give thee for a covenant of the people,
For [i]a light of the Gentiles;
[7] To [j]open the blind eyes,
To [k]bring out the prisoners from the prison,
And them that sit in [l]darkness out of the prison-house.
[8] I am the LORD—that is my name:
And my [m]glory will I not give to another,
Neither my praise to graven images.
[9] Behold, the former things are come to pass,
And new things do I declare:
Before they spring forth I tell you of them.
[10] Sing [n]unto the LORD a new song,
And his praise from the end of the earth,

a Is. 49. 3, 6. & 52. 13. & 53. 11. Mat. 12. 18–20. Phil. 2. 7.
b Mat. 3. 17. & 17. 5. Eph. 1. 6.
c Is. 11. 2. Jo. 3. 34.
* Or, *dimly burning.*
† Heb. *quench it.*
‡ Heb. *broken.*
d Ge. 49. 10.
e Ze. 12. 1.
f Ps. 136. 6.
g Ac. 17. 25.
h Is. 49. 8.
i Is. 49. 6. Lu. 2. 32. Ac. 13. 47.
j Is. 35. 5.
k Is. 61. 1. Lu. 4. 18. 2 Ti. 2. 26. He. 2. 14, 15.
l Is. 9. 2.
m Is. 48. 11.
n Ps. 33. 3.

* Heb. *the fulness thereof.*
Ye that go down to the sea, and *all that is therein;
The isles, and the inhabitants thereof.
[11] Let the wilderness and the cities thereof lift up their voice,
The villages that Kedar doth inhabit:
Let the inhabitants of the rock sing,
Let them shout from the top of the mountains.
[12] Let them give glory unto the Lord,
And declare his praise in the islands.
[13] The Lord shall go forth as a mighty man,
He shall stir up jealousy like a man of war:
He shall cry—yea, roar;
† Or, *behave himself mightily.*
He shall †prevail against his enemies.
[14] I have long time holden my peace;
I have been still, and refrained myself:
Now will I cry like a travailing woman;
‡ Heb. *swallow,* or, *sup up.*
I will destroy and ‡devour at once.
[15] I will make waste mountains and hills,
And dry up all their herbs;
And I will make the rivers islands,
And I will dry up the pools.
[16] And I will bring the blind by a way that they knew not;
I will lead them in paths that they have not known;
I will make darkness light before them,
* Heb. *into straightness.*
And crooked things *straight.
These things will I do unto them, and not forsake them.
o Ps. 97. 7. Is. 1. 29. & 44. 11.
[17] They shall be [o]turned back, they shall be greatly ashamed,
That trust in graven images,
That say to the molten images,
Ye are our gods!
[18] Hear, ye deaf!
And look, ye blind! that ye may see.
p Ez. 12. 2. See Jo. 9. 39, 41.
[19] Who [p]is blind, but my servant?
Or deaf, as my messenger that I sent?
Who is blind as he that is perfect,
And blind as the Lord's servant?
q Ro. 2. 21.
[20] Seeing many things—but [q]thou observest not;
Opening the ears—but he heareth not.
[21] The Lord is well pleased for his righteousness' sake;
† Or, *him.*
He will magnify the Law, and make †it honorable.
[22] But this is a people robbed and spoiled;
‡ Or, *In snaring all the young men of them.*
‡They are all of them snared in holes,
And they are hid in prison houses:
They are for a prey—and none delivereth;
* Heb. *a treading.*
For *a spoil—and none saith, Restore.
[23] Who among you will give ear to this?
† Heb. *for the after time?*
Who will hearken and hear †for the time to come?
[24] Who gave Jacob for a spoil,
And Israel to the robbers?
Did not the Lord, he against whom we have sinned?
For they would not walk in his ways,
Neither were they obedient unto his law.
[25] Therefore he hath poured upon him
The fury of his anger, and the strength of battle:
r 2 Ki. 25. 9.
s Ho. 7. 9.
And [r]it hath set him on fire round about—yet [s]he knew not;
And it burned him—yet he laid it not to heart.

Isaiah xliii.
[1] But now thus saith the Lord, that created thee, O Jacob!

And he that formed thee, O Israel!
Fear not—for I have redeemed thee,
I have called thee by thy name—thou art mine.
2 When thou passest through the waters—I [t]will be with thee;
And through the rivers—they shall not overflow thee:
When thou [u]walkest through the fire—thou shalt not be burned;
Neither shall the flame kindle upon thee.
3 For I am the LORD thy God,
The Holy One of Israel, thy Saviour:
I [v]gave Egypt for thy ransom,
Ethiopia and Seba for thee.
4 Since thou wast precious in my sight,
Thou hast been honorable, and I have loved thee;
Therefore will I give men for thee,
And people for thy ‡life.
5 Fear [w]not—for I am with thee:
I will bring thy seed from the east,
And gather thee from the west;
6 I will say to the north, Give up;
And to the south, Keep not back:
Bring my sons from far,
And my daughters from the ends of the earth;
7 Even every one that is [x]called by my name:
For [y]I have created him for my glory, I have formed him;
Yea, I have made him.
8 Bring [z]forth the blind people that have eyes,
And the deaf that have ears.
9 Let all the nations be gathered together,
And let the people be assembled:
Who among them can declare this, and show us former things?
Let them bring forth their witnesses, that they may be justified:
Or let them hear, and say, It is truth.
10 Ye are my witnesses, saith the LORD,
And my servant whom I have chosen;
That ye may know and believe me,
And understand that I am He:
Before me there was *no God formed,
Neither shall there be after me.
11 I, even I, [a]am the LORD;
And besides me there is no saviour.
12 I have declared, and have saved,
And I have showed, when there was no [b]strange god among you
Therefore ye are my witnesses, saith the LORD, that I am God.
13 Yea, [c]before the day was—I am He;
And there is none that can deliver out of my hand:
I will work, and who shall †let it?
14 Thus saith the LORD,
Your Redeemer, the Holy One of Israel;
For your sake I have sent to Babylon,
And have brought down all their ‡nobles,
And the Chaldeans, whose cry is in the ships.
15 I am the LORD, your Holy One,
The Creator of Israel, your King.
16 Thus saith the LORD,
Which [d]maketh a way in the sea,
And [e]a path in the mighty waters;
17 Which [f]bringeth forth the chariot and horse, the army and the power;

[t] De. 31. 6, 8.
[u] Da. 3. 25, 27.
[v] Pr. 11. 8. & 21. 18.
‡ Or, *person.*
[w] Je. 30. 10, 11. & 46. 27, 28.
[x] Is. 63. 19. Ja. 2. 7.
[y] Ps. 100. 3. Jo. 3. 3, 5. 2 Co. 5. 17. Eph. 2. 10.
[z] Is. 6. 9. & 42. 19. Ez. 12. 2.
* Or, *nothing formed of God.*
[a] Ho. 13. 4.
[b] De. 32. 16. Ps. 81. 9.
[c] Ps. 90. 2. Jo. 8. 58.
† Heb. *turn it back?* Job 9. 12. Is. 14. 27.
‡ Heb. *bars.*
[d] Ex. 14. 16, 22. Ps. 77. 19.
[e] Jos. 3. 13, 16.
[f] Ex. 14. 4–9, 25.

They shall lie down together, they shall not rise:
They are extinct, they are quenched as tow.
18 Remember [g]ye not the former things,
Neither consider the things of old.
19 Behold, I will do [h]a new thing;
Now it shall spring forth—shall ye not know it?
I [i]will even make a way in the wilderness,
And rivers in the desert.
20 The beast of the field shall honor me,
The dragons and the *owls;
Because I give waters in the wilderness,
And rivers in the desert,
To give drink to my people, my chosen.
21 This [j]people have I formed for myself;
They shall show forth my praise.
22 But thou hast not called upon me, O Jacob!
But thou [k]hast been weary of me, O Israel!
23 Thou [l]hast not brought me the †small cattle of thy burnt offerings;
Neither hast thou honored me with thy sacrifices.
I have not caused thee to serve with an offering,
Nor wearied thee with incense.
24 Thou hast bought me no sweet cane with money,
Neither hast thou ‡filled me with the fat of thy sacrifices:
But thou hast made me to serve with thy sins,
Thou hast [m]wearied me with thine iniquities.
25 I, even I, am he that [n]blotteth out thy transgressions [o]for mine own sake,
And [p]will not remember thy sins.
26 Put me in remembrance: let us plead together:
Declare thou, that thou mayest be justified.
27 Thy first father hath sinned,
And thy *teachers have transgressed against me.
28 Therefore [q]I have profaned the †princes of the sanctuary,
And [r]have given Jacob to the curse,
And Israel to reproaches.

g Je. 16. 14 & 23. 7.
h 2 Co. 5. 17. Re. 21. 5.
i Ex. 17. 6. Nu. 20. 11. Ps. 78. 16.
* Or, *ostriches.* Heb. *daughters of the owl.*
j Ps. 102. 18. Lu. 1. 74, 75. Eph. 1. 5, 6.
k Mal. 1. 13.
l Amos 5. 25.
† Heb. *lambs*, or, *kids.*
‡ Heb. *made me drunk*, or, *abundantly moistened.*
m Is. 1. 14. Mal. 2. 17.
n Is. 44. 22. & 48. 9. Je. 50. 20. Ac. 3. 19.
o Ez. 36. 22, &c.
p Is. 1. 18. Je. 31. 34.
* Heb. *interpreters.* Mal. 2. 7, 8.
q Is. 47 6. La. 2. 2, 6, 7.
† Or, *holy princes.*
r Ps. 79. 4. Je. 24. 9. Da. 9. 11. Zec. 8. 13.

SECT. XVI.

A. M. 3294 *to* 3305.
B. C. 710 *to* 699.

Section XVI.—*Isaiah shows the Folly of Idolatry, and prophesies the Conversion of the Gentiles.*

Isaiah xliv. *and* xlv.

God comforteth the Church with his promises. 7 The vanity of idols, 9 and folly of idol-makers. 21 Isaiah exhorteth to praise God for his redemption and omnipotency. — Chap. xlv. 1 *God calleth Cyrus for his Church's sake. 5 By his omnipotency he challengeth obedience. 20 He convinceth the idols of vanity by his saving power.*

1 Yet now hear, [a]O Jacob my servant;
And Israel, whom I have chosen:
2 Thus saith the Lord that made thee,
And formed thee from the womb, which will help thee;
Fear not, O Jacob, my servant;
And thou, [b]Jesurun, whom I have chosen.
3 For I will [c]pour water upon him that is thirsty,
And floods upon the dry ground:
I will pour my Spirit upon thy seed,
And my blessing upon thine offspring:
4 And they shall spring up as among the grass,
As willows by the water courses.
5 One shall say, I am the Lord's;
And another shall call himself by the name of Jacob;
And another shall subscribe with his hand unto the Lord,
And surname himself by the name of Israel.

a Je. 30. 10. & 46. 27, 28.
b De. 32. 15.
c Joe. 2. 28. John 7. 38. Ac. 2. 18.

6 Thus saith the LORD the King of Israel,
And his Redeemer, the LORD of hosts;
I [d]am The First, and I am The Last;
And besides me there is no God.
7 And who, as I, shall call,
And shall declare it, and set it in order for me,
Since I appointed the ancient people?
And the things that are coming, and shall come,
Let them show unto them.
8 Fear ye not, neither be afraid:
Have not I told thee from that time, and have declared it?
Ye are even my witnesses.
Is there a God besides me?—
Yea, [e]there is no *God—I know not any.
9 They that make a graven image are all of them vanity;
And their †delectable things shall not profit;
And they are their own witnesses;
[f]They see not, nor know;
That they may be ashamed.
10 Who hath formed a god,
Or molten a graven image [g]that is profitable for nothing?
11 Behold, all his fellows shall be [h]ashamed:
And the workmen, they are of men:
Let them all be gathered together, let them stand up;
Yet they shall fear, and they shall be ashamed together.
12 The smith ‡with the tongs
Both worketh in the coals, and fashioneth it with hammers,
And worketh it with the strength of his arms:
Yea, he is hungry, and his strength faileth:
He drinketh no water, and is faint.
13 The carpenter stretcheth out his rule; he marketh it out with a line;
He fitteth it with planes,
And he marketh it out with the compass,
And maketh it after the figure of a man,
According to the beauty of a man;
That it may remain in the house.
14 He heweth him down cedars,
And taketh the cypress and the oak,
Which he *strengtheneth for himself among the trees of the forest:
He planteth an ash, and the rain doth nourish it.
15 Then shall it be for a man to burn:
For he will take thereof, and warm himself;
Yea, he kindleth it, and baketh bread;
Yea, he maketh a god, and worshippeth it;
He maketh it a graven image, and falleth down thereto.
16 He burneth part thereof in the fire;
With part thereof he eateth flesh;
He roasteth roast, and is satisfied:
Yea, he warmeth himself, and saith,
"Aha, I am warm, I have seen the fire:"
17 And the residue thereof he maketh a god, even his graven image:
He falleth down unto it, and worshippeth it,
And prayeth unto it, and saith,
"Deliver me; for thou art my God."
18 They have not known nor understood;
For [i]he hath †shut their eyes, that they cannot see,
And their hearts, that they cannot understand.

[d] Is. 41. 4. & 48. 12. Re. 1. 8, 17. & 22. 13.
[e] De. 4. 35, 39. & 32. 39. 1 Sa. 2. 2. 2 Sa. 22. 32.
* Heb. *rock.* De. 32. 4.
† Heb. *desirable.*
[f] Ps. 115. 4, &c.
[g] Je. 10. 5. Hab. 2. 18.
[h] Ps. 97. 7. Is. 1. 29. & 42. 17.
‡ Or, *with an axe.* Je. 10. 3, &c.
* Or, *taketh courage.*
[i] 2 Thes. 2. 11.
† Heb *daubed.*

[19] And none ‡considereth in his heart,
Neither is there knowledge nor understanding to say,
I have burned part of it in the fire;
Yea, also I have baked bread upon the coals thereof;
I have roasted flesh, and eaten it—
And shall I make the residue thereof an abomination?
Shall I fall down to *the stock of a tree?
[20] He feedeth on ashes: [j]a deceived heart hath turned him aside,
That he cannot deliver his soul, nor say,
Is there not a lie in my right hand?
[21] Remember these, O Jacob and Israel!
For thou art my servant:
I have formed thee; thou art my servant:
O Israel, thou shalt not be forgotten of me.
[22] I [k]have blotted out, as a thick cloud, thy transgressions,
And, as a cloud, thy sins:
Return unto me; for [l]I have redeemed thee.
[23] Sing, [m]O ye heavens; for the LORD hath done it!
Shout, ye lower parts of the earth!
Break forth into singing, ye mountains!
O forest, and every tree therein!
For the LORD hath redeemed Jacob,
And glorified himself in Israel.
[24] Thus saith the LORD, thy Redeemer,
And he that formed thee from the womb,
I am the LORD that maketh all things;
That [n]stretcheth forth the heavens alone;
That spreadeth abroad the earth by myself;
[25] That [o]frustrateth the tokens [p]of the liars,
And maketh diviners mad;
That turneth wise men backward,
And [q]maketh their knowledge foolish;
[26] That [r]confirmeth the word of his servant,
And performeth the counsel of his messengers;
That saith to Jerusalem, Thou shalt be inhabited;
And to the cities of Judah, Ye shall be built,
And I will raise up the †decayed places thereof;
[27] That [s]saith to the deep, Be dry,
And I will dry up thy rivers;
[28] That saith of Cyrus, He is my shepherd,
And shall perform all my pleasure:
Even saying to Jerusalem, "[t]Thou shalt be built;"
And to the temple, "Thy foundation shall be laid."
[1] Thus saith the LORD to his anointed, ISAIAH xlv.
To Cyrus, whose [u]right hand I ‡have holden,
To [v]subdue nations before him;
And I will loose the loins of kings,
To open before him the two-leaved gates;
And the gates shall not be shut;
[2] I will go before thee,
And make the crooked places straight;
I will break in pieces the gates of brass,
And cut in sunder the bars of iron;
[3] And I will give thee the treasures of darkness,
And hidden riches of secret places,
That thou mayest know that I, the LORD,

‡ Heb. *setteth to his heart.* Is. 46. 8.
* Heb. *that which comes of a tree?*
j Ho. 4. 12. Ro. 1. 21. 2 Thes. 2. 11.
k Is. 43. 25.
l Is. 43. 1. & 48. 20. 1 Co. 6. 20. 1 Pe. 1. 18, 19.
m Ps. 69. 34. & 96. 11, 12. Is. 42. 10. Je. 51. 48. Re. 18. 20.
n See Ge. 1. 1.
o Is. 47. 13.
p Je. 50. 36.
q 1 Co. 1. 20.
r Zec. 1. 6.
† Heb. *wastes.*
s See Je. 50. 38.
t 2 Ch. 36. 22, 23. Ezra 1. 1, &c.
u Is. 41. 13.
‡ Or, *strengthened.*
v Is. 41. 2. Da. 5. 30.

w Ex. 33. 12, 17. Which [w]call thee by thy name,
Am the God of Israel.
4 For Jacob my servant's sake, and Israel mine elect,
I have even called thee by thy name:
x 1 Thes. 4. 5. I have surnamed thee, though thou hast [x]not known me.
y De. 4. 35, 39. & 32. 39. 5 I [y]am the Lord, and there is none else,
There is no God besides me:
z Ps. 18. 32, 39. I [z]girded thee, though thou hast not known me.
a Ps. 102. 15. Is. 37. 20. Mal. 1. 11. 6 That [a]they may know from the rising of the sun,
And from the west, that there is none besides me.
I am the Lord, and there is none else.
b Ps. 104. 20. 7 I form the light, and [b]create darkness:
c Amos 3. 6. I make peace, and [c]create evil:
I the Lord do all these things.
d Ps. 72. 3. & 85. 11. 8 Drop [d]down, ye heavens! from above,
And let the skies pour down righteousness!
Let the earth open, and let them bring forth salvation,
And let righteousness spring up together!
I the Lord have created it.
9 Woe unto him that striveth with his Maker!
Let the potsherd strive with the potsherds of the earth.
e Je. 18. 6. Ro. 9. 20. Shall [e]the clay say to him that fashioneth it, What makest thou?
Or thy work, He hath no hands?
10 Woe unto him that saith unto his father, What begettest thou?
Or to the woman, What hast thou brought forth?
11 Thus saith the Lord,
The Holy One of Israel, and his Maker,
Ask me of things to come
Concerning my sons,
And concerning the work of my hands command ye me.
f See Ge. 1. 1. 12 I [f]have made the earth,
And created man upon it:
I, even my hands, have stretched out the heavens,
And all their host have I commanded.
13 I have raised him up in righteousness,
* Or, *make straight.* And I will *direct all his ways:
He shall build my city, and he shall let go my captives,
g Is. 52. 3. See Ro. 3. 24. Not [g]for price nor reward, saith the Lord of hosts.
14 Thus saith the Lord,
h Ps. 68. 31. & 72. 10, 11. Is. 49. 23. & 60. 9, 10, 14, 16. Ze. 8. 22, 23. The [h]labor of Egypt, and merchandise of Ethiopia
And of the Sabeans, men of stature,
Shall come over unto thee, and they shall be thine:
i Ps. 149. 8. They shall come after thee; [i]in chains they shall come over,
And they shall fall down unto thee, they shall make supplication unto thee,
j 1 Co. 14. 25. Saying, [j]Surely God is in thee; and there is none else,
There is no God.
15 Verily thou art a God that hidest thyself,
O God of Israel, the Saviour!
16 They shall be ashamed, and also confounded, all of them:
They shall go to confusion together
That are makers of idols.
k Is. 26. 4. Ro. 11. 26. 17 But [k]Israel shall be saved in the Lord with an everlasting salvation:
Ye shall not be ashamed nor confounded world without end.
18 For thus saith the Lord that created the heavens;
God himself that formed the earth and made it; he hath established it,

He created it not in vain, he formed it to be inhabited:
I am the LORD—and there is none else.
[19] I have not spoken in [l]secret, in a dark place of the earth:
I said not unto the seed of Jacob, Seek ye me in vain:
I [m]the LORD speak righteousness, I declare things that are right.
[20] Assemble yourselves and come!
Draw near together, ye that are escaped of the nations!
They [n]have no knowledge that set up the wood of their graven image,
And pray unto a god that cannot save.
[21] Tell ye, and bring them near;
Yea, let them take counsel together:
Who [o]hath declared this from ancient time?
Who hath told it from that time?
Have not I the LORD? [p]and there is no God else besides me!
A just God and a Saviour—there is none besides me.
[22] Look [q]unto me, and be ye saved, all the ends of the earth:
For I am God—and there is none else.
[23] I [r]have sworn by myself,
The word is gone out of my mouth in righteousness,
And shall not return,
That unto me every [s]knee shall bow,
Every [t]tongue shall swear.
[24] †Surely, (shall one say,)
In the LORD have I ‡righteousness and strength:
Even to him shall men come;
And all that are incensed against him shall be ashamed.
[25] In the LORD shall all the seed of Israel be justified,
And [u]shall glory.

[l] De. 30. 11. Is. 48. 16.
[m] Ps. 19. 8. & 119. 137, 138.
[n] Is. 48. 7. Ro. 1. 22, 23.
[o] Is. 41. 22. & 43. 9. & 46. 10. & 48. 14.
[p] Is. 46. 9. & 48. 3, &c.
[q] Ps. 22. 27. & 65. 5.
[r] Ge. 22. 16. He. 6. 13.
[s] Ro. 14. 11. Phil. 2. 10.
[t] Ge. 31. 53. De. 6. 13. Ps. 63. 11.
† Or, *Surely he shall say of me, In the LORD is all righteousness and strength.*
‡ Heb. *righteousnesses.* Je. 23. 5. 1 Co. 1. 30.
[u] 1 Co. 1. 31.

SECT. XVII.

A. M. 3294 *to* 3305.
B. C. 710 *to* 699.

SECTION XVII.—*Isaiah's Prophecy of the Babylonish Captivity, and the Destruction of Babylon.*

ISAIAH xlvi. *and* xlvii.

The idols of Babylon could not save themselves. 3 *God saveth his people to the end.* 5 *Idols are not comparable to God for power,* 12 *or present salvation.* — Chap. xlvii. 1 *God's judgment upon Babylon and Chaldea,* 6 *for their unmercifulness,* 7 *pride,* 10 *and over boldness,* 11 *shall be irresistible.*

[1] BEL [a]boweth down, Nebo stoopeth,
Their idols were upon the beasts, and upon the cattle:
Your carriages were heavy loaden;
They [b]are a burden to the weary beast.
[2] They stoop, they bow down together;
They could not deliver the burden,
But *themselves are gone into captivity.
[3] Hearken unto me, O house of Jacob!
And all the remnant of the house of Israel,
Which [c]are borne by me from the belly,
Which are carried from the womb:
[4] And even to your old age [d]I am He;
And even to hoar hairs [e]will I carry you:
I have made, and I will bear;
Even I will carry, and will deliver you.
[5] To whom will ye liken me, and make me equal,
And compare me, that we may be like?
[6] They [f]lavish gold out of the bag,
And weigh silver in the balance,
And hire a goldsmith: and he maketh it a god:
They fall down—yea, they worship.
[7] They [g]bear him upon the shoulder, they carry him,

[a] Je. 50. 2. & 51. 44.
[b] Je. 10. 5.
* Heb. *their soul.* Je. 48. 7.
[c] Ex. 19. 4. De. 1. 31. & 32. 11. Ps. 71. 6.
[d] Ps. 102. 27. Mal. 3. 6.
[e] Ps. 48. 14.
[f] Is. 40. 19. & 41. 6. & 44. 12, 19. Je. 10. 3.
[g] Je. 10. 5.

And set him in his place, and he standeth;
From his place shall he not remove:
Yea, one shall cry unto him, yet can he not answer,
Nor save him out of his trouble.
8 Remember this, and show yourselves men:
Bring it again to mind, O ye transgressors!
9 Remember [h]the former things of old:
For I am God—and there is none else;
I am God—and there is none like me,
10 Declaring the end from the beginning,
And from ancient times the things that are not yet done, saying,
My [i]counsel shall stand,
And I will do all my pleasure:
11 Calling a ravenous bird [j]from the East,
†The man [k]that executeth my counsel from a far country:
Yea, [l]I have spoken it—I will also bring it to pass;
I have purposed it—I will also do it.
12 Hearken unto me, ye stout-hearted,
That [m]are far from righteousness:
13 I [n]bring near my righteousness; it shall not be far off,
And my salvation [o]shall not tarry:
And I will place [p]salvation in Zion
For Israel my glory.

Isaiah xlvii.

1 Come down, and sit in the dust, O virgin daughter of Babylon!
Sit on the ground!
There is no throne, O daughter of the Chaldeans!
For thou shalt no more be called tender and delicate.
2 Take [q]the millstones, and grind meal:
Uncover thy locks, make bare the leg,
Uncover the thigh, pass over the rivers.
3 Thy [r]nakedness shall be uncovered,
Yea, thy shame shall be seen:
I [s]will take vengeance,
And I will not meet thee as a man.
4 As for [t]our Redeemer, the Lord of hosts is his name,
The Holy One of Israel.
5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans!
For [u]thou shalt no more be called, The Lady of Kingdoms.
6 I [v]was wroth with my people,
I have polluted mine inheritance,
And given them into thy hand:
Thou didst show them no mercy;
Upon [w]the ancient hast thou very heavily laid thy yoke.
7 And thou saidst, "I shall be [x]a lady for ever:"
So that thou didst not lay these things to thy heart,
Neither [y]didst remember the latter end of it.
8 Therefore hear now this, thou that art given to pleasures,
That dwellest carelessly,
That sayest in thy heart,
I [z]am, and none else besides me;
I [a]shall not sit as a widow,
Neither shall I know the loss of children.
9 But [b]these two things shall come to thee [c]in a moment in one day,
The loss of children, and widowhood:

h De. 32. 7.
i Ps. 33. 11. Pr. 19. 21. & 21. 30. Ac. 5. 39. He. 6. 17.
j Is. 41. 2, 25.
† Heb. *The man of my counsel.*
k Is. 44. 28. & 45. 13.
l Nu. 23. 19.
m Ro. 10. 3.
n Is. 51. 5. Ro. 1. 17. & 3. 21.
o Hab. 2. 3.
p Is. 62. 11.
q Ex. 11. 5. Ju. 16. 21. Mat. 24. 41.
r Is. 3. 17. Je. 13. 22. 26. Nah. 3. 5.
s Ro. 12. 19.
t Je. 50. 34.
u Da. 2. 37.
v See 2 Sa. 24. 14. 2 Ch. 28. 9. Zec. 1. 15.
w De. 28. 50.
x Re. 18. 7.
y De. 32. 29.
z Zep. 2. 15.
a Re. 18. 7.
b Is. 51. 19.
c 1 Thes. 5. 3.

They shall come upon thee in their perfection [d]for the multitude of
And for the great abundance of thine enchantments. [thy sorceries,
10 For thou [e]hast trusted in thy wickedness:
Thou [f]hast said, "None seeth me."
Thy wisdom and thy knowledge, it hath ‡perverted thee;
And thou hast said in thy heart,
I am, and none else besides me.
11 Therefore shall evil come upon thee;
Thou shalt not know *from whence it riseth:
And mischief shall fall upon thee;
Thou shalt not be able to †put it off:
And [g]desolation shall come upon thee suddenly, which thou shalt
12 Stand now with thine enchantments, [not know.
And with the multitude of thy sorceries,
Wherein thou hast labored from thy youth;
If so be thou shalt be able to profit,
If so be thou mayest prevail.
13 Thou art wearied in the multitude of thy counsels.
Let now the ‡astrologers, the stargazers,
*The monthly prognosticators,
Stand up, and save thee
From these things that shall come upon thee.
14 Behold, they shall be [h]as stubble;
The fire shall burn them;
They shall not deliver †themselves from the power of the flame:
There shall not be a coal to warm at,
Nor fire to sit before it.
15 Thus shall they be unto thee with whom thou hast labored,
Even [i]thy merchants, from thy youth:
They shall wander every one to his quarter;
None shall save thee.

d Nah. 3. 4.
e Ps. 52. 7.
f Is. 29. 15. Ez. 8. 12. & 9. 9.
‡ Or, *caused thee to turn away.*
* Heb. *the morning thereof.*
† Heb. *expiate.*
g 1 Thes. 5. 3.
‡ Heb. *viewers of the heavens.* Da. 2. 2.
* *That give knowledge concerning the months.*
h Nah. 1. 10. Mal. 4. 1.
† Heb. *their souls.*
i Re. 18. 11.

SECT. XVIII.

A. M. 3294 *to* 3305.
B. C. 710 *to* 699.

SECTION XVIII.—*Isaiah reproves the Israelites for their Idolatry.*

ISAIAH xlviii.

God, to convince the people of their foreknown obstinacy, revealed his prophecies. 9 *He saveth them for his own sake.* 12 *He exhorteth them to obedience, because of his power and providence* 16 *He lamenteth their backwardness.* 20 *He powerfully delivereth his people out of Babylon.*

1 HEAR ye this, O house of Jacob!
Which are called by the name of Israel,
And are come forth out of the waters of Judah,
Which [a]swear by the name of the LORD,
And make mention of the God of Israel,
But not in truth, nor in righteousness.
2 For they call themselves of the Holy City,
And [b]stay themselves upon the God of Israel;
The LORD of hosts is his name.
3 I [c]have declared the former things from the beginning;
And they went forth out of my mouth—and I showed them;
I did them suddenly—and [d]they came to pass.
4 Because I knew that thou art *obstinate,
And [e]thy neck is an iron sinew,
And thy brow brass;
5 I have even from the beginning declared it to thee;
Before it came to pass I showed it thee:
Lest thou shouldest say, Mine idol hath done them,
And my graven image, and my molten image, hath commanded
6 Thou hast heard (see!) all this; [them.
And will not ye declare it?

a De. 6. 13.
b Mic. 3. 11. Ro. 2. 17.
c Is. 41. 22. & 42. 9. & 43. 9. & 44. 7, 8. & 45. 21. & 46. 9, 10
d Jos. 21. 45.
* Heb. *hard.*
e Ex. 32. 9.

I have showed thee new things from this time,
Even hidden things, and thou didst not know them.
7 They are created now, and not from the beginning;
Even before the day when thou heardest them not;
Lest thou shouldest say, Behold, I knew them.
8 Yea, thou heardest not; yea, thou knewest not;
Yea, from that time that thine ear was not opened:
For I knew that thou wouldest deal very treacherously,
And wast called [f]a transgressor from the womb.
9 For [g]my name's sake [h]will I defer mine anger,
And for my praise will I refrain for thee,
That I cut thee not off.
10 Behold, [i]I have refined thee—but not †with silver;
I have chosen thee in the furnace of affliction.
11 For mine own sake, even for mine own sake, will I do it:
For [j]how should my name be polluted?
And I will not give my glory unto another.
12 Hearken unto me, O Jacob,
And Israel, my called!
I [k]am He—I am [l]The First, I also am The Last.
13 My hand also hath laid the foundation of the earth,
And ‡my right hand hath spanned the heavens:
When I call unto them—they stand up together.
14 All ye, assemble yourselves, and hear!
Which among them hath declared these things?
The LORD hath loved him: [m]he will do his pleasure on Babylon,
And his arm shall be on the Chaldeans.
15 I, even I, have spoken—yea, I have called him:
I have brought him, and he shall make his way prosperous.
16 Come ye near unto me, hear ye this!
I have not spoken in secret from the beginning;
From the time that it was—there am I:
And now [n]the Lord GOD, and his Spirit, hath sent me.
17 Thus saith the LORD,
Thy Redeemer, the Holy One of Israel;
I am the LORD thy God which teacheth thee to profit,
Which leadeth thee by the way that thou shouldest go.
18 O [o]that thou hadst hearkened to my commandments!
Then had thy peace been as a river,
And thy righteousness as the waves of the sea:
19 Thy [p]seed also had been as the sand,
And the offspring of thy bowels like the gravel thereof;
His name should not have been cut off nor destroyed from before me
20 Go [q]ye forth of Babylon,
Flee ye from the Chaldeans, with a voice of singing,
Declare ye, tell this,
Utter it even to the end of the earth: say ye,—
The LORD hath redeemed his servant Jacob.
21 And they [r]thirsted not when he led them through the deserts;
He [s]caused the waters to flow out of the rock for them;
He clave the rock also—and the waters gushed out.
22 There is no peace, saith the LORD, unto the wicked.

f Ps. 58. 3.
g Ps. 79. 9. Ez. 20. 9, 14, 22, 44.
h Ps. 78. 38.
i Ps. 66. 10.
† Or, *for silver*, see Ez. 22. 20–22.
j See De. 32. 26, 27. Ez. 20. 9.
k De. 32. 39.
l Re. 1. 17. & 22. 13.
‡ Or, *the palm of my right hand hath spread out.*
m Is. 44. 28.
n Is. 61. 1. Zec. 2. 8, 9, 11.
o De. 32. 29.
p Ge. 22. 17. Ho. 1. 10.
q Is. 52. 11. Je. 50. 8. & 51. 6, 45. Zec. 2. 6, 7. Re. 18. 4.
r See Is. 41. 17, 18.
s Ex. 17. 6. Nu. 20. 11.

SECT. XIX.

A. M. 3294 *to* 3305.
B. C. 710 *to* 699.

SECTION XIX.—*The Messiah, through Isaiah, addresses his People.*

ISAIAH xlix.

Christ, being sent to the Jews, complaineth of them. 5 He is sent to the Gentiles with gracious promises. 13 God's love is perpetual to his Church. 18 The ample restoration of the Church. 24 The powerful deliverance out of captivity.

[1] LISTEN, O isles, unto me!
And hearken, ye people, from far!
The [a]LORD hath called me from the womb;
From the bowels of my mother hath he made mention of my name.
[2] And he hath made [b]my mouth like a sharp sword;
In the shadow of his hand hath he hid me,
And made me a polished shaft;
In his quiver hath he hid me;
[3] And said unto me, "Thou art my servant,
O Israel, [c]in whom I will be glorified."
[4] Then I said, "I have labored in vain,
I have spent my strength for nought, and in vain:
Yet surely my judgment is with the LORD,
And my *work with my God."
[5] And now, saith the LORD
That formed me from the womb to be his servant,
To bring Jacob again to him,
†Though Israel [d]be not gathered,
Yet shall I be glorious in the eyes of the LORD,
And my God shall be my strength.
[6] And he said, "‡It is a light thing that thou shouldest be my servant,
To raise up the tribes of Jacob,
And to restore the *preserved of Israel:
I will also give thee for [e]a light to the Gentiles,
That thou mayest be my salvation unto the end of the earth."
[7] Thus saith the LORD,
The Redeemer of Israel, and his Holy One,
To him †whom man despiseth, to him whom the nation abhorreth,
To a servant of rulers,
"Kings [f]shall see and arise,
Princes also shall worship,
Because of the LORD that is faithful,
And the Holy One of Israel, and he shall choose thee."
[8] Thus saith the LORD,
"In [g]an acceptable time have I heard thee,
And in a day of salvation have I helped thee:
And I will preserve thee, and give thee for a covenant of the people,
To ‡establish the earth, to cause to inherit the desolate heritages;
[9] That thou mayest say [h]to the prisoners, Go forth!
To them that are in darkness, Show yourselves!
They shall feed in the ways,
And their pastures shall be in all high places.
[10] They shall not [i]hunger nor thirst;
Neither [j]shall the heat nor sun smite them:
For He that hath mercy on them [k]shall lead them,
Even by the springs of water shall He guide them.
[11] And I will make all my mountains a way,
And my highways shall be exalted.
[12] Behold, these shall come from far!
And, lo, these from the north and from the west!
And these from the land of Sinim!"

[a] Je. 1. 5. Mat. 1. 20, 21. Lu. 1. 15, 31. Jo. 10. 36. Gal. 1. 15.

[b] Is. 11. 4. & 51. 16. Ho. 6. 5. He. 4. 12. Re. 1. 16.

[c] Is. 44. 23. John 13. 31. & 15. 8. Eph. 1. 6.

* Or, *reward.*

† Or, *That Israel may be gathered to him, and I may, &c.*

[d] Mat. 23. 37.

‡ Or, *Art thou lighter than that thou shouldest, &c.*

* Or, *desolations.*

[e] Is. 42. 6. & 60. 3. Lu. 2. 32. Ac. 13. 47. & 26. 18.

† Or, *that is despised in soul.* Is. 53. 3. Mat. 26. 67.

[f] Ps. 72. 10, 11.

[g] See Ps. 69. 13. 2 Co. 6. 2.

‡ Or, *raise up.*

[h] Zec. 9. 12.

[i] Re. 7. 16.

[j] Ps. 121. 6.

[k] Ps. 23. 2.

13 Sing, O heavens! and be joyful, O earth!
And break forth into singing, O mountains!
For the Lord hath comforted his people,
And will have mercy upon his afflicted.
14 But Zion said, "The Lord hath forsaken me,
And my Lord hath forgotten me."
15 "Can [l]a woman forget her sucking child,
*That she should not have compassion on the son of her womb?
Yea, they may forget—yet [m]will I not forget thee.
16 Behold, [n]I have graven thee upon the palms of my hands;
Thy walls are continually before me.
17 Thy children shall make haste;
Thy destroyers and they that made thee waste shall go forth of thee.
18 Lift up thine eyes round about, and behold:
All these gather themselves together, and come to thee.
As I live," saith the Lord,
"Thou shalt surely clothe thee with them all, [o]as with an ornament,
And bind them on thee, as a bride doeth.
19 For thy waste and thy desolate places, and the land of thy destruction,
Shall [p]even now be too narrow by reason of the inhabitants,
And they that swallowed thee up shall be far away.
20 The children which thou shalt have, [q]after thou hast lost the other,
Shall say again in thine ears, The place is too strait for me:
Give place to me that I may dwell.
21 Then shalt thou say in thy heart,
Who hath begotten me these, seeing I have lost my children, and am desolate,
A captive, and removing to and fro? and who hath brought up these?
Behold, I was left alone; these—where had they been?"
22 Thus saith the Lord God,
"Behold, I will lift up my hand to the Gentiles,
And set up my standard to the people:
And they shall bring thy sons in their †arms,
And thy daughters shall be carried upon their shoulders.
23 And kings shall be thy ‡nursing-fathers,
And their *queens thy nursing-mothers:
They shall bow down to thee with their face toward the earth,
And lick up the dust of thy feet;
And thou shalt know that I am the Lord:
For [r]they shall not be ashamed that wait for me."
24 "Shall [s]the prey be taken from the mighty,
Or †the lawful captive delivered?"[a]
25 But thus saith the Lord,
"Even the ‡captives of the mighty shall be taken away,
And the prey of the terrible shall be delivered;
For I will contend with him that contendeth with thee,
And I will save thy children.
26 And I will feed them that oppress thee with their own flesh;
And they shall be drunken with their own [t]blood, as with *sweet wine:
And all flesh shall know
That I the Lord am thy Saviour
And thy Redeemer, the Mighty One of Jacob."

[l] See Ps. 103. 13. Mal. 3. 17. Mat. 7. 11.
* Heb. *From having compassion.*
[m] Ro. 11. 29.
[n] See Ex. 13. 9. Cant. 8. 6.
[o] Pr. 17. 6.
[p] See Is. 54. 1, 2. Zec. 2. 4. & 10. 10.
[q] Mat. 3. 9. Ro. 11. 11, &c.
† Heb. *bosom.*
‡ Heb. *nourishers.*
* Heb. *princesses.*
[r] Ps. 34. 22. Ro. 5. 5. & 9. 33. & 10. 11.
[s] Mat. 12. 29. Lu. 11. 21, 22.
† Heb. *the captivity of the just.*
[a] This verse seems to be a response put into the mouths of the doubting Israelites.—*Ed.*
‡ Heb. *captivity.*
[t] Re. 14. 20. & 16. 6.
* Or, *new wine.*

SECT. XX.

A. M. 3294 *to* 3305.
B. C. 710 *to* 699.

Section XX.—*Isaiah's Prophecy of the Rejection of Christ, and the eventual Exaltation of his Church.*

Isaiah l., li. *and* lii. 1–12.

Christ showeth that the dereliction of the Jews is not to be imputed to him, by his ability to save, 5 *by his obedience in that work,* 7 *and by his confidence in that assistance.* 10 *An exhortation to trust in God, and not in ourselves,* — Chap. li. 1 *and after the pattern of Abraham, to trust in Christ,* 3 *by reason of his comfortable promises,* 4 *of his righteous salvation,* 7 *and man's mortality.* 9 *Christ by his sanctified arm defendeth his from the fear of man.* 17 *He bewaileth the afflictions of Jerusalem,* 21 *and promiseth deliverance.* — Chap. lii. 1 *Christ persuadeth the Church to believe his free redemption,* 7 *to receive the ministers thereof,* 9 *to joy in the power thereof,* 11 *and to free themselves from bondage.*

[1] Thus saith the Lord,
a De. 24. 1.
Where is [a]the bill of your mother's divorcement,
Whom I have put away?
b See 2 Ki. 4. 1. Mat. 18. 25.
Or which of my [b]creditors is it to whom I have sold you?
Behold, for your iniquities have ye sold yourselves,
And for your transgressions is your mother put away.
[2] Wherefore, when I came, was there no man?
c Pr. 1. 24. Je. 7. 13.
When [c]I called, was there none to answer?
d Nu. 11. 23.
Is [d]my hand shortened at all, that it cannot redeem?
Or have I no power to deliver?
e Ex. 14 21.
Behold, at my rebuke [e]I dry up the sea,
f Jos. 3. 16.
I [f]make the rivers a wilderness:
Their fish stinketh, because there is no water,
And dieth for thirst.
[3] I clothe the heavens with blackness,
And I make sackcloth their covering.
[4] The Lord God hath given me the tongue of the learned,
That I should know how to speak a word in season to him that is [weary:
He wakeneth morning by morning,
He wakeneth mine ear
To hear as the learned.
[5] The Lord God hath opened mine ear,
g Mat. 26. 39. Jo. 14. 31. Phil. 2. 8 He. 10. 5, &c.
And I was not [g]rebellious,
Neither turned away back.
h Mat. 26. 67. & 27. 26. John 18. 22.
[6] I [h]gave my back to the smiters,
i La. 3. 30.
And [i]my cheeks to them that plucked off the hair:
I hid not my face from shame and spitting.
[7] For the Lord God will help me;
Therefore shall I not be confounded:
Therefore have I set my face like a flint,
And I know that I shall not be ashamed.
j Ro. 8. 32–34.
[8] He [j]is near that justifieth me;
Who will contend with me?—let us stand together:
* Heb. *the master of my cause.*
Who is *mine adversary?—let him come near to me.
[9] Behold! the Lord God will help me;
Who is he that shall condemn me?
Lo! they all shall wax old as a garment;
The moth shall eat them up.
[10] Who is among you that feareth the Lord,
That obeyeth the voice of his servant,
That walketh in darkness, and hath no light?
Let him trust in the name of the Lord,
And stay upon his God.
[11] Behold, all ye that kindle a fire,
That compass yourselves about with sparks:
Walk in the light of your fire,
And in the sparks that ye have kindled.
k John 9. 19.
This [k]shall ye have of my hand; ye shall lie down in sorrow.

l Ro. 9. 30–32. [1] Hearken to me, [l]ye that follow after righteousness,
Ye that seek the Lord:
Look unto the rock whence ye are hewn,
And to the hole of the pit whence ye are digged!
m Ro. 4. 1, 16. He. 11. 11, 12. [2] Look [m]unto Abraham your father,
And unto Sarah that bare you:
n Ge. 12. 1, 2. For [n]I called him alone,
o Ge. 24. 1, 35. And [o]blessed him, and increased him.
[3] For the Lord shall comfort Zion:
He will comfort all her waste places;
And he will make her wilderness like Eden,
p Ge. 13. 10. Joel 2. 3. And her desert [p]like the garden of the Lord;
Joy and gladness shall be found therein,
Thanksgiving, and the voice of melody.
[4] Hearken unto me, my people!
And give ear unto me, O my nation!
For a law shall proceed from me,
And I will make my judgment to rest for a light of the people.
q Ro. 1. 16, 17. [5] My [q]righteousness is near; my salvation is gone forth;
And mine arms shall judge the people;
The isles shall wait upon me,
r Ro. 1. 16. And [r]on mine arm shall they trust.
[6] Lift up your eyes to the heavens,
And look upon the earth beneath;
s Ps. 102. 26. Mat. 24. 35. 2 Pe. 3. 10, 12. For [s]the heavens shall vanish away like smoke,
And the earth shall wax old like a garment,
t Is. 50. 9. And they that dwell therein shall die in like manner;
But my salvation shall be for ever,
And my righteousness shall not be abolished.
[7] Hearken unto me, ye that know righteousness,
The people in whose heart is my law!
u Mat. 10. 28. Ac. 5. 41. Fear [u]ye not the reproach of men,
Neither be ye afraid of their revilings.
[8] For the moth shall eat them up like a garment,
And the worm shall eat them like wool;
But my righteousness shall be for ever,
And my salvation from generation to generation.
[9] Awake! awake! put on strength, O arm of the Lord!
Awake, as in the ancient days, in the generations of old!
Art thou not it that hath cut Rahab,
And wounded the dragon?
v Ex. 14. 21. [10] Art thou not it which hath [v]dried the sea,
The waters of the great deep;
That hath made the depths of the sea a way for the ransomed to pass over?
[11] Therefore the redeemed of the Lord shall return,
And come with singing unto Zion;
And everlasting joy shall be upon their head:
They shall obtain gladness and joy;
And sorrow and mourning shall flee away.
w 2 Co. 1. 3. [12] I, even I, am he [w]that comforteth you:
Who art thou, that thou shouldest be afraid of a man that shall die,
x 1 Pe. 1. 24. And of the son of man which shall be made [x]as grass;
[13] And forgettest the Lord thy Maker,
y See Ge. 1. 1. That [y]hath stretched forth the heavens,
And laid the foundations of the earth;
And hast feared continually every day
Because of the fury of the oppressor,

† Or, *made himself ready.*
As if he †were ready to destroy?
And where is the fury of the oppressor?
[14] The captive exile hasteneth that he may be loosed,
And that he should not die in the pit,
Nor that his bread should fail.
[15] But I am the Lord thy God,
z See Ex. 14. 21.
That [z]divided the sea, whose waves roared:
The Lord of hosts is his name
a De. 18. 18. Is. 59. 21. Jo. 3. 34.
[16] And [a]I have put my words in thy mouth,
And have covered thee in the shadow of my hand,
b 2 Pe. 3. 13. Re. 21. 1.
That [b]I may plant the heavens, and lay the foundations of the earth,
And say unto Zion, Thou art my people.
[17] Awake, awake, stand up, O Jerusalem,
c See Job 21. 20.
Which [c]hast drunk at the hand of the Lord the cup of his fury!
d See De. 28. 28, 34. Ps. 60. 3. Ez. 23. 32–34. Zec. 12. 2. Re. 14. 10.
Thou [d]hast drunken the dregs of the cup of trembling,
And wrung them out.
[18] There is none to guide her
Among all the sons whom she hath brought forth;
Neither is there any that taketh her by the hand
Of all the sons that she hath brought up.
‡ Heb. *happened.*
[19] These two things ‡are come unto thee—
Who shall be sorry for thee?
* Heb. *breaking.*
Desolation, and *destruction, and the famine, and the sword:
By whom shall I comfort thee?
[20] Thy sons have fainted,
They lie at the head of all the streets, as a wild bull in a net:
They are full of the fury of the Lord,
The rebuke of thy God.
[21] Therefore hear now this, thou afflicted,
And drunken—but not with wine:
[22] Thus saith thy Lord the Lord,
And thy God that pleadeth the cause of his people,
Behold, I have taken out of thy hand the cup of trembling,
Even the dregs of the cup of my fury;
Thou shalt no more drink it again.
e Je. 25. 17, 26, 28. Ze. 12. 2.
[23] But [e]I will put it into the hand of them that afflict thee;
Which have said to thy soul, "Bow down, that we may go over;
And thou hast laid thy body as the ground
And as the street, to them that went over."
[1] Awake, awake; put on thy strength, O Zion! Isaiah lii. 1–12.
f Neh. 11. 1. Mat. 4. 5. Re. 21. 2.
Put on thy beautiful garments, O Jerusalem, [f]the holy city!
For henceforth there shall no more come into thee
The uncircumcised and the unclean.
[2] Shake thyself from the dust!
Arise, and sit down, O Jerusalem!
g Zec. 2. 7
Loose [g]thyself from the bands of thy neck,
O captive daughter of Zion!
[3] For thus saith the Lord,
Ye have sold yourselves for nought;
And ye shall be redeemed without money.
[4] For thus saith the Lord God,
h Ge. 46. 6.
My people went down aforetime into [h]Egypt to sojourn there;
And the Assyrian oppressed them without cause.
[5] Now therefore, what have I here, saith the Lord,
That my people is taken away for nought?
They that rule over them make them to howl, saith the Lord;
i Ez. 36. 20, 23. Ro. 2. 24.
And my name continually every day [i]is blasphemed.

6 Therefore my people shall know my name :
Therefore they shall know in that day that I am He that doth speak—
Behold, it is I !

[j] Nah. 1. 15. Ro. 10. 15.

7 How [j]beautiful upon the mountains
Are the feet of him that bringeth good tidings, that publisheth peace ;
That bringeth good tidings of good, that publisheth salvation ;
That saith unto Zion, Thy God reigneth !
8 Thy watchmen shall lift up the voice ;
With the voice together shall they sing :
For they shall see eye to eye,
When the Lord shall bring again Zion.
9 Break forth into joy, sing together,
Ye waste places of Jerusalem !
For the Lord hath comforted his people,
He hath redeemed Jerusalem.
10 The Lord hath made bare his holy arm in the eyes of all the nations ;
And [k]all the ends of the earth shall see the salvation of our God.
11 Depart [l]ye, depart ye, go ye out from thence,
Touch no unclean thing !
Go ye out of the midst of her !
Be ye clean, that bear the vessels of the Lord !
12 For [m]ye shall not go out with haste, nor go by flight :
For [n]the Lord will go before you ;
And [o]the God of Israel will †be your rereward.

[k] Lu. 3. 6.
[l] Je. 50. 8. & 51. 6, 45. Zec. 2. 6, 7. 2 Co. 6. 17. Re. 18. 4.
[m] See Ex. 12. 33, 39.
[n] Mic. 2. 13.
[o] Nu. 10. 25. See Ex. 14. 19.
† Heb. *gather you up.*

SECT. XXI.

A. M. 3294 *to* 3305.

B. C. 710 *to* 699.

Section XXI.—*Isaiah predicts the Humiliation, Sufferings, and Exaltation of Christ.*

Isaiah lii. 13, *to the end, and* liii.

Christ's kingdom shall be exalted. — Chap. liii. *The prophet, complaining of incredulity, excuseth the scandal of the cross,* 4 *by the benefit of his passion,* 10 *and the good success thereof.*

13 Behold, my Servant shall *deal prudently,
He [a]shall be exalted and extolled, and be very high.
14 As many were astonished at thee ;
(His visage was so marred more than any man,
And his form more than the sons of men ;)
15 So [b]shall he sprinkle many nations ;
The kings shall shut their mouths at him :
For that [c]which had not been told them shall they see ;
And that which they had not heard shall they consider.

Isaiah liii.

1 Who [d]hath believed our †report ?
And to whom is [e]the arm of the Lord revealed ?
2 For he shall grow up before him as a tender plant
And as a root out of a dry ground :
He [f]hath no form nor comeliness ; and when we shall see him,
There is no beauty that we should desire him.
3 He is despised and rejected of men ;
A man of sorrows, and [g]acquainted with grief :
And ‡we hid as it were our faces from him ;
He was despised, and [h]we esteemed him not.
4 Surely [i]he hath borne our griefs,
And carried our sorrows :
Yet we did esteem him stricken,
Smitten of God, and afflicted.
5 But he was *wounded for our transgressions,
He was bruised for our iniquities ;
The chastisement of our peace was upon him ;
And with his †stripes we are healed.

* Or, *prosper.* Is. 53. 10. Je. 23. 5.
[a] Phil. 2. 9.
[b] Ez. 36. 25. Ac. 2. 33. He. 9. 13, 14.
[c] Ro. 15. 21. & 16. 25, 26. Eph. 3. 5, 9.
[d] Jo. 12. 38. Ro. 10. 16.
† Or, *doctrine.* Heb. *hearing.*
[e] Ro. 1. 16. 1 Co. 1. 18.
[f] Ma. 9. 12.
[g] He. 4. 15.
‡ Or, *he hid as it were his face from us.* Heb. *as a hiding of faces from him,* or, *from us.*
[h] John 1. 10, 11.
[i] Mat. 8. 17. He. 9. 28. 1 Pe. 2. 24.
* Or, *tormented.* Ro. 4. 25. 1 Co. 15. 3. 1 Pe. 3. 18.
† Heb. *bruise.* 1 Pe. 2. 24.

6 All [j]we like sheep have gone astray;
We have turned every one to his own way;
And the Lord ‡hath laid on Him the iniquity of us all.
7 He was oppressed, and he was afflicted—
Yet [k]he opened not his mouth:
He [l]is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb—
So he opened not his mouth.
8 He was taken ‡from prison and from judgment:
And who shall declare his generation?
For [m]he was cut off out of the land of the living:
For the transgression of my people *was he stricken.
9 And [n]he made his grave with the wicked,
And with the rich in his †death;
Because he had done no violence,
Neither was any [o]deceit in his mouth.
10 Yet it pleased the Lord to bruise him;
He hath put him to grief:
‡When thou shalt make his soul [p]an offering for sin,
He shall see his seed, [q]he shall prolong his days,
And [r]the pleasure of the Lord shall prosper in his hand.
11 He shall see of the travail of his soul, and shall be satisfied:
By [s]his knowledge shall [t]my righteous servant [u]justify many;
For he shall bear their iniquities.
12 Therefore [v]will I divide him a portion with the great,
And [w]he shall divide the spoil with the strong;
Because he hath poured out his soul unto death:
And he was [x]numbered with the transgressors;
And he bare the sin of many,
And [y]made intercession for the transgressors.

j Ps. 119. 176. 1 Pe. 2. 25.
‡ Heb. *hath made the iniquities of us all to meet on Him.*
k Mat. 26. 63. & 27. 12, 14. 1 Pe. 2. 23.
l Ac. 8. 32.
‡ Or, *away by distress and judgment: but, &c.*
m Da. 9. 26.
* Heb. was *the stroke upon him.*
n Mat. 27. 57, 58, 60.
† Heb. *deaths.*
o 1 Pe. 2. 22. 1 Jo. 3. 5.
‡ Or, *When his soul shall make an offering.*
p 2 Co. 5. 21. 1 Pe. 2. 24.
q Ro. 6. 9.
r Eph. 1. 5, 9. 2 Thes. 1. 11.
s Jo. 17. 3. 2 Pe. 1. 3.
t 1 Jo. 2. 1.
u Ro. 5. 18, 19.
v Phil. 2. 9.
w Col. 2. 15.
x Ma. 15. 28. Lu. 22. 37.
y Lu. 23. 34. Ro. 8. 34. He. 7. 25. & 9. 24. 1 Jo. 2. 1.

SECT. XXII.

A. M. 3294 *to* 3305.
B. C. 710 *to* 699.

Section XXII.—*Isaiah's Prophecy of the Enlargement and Triumph of the Church.*

Isaiah liv.

The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their Church, 4 *their safety,* 6 *their certain deliverance out of affliction,* 11 *their fair edification,* 15 *and their sure preservation.*

1 Sing, [a]O barren, thou that didst not bear!
Break forth into singing, and cry aloud, thou that didst not travail with child!
For [b]more are the children of the desolate
Than the children of the married wife, saith the Lord.
2 Enlarge the place of thy tent,
And let them stretch forth the curtains of thy habitations:
Spare not—lengthen thy cords, and strengthen thy stakes;
3 For thou shalt break forth on the right hand and on the left;
And [c]thy seed shall inherit the Gentiles,
And make the desolate cities to be inhabited.
4 Fear not—for thou shalt not be ashamed:
Neither be thou confounded—for thou shalt not be put to shame:
For thou shalt forget the shame of thy youth,
And shalt not remember the reproach of thy widowhood any more.
5 For thy Maker is thy husband;
The [d]Lord of hosts is his name;
And thy Redeemer the Holy One of Israel;
The [e]God of the whole earth shall he be called.
6 For the Lord hath called thee as a woman forsaken and grieved in spirit,
And a wife of youth, when thou wast refused, saith thy God.

a Zep. 3. 14. Ga. 4. 27.
b 1 Sa. 2. 5.
c Is. 55. 5. & 61. 9.
d Lu. 1. 32.
e Zec. 14. 9. Ro. 3. 29.

f 2 Co. 4. 17.

7 For [f]a small moment have I forsaken thee;
But with great mercies will I gather thee.
8 In a little wrath I hid my face from thee for a moment;
But with everlasting kindness will I have mercy on thee,
Saith the Lord thy Redeemer.

g Ge. 8. 21. & 9. 11. Is. 55. 11. See Je. 31. 35, 36.

9 For this is as the waters of [g]Noah unto me:
For as I have sworn that the waters of Noah should no more go over the earth;
So have I sworn that I would not be wroth with thee, nor rebuke thee.

h Ps. 46. 2. Mat. 5. 18.

10 For [h]the mountains shall depart,
And the hills be removed;
But my kindness shall not depart from thee,
Neither shall the covenant of my peace be removed,
Saith the Lord that hath mercy on thee.
11 O thou afflicted, tossed with tempest, and not comforted,

i 1 Ch. 29. 2. Re. 21. 18, &c.

Behold, I will lay thy stones with [i]fair colors,
And lay thy foundations with sapphires!
12 And I will make thy windows of agates,
And thy gates of carbuncles,
And all thy borders of pleasant stones.

j Je. 31. 34. Jo. 6. 45. 1 Co. 2. 10. 1 Thes. 4. 9. 1 Jo 2. 20.

13 And all thy children shall be [j]taught of the Lord;
And great shall be the peace of thy children.
14 In righteousness shalt thou be established:
Thou shalt be far from oppression—for thou shalt not fear:
And from terror—for it shall not come near thee.
15 Behold, they shall surely gather together—but not by me:
Whosoever shall gather together against thee shall fall for thy sake.
16 Behold, I have created the smith that bloweth the coals in the fire,
And that bringeth forth an instrument for his work;
And I have created the waster to destroy.
17 No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee in judgment thou shalt condemn.
This is the heritage of the servants of the Lord,
And their righteousness is of me, saith the Lord.

SECT. XXIII.

A. M. 3294 *to* 3305.
B. C. 710 *to* 699.

Section XXIII.—*Isaiah prophesies the Fulness and Excellence of the Blessings of the Gospel.*

Isaiah lv. *and* lvi. 1–8.

The prophet, with the promises of Christ, calleth to faith, 6 *and to repentance.* 8 *The happy success of them that believe.* — Chap. lvi. 1 *He exhorteth to sanctification.* 3 *He promiseth it shall be general, without respect of persons.*

a Jo. 4. 14. & 7. 37. Re. 21. 6. & 22. 17.
b Eccl. 51. 25. Mat. 13. 44, 46. Re. 3. 18.
* Heb. *weigh.*

1 Ho, [a]every one that thirsteth, come ye to the waters!
And he that hath no money, [b]come ye, buy, and eat!
Yea, come, buy wine and milk without money and without price!
2 Wherefore do ye *spend money for that which is not bread?
And your labor for that which satisfieth not?
Hearken diligently unto me, and eat ye that which is good,
And let your soul delight itself in fatness.

c Mat. 11. 28.

3 Incline your ear, and [c]come unto me!
Hear, and your soul shall live!
And I will make an everlasting covenant with you,
Even the [d]sure mercies of David.

d Ac. 13. 34.
e Jo. 18. 37. Re. 1. 5.
f Je. 30. 9. Ez. 34. 23. Ho. 3. 5. Da. 9. 25.
g Eph. 2. 11, 12.
h Ge. 49. 10. Is. 60. 5.
i Ac. 3. 13.

4 Behold! I have given him for [e]a witness to the people,
A [f]leader and commander to the people.
5 Behold! [g]thou shalt call a nation that thou knowest not,
And [h]nations that knew not thee shall run unto thee
Because of the Lord thy God,
And for the Holy One of Israel; [i]for he hath glorified thee.

[6] Seek [j]ye the Lord while he may be found,
Call ye upon him while he is near:
[7] Let the wicked forsake his way,
And †the unrighteous man his thoughts:
And let him return unto the Lord, and he will have mercy upon him;
And to our God, for he will ‡abundantly pardon.
[8] For [k]my thoughts are not your thoughts,
Neither are your ways my ways, saith the Lord.
[9] For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.
[10] For as the rain cometh down, and the snow from heaven,
And returneth not thither,
But watereth the earth,
And maketh it bring forth and bud,
That it may give seed to the sower, and bread to the eater;
[11] So shall my word be that goeth forth out of my mouth:
It shall not return unto me void,
But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent it.
[12] For ye shall go out with joy,
And be led forth with peace:
The mountains and the hills shall break forth before you into singing,
And all the trees of the field shall clap their hands.
[13] Instead of the thorn—shall come up the fir tree,
And instead of the brier—shall come up the myrtle tree:
And it shall be to the Lord for a name,
For an everlasting sign, that shall not be cut off.

Isaiah lvi. 1–8.

[1] Thus saith the Lord,
Keep ye *judgment, and do justice:
For [l]my salvation is near to come,
And my righteousness to be revealed.
[2] Blessed is the man that doeth this,
And the son of man that layeth hold on it;
That keepeth the Sabbath from polluting it,
And keepeth his hand from doing any evil.
[3] Neither let [m]the son of the stranger, that hath joined himself to the Lord, speak, saying,—
The Lord hath utterly separated me from his people:
Neither let the eunuch say, Behold, I am a dry tree.
[4] For thus saith the Lord unto the eunuchs that keep my Sabbaths,
And choose the things that please me,
And take hold of my covenant;
[5] Even unto them will I give in [n]my house
And within my walls a place and [o]a name
Better than of sons and of daughters:
I will give them an everlasting name, that shall not be cut off.
[6] Also the sons of the stranger, that join themselves to the Lord,
To serve him, and to love the name of the Lord,
To be his servants,
Every one that keepeth the Sabbath from polluting it,
And taketh hold of my covenant;
[7] Even them will I [p]bring to my holy mountain,
And make them joyful in my house of prayer:
Their [q]burnt offerings and their sacrifices shall be accepted upon mine altar;
For [r]my house shall be called a house of prayer [s]for all people.

[j] Ps. 32. 6. Mat. 5. 25. & 25. 11. Jo. 7. 34. & 8. 21. 2 Co. 6. 1, 2. He. 3. 13.
† Heb. *the man of iniquity.*
‡ Heb. *multiply to pardon.*
[k] 2 Sa. 7. 19.
* Or, *equity.*
[l] Mat. 3. 2. & 4. 17. Ro. 13. 11, 12.
[m] See De. 23. 1-3. Ac. 8. 27. & 10. 1, 2, 34. & 17. 4. & 18. 7. 1 Pe. 1. 1.
[n] 3 Ti. 3. 15.
[o] Jo. 1. 12. 1 Jo. 3. 1.
[p] 1 Pe. 1. 1, 2.
[q] Ro. 12. 1. He. 13. 15. 1 Pe. 2. 5.
[r] Mat. 21. 13.
[s] Mal. 1. 11.

8 The LORD God which gathereth the outcasts of Israel saith,
Yet [t]will I gather others to him,
†Besides those that are gathered unto him.

t John 10. 16. Eph. 1. 10. & 2. 14–16.
† Heb. *To his gathered.*

SECTION XXIV.—*Isaiah predicts the Calamities which should befall Judæa for its Idolatry and Hypocrisy.*

SECT. XXIV.

A. M. 3294 *to* 3308.
B. C. 710 *to* 699.

ISAIAH lvi. 9, *to the end*, lvii., lviii., *and* lix. 1–15.

Isaiah inveigheth against blind watchmen.—Chap. lxvii. 1 *The blessed death of the righteous.* 3 *God reproveth the Jews for their whorish idolatry.* 13 *He giveth evangelical promises to the penitent.*—Chap. lviii. 1 *The prophet, being sent to reprove hypocrisy,* 3 *expresseth a counterfeit fast and a true.* 8 *He declareth what promises are due unto godliness,* 13 *and to the keeping of the Sabbath.*—Chap. lix. 1 *The damnable nature of sin.* 3 *The sins of the Jews.* 9 *Calamity is for sin.*

9 ALL ye beasts of the field, come to devour!
Yea, all ye beasts in the forest!
10 His watchmen are [a]blind: they are all ignorant,
They [b]are all dumb dogs, they cannot bark;
*Sleeping, lying down, loving to slumber.
11 Yea, they are †greedy dogs which ‡can never have enough,
And they are shepherds that cannot understand:
They all look to their own way,
Every one for his gain, from his quarter.
12 "Come ye," say they, "I will fetch wine,
And we will fill ourselves with strong drink;
And [c]to-morrow shall be as this day, and much more abundant."

a Mat. 15. 14. & 23. 16.
b Phil 3. 2.
* Or, *Dreaming*, or, *talking in their sleep.*
† Heb. *strong of appetite.* Mic. 3. 11.
‡ Heb. *know not to be satisfied.* Ez. 34. 2, 3.
c Ps. 10. 6. Pr. 23. 35. Lu. 12. 19. 1 Co. 15. 32.

ISAIAH lvii.

1 The righteous perisheth, and no man layeth it to heart:
And *merciful men are taken away, [d]none considering
That the righteous is taken away from †the evil to come.
2 He shall ‡enter into peace:
They shall rest in their beds,
Each one walking *in his uprightness
3 But draw near hither, [e]ye sons of the sorceress,
The seed of the adulterer and the whore.
4 Against whom do ye sport yourselves?
Against whom make ye a wide mouth, and draw out the tongue?
Are ye not children of transgression, a seed of falsehood,
5 Enflaming yourselves †with idols under every green tree,
Slaying [f]the children in the valleys under the clifts of the rocks?
6 Among the smooth stones of the stream is thy portion;
They, they are thy lot:
Even to them hast thou poured a drink offering,
Thou hast offered a meat offering.
Should I receive comfort in these?
7 Upon a lofty and high mountain hast thou set thy bed:
Even thither wentest thou up to offer sacrifice.
8 Behind the doors also and the posts hast thou set up thy remembrance:
For thou hast discovered thyself to another than me,
And art gone up; thou hast enlarged thy bed,
And ‡made thee a covenant with them;
Thou lovedst their bed *where thou sawest it.
9 And †thou wentest to the king with ointment,
And didst increase thy perfumes,
And didst send thy messengers far off,
And didst debase thyself—even unto hell.
10 Thou art wearied in the greatness of thy way;
Yet saidst thou not, There is no hope:
Thou hast found the ‡life of thy hand:
Therefore thou wast not grieved.

* Heb. *men of kindness*, or, *godliness.* Ps. 12. 1. Mic. 7. 2.
d 1 Ki. 14. 13. See 2 Ki. 22. 20.
‡ Or, *that which is evil.*
‡ Or, *go in peace.* Lu. 2. 29.
* Or, *before him.*
e Mat. 16. 4.
† Or, *among the oaks*, Is. 1. 29.
f Le. 18. 21. & 20. 2. 2 Ki. 16. 3. & 23. 10. Je. 7. 31. Ez. 16. 20. & 20. 26.
‡ Or, *hewed it for thyself larger than theirs.*
* Or, *thou providest room.*
† Or, *thou respectedst the king.*
‡ Or, *living.*

[11] And of whom hast thou been afraid or feared,
That thou hast lied,
And hast not remembered me, nor laid it to thy heart?
Have not I held my peace even of old,
And thou fearest me not?
[12] I will declare thy righteousness,
And thy works; for they shall not profit thee.
[13] When thou criest—let thy companies deliver thee;
But the wind shall carry them all away;
Vanity shall take them:
But he that putteth his trust in me shall possess the land,
And shall inherit my holy mountain;
[14] And shall say, Cast ye up, cast ye up, prepare the way,
Take up the stumbling-block out of the way of my people!
[15] For thus saith the High and Lofty One
That inhabiteth eternity, [g]whose name is Holy;
I dwell in the high and holy place,
With him also that is of a contrite and humble spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite ones.
[16] For I will not contend for ever,
Neither will I be always wroth;
For the spirit should fail before me,
And the souls which I have made.
[17] For the iniquity of his covetousness was I wroth,
And smote him: I hid me, and was wroth,
And he went on *frowardly in the way of his heart.
[18] I have seen his ways, and will heal him:
I will lead him also, and restore comforts unto him and to his mourners.
[19] I create [h]the fruit of the lips;
Peace, peace [i]to him that is far off, and to him that is near,
Saith the Lord; and I will heal him.
[20] But [j]the wicked are like the troubled sea,
When it cannot rest, whose waters cast up mire and dirt.
[21] There is no peace, saith my God, to the wicked.
[1] Cry †aloud, spare not, Isaiah lviii
Lift up thy voice like a trumpet,
And show my people their transgression,
And the house of Jacob their sins!
[2] Yet they seek me daily,
And [a]delight to know my ways,
As a nation that did righteousness,
And forsook not the ordinance of their God:
They ask of me the ordinances of justice;
They take delight in approaching to God.
[3] "Wherefore [k]have we fasted," say they, "and thou seest not?
Wherefore have we [l]afflicted our soul, and thou takest no knowledge?"
Behold, in the day of your fast ye find pleasure,
And exact all your ‡labors.
[4] Behold, [m]ye fast for strife and debate,
And to smite with the fist of wickedness:
*Ye shall not fast as ye do this day,
To make your voice to be heard on high.
[5] Is it such a fast that I have chosen?
†A day for a man to afflict his soul?
Is it to bow down his head as a bulrush,

[g] Job 6. 10. Lu. 1. 49.

* Heb. *turning away.*

[h] Heb. 13. 15.

[i] Acts 2. 39. Eph. 2. 17.

[j] Job 15. 20, &c. Pr. 4. 16.

† Heb. *with the throat.*

[a] i. e. they make pretence of doing so.—*Ed.*

[k] Mal. 3. 14.

[l] Le. 16. 29, 31. & 23. 27.

‡ Or, *things wherewith ye grieve others.* Heb. *griefs.*

[m] 1 Ki. 21. 9, 12, 13.

* Or, *Ye fast not as this day.*

† Or, *To afflict his soul for a day.*

And [m]to spread sackcloth and ashes under him?
Wilt thou call this a fast,
And an acceptable day to the Lord?
6 Is not this the fast that I have chosen?
To loose the bands of wickedness,
[n]To undo ‡the heavy burdens,
And [o]to let the *oppressed go free,
And that ye break every yoke?
7 Is it not [p]to deal thy bread to the hungry,
And that thou bring the poor that are †cast out to thy house?
When thou seest the naked, that thou cover him;
And that thou hide not thyself from [q]thine own flesh?
8 Then [r]shall thy light break forth as the morning,
And thy health shall spring forth speedily:
And thy righteousness shall go before thee;
The [s]glory of the Lord ‡shall be thy rereward.
9 Then shalt thou call—and the Lord shall answer;
Thou shalt cry—and he shall say, Here I am!
If thou take away from the midst of thee the yoke,
The putting forth of the finger, and speaking vanity;
10 And if thou draw out thy soul to the hungry,
And satisfy the afflicted soul;
Then shall thy light rise in obscurity,
And thy darkness be as the noon day.
11 And the Lord shall guide thee continually,
And satisfy thy soul in *drought,
And make fat thy bones;
And thou shalt be like a watered garden,
And like a spring of water, whose waters †fail not.
12 And they that shall be of thee shall build the old waste places:
Thou shalt raise up the foundations of many generations;
And thou shalt be called, The Repairer of the breach,
The restorer of paths to dwell in.'
13 If thou turn away thy foot from the Sabbath,
From doing thy pleasure on my holy day;
And call the Sabbath a delight,
The holy of the Lord, honorable;
And shalt honor him, not doing thine own ways,
Nor finding thine own pleasure, nor speaking thine own words:
14 Then shalt thou delight thyself in the Lord;
And I will cause thee to [t]ride upon the high places of the earth,
And feed thee with the heritage of Jacob thy father:
For the mouth of the Lord hath spoken it.

Isaiah lix. 1–15.

1 Behold, the Lord's hand is not [u]shortened, that it cannot save;
Neither his ear heavy, that it cannot hear:
2 But your iniquities have separated between you and your God,
And your sins ‡have hid his face from you, that he will not hear.
3 For your hands are defiled with blood,
And your fingers with iniquity;
Your lips have spoken lies,
Your tongue hath muttered perverseness.
4 None calleth for justice, nor any pleadeth for truth:
They trust in vanity, and speak lies;
They conceive mischief, and bring forth iniquity.
5 They hatch *cockatrice's eggs,
And weave the spider's web:

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[m] Est. 4. 3. Job 2. 8. Da. 9. 3. Jon. 3. 6.
[n] Neh. 5. 10–12.
‡ Heb. *the bundles of the yoke.*
[o] Je. 34. 9.
* Heb. *broken.*
[p] See Job 22. 7.
† Or, *afflicted.*
[q] Ge. 29. 14. Neh. 5. 5.
[r] See Job 11. 17.
[s] Ex. 14. 19.
‡ Heb. *shall gather thee up.*
* Heb. *droughts.*
† Heb. *lie*, or, *deceive.*
[t] De. 32. 13. & 33. 29.
[u] Nu. 11. 23.
‡ Or, *have made him hide.*
* Or, *adder's.*

He that eateth of their eggs dieth,
† Or, *is sprinkled is as if there brake out a viper.*
And that which †is crushed breaketh out into a viper.
[6] Their webs shall not become garments,
Neither shall they cover themselves with their works:
Their works are works of iniquity,
And the act of violence is in their hands.
v Pr. 1. 16. Ro. 3. 15.
[7] Their [v]feet run to evil,
And they make haste to shed innocent blood:
Their thoughts are thoughts of iniquity;
‡ Heb. *breaking.*
Wasting and ‡destruction are in their paths.
[8] The way of peace they know not;
* Or, *right.*
And there is no *judgment in their goings:
w Ps. 125. 5. Pr. 2. 15.
They [w]have made them crooked paths:
Whosoever goeth therein shall not know peace.
[9] Therefore is judgment far from us,
Neither doth justice overtake us:
We wait for light—but behold obscurity!
For brightness—but we walk in darkness!
x De. 28. 29. Job 5. 14. Am. 8. 9.
[10] We [x]grope for the wall like the blind,
And we grope as if we had no eyes:
We stumble at noon day as in the night;
We are in desolate places as dead men.
[11] We roar all like bears,
And mourn sore like doves:
We look for judgment—but there is none!
For salvation—but it is far off from us!
[12] For our transgressions are multiplied before thee,
And our sins testify against us:
For our transgressions are with us;
And as for our iniquities, we know them;
[13] In transgressing and lying against the LORD,
And departing away from our God,
Speaking oppression and revolt,
y Mat. 12. 34.
Conceiving and uttering [y]from the heart words of falsehood.
[14] And judgment is turned away backward,
And justice standeth afar off:
For truth is fallen in the street,
And equity cannot enter.
[15] Yea, truth faileth;
† Or, *is accounted mad.*
And he that departeth from evil †maketh himself a prey:
And the LORD saw it,
‡ Heb. *it was evil in his eyes.*
And ‡it displeased him that there was no judgment.

SECT. XXV.

A. M 3294 *to* 3305.

B. C. 710 *to* 699.

SECTION XXV.—*Isaiah prophesies the future Glory and Triumph of the Church.*

ISAIAH lix. 16, *to the end of the Book.*

Salvation only is of God. 20 *The covenant of the Redeemer.* — Chap. lx. 1 *The glory of the Church in the abundant access of the Gentiles,* 15 *and the great blessings after a short affliction.* — Chap. lxi. 1 *The office of Christ.* 4 *The forwardness,* 7 *and blessings of the faithful.* — Chap. lxii. 1 *The fervent desire of the prophet to confirm the Church in God's promises.* 5 *The office of the ministers (unto which they are incited) in preaching the Gospel,* 10 *and preparing the people thereto.* — Chap. lxiii. 1 *Christ showeth who he is,* 2 *what his victory over his enemies,* 7 *and what his mercy toward his Church.* 10 *In his just wrath he remembereth his free mercy.* 15 *The Church in their prayer,* 17 *and complaint, profess their faith.* — Chap. lxiv. 1 *The Church prayeth for the illustration of God's power.* 5 *Celebrating God's mercy, it maketh confession of their natural corruptions.* 9 *It complaineth of their affliction.* — Chap. lxv. 1 *The calling of the Gentiles.* 2 *The Jews, for their incredulity, idolatry, and hypocrisy, are rejected.* 8 *A remnant shall be saved.* 11 *Judgments on the wicked, and blessings on the godly.* 17 *The blessed state of the New Jerusalem.* — Chap. lxvi. 1 *The glorious God will be served in humble sincerity.* 5 *He comforteth the humble with the marvellous generation,* 10 *and with the gracious benefits of the Church.* 15 *God's severe judgments against the wicked.* 19 *The Gentiles shall have a holy Church,* 24 *and see the damnation of the wicked.*

[16] AND He saw that there was no man,

And [a]wondered that there was no intercessor:
Therefore his arm brought salvation unto him;
And his righteousness, it sustained him.
17 For [b]he put on righteousness as a breastplate,
And a helmet of salvation upon his head;
And he put on the garments of vengeance for clothing,
And was clad with zeal as a cloak.
18 According to their *deeds, accordingly he will repay,
Fury to his adversaries, recompence to his enemies;
To the islands he will repay recompence.
19 So shall they fear the name of the Lord from the west,
And his glory from the rising of the sun.
When the enemy shall come in [c]like a flood,
The Spirit of the Lord shall †lift up a standard against him.
20 And [d]the Redeemer shall come to Zion,
And unto them that turn from transgression in Jacob, saith the Lord.
21 As [e]for me, this is my covenant with them, saith the Lord;
My spirit that is upon thee,
And my words which I have put in thy mouth,
Shall not depart out of thy mouth,
Nor out of the mouth of thy seed,
Nor out of the mouth of thy seed's seed, saith the Lord,
From henceforth and for ever.

Isaiah lx.

1 Arise! ‡shine! for thy light is come,
And [f]the glory of the Lord is risen upon thee.
2 For, behold, the darkness shall cover the earth,
And gross darkness the people;
But the Lord shall arise upon thee,
And his glory shall be seen upon thee.
3 And the [g]Gentiles shall come to thy light,
And kings to the brightness of thy rising.
4 Lift up thine eyes round about, and see!
All they gather themselves together, they come to thee!
Thy sons shall come from far,
And thy daughters shall be nursed at thy side.
5 Then thou shalt see, and flow together,
And thy heart shall fear, and be enlarged;
Because the *abundance of the sea shall be converted unto thee,
The †forces of the Gentiles shall come unto thee.
6 The multitude of camels shall cover thee,
The dromedaries of Midian and Ephah;
All they from Sheba shall come:
They shall [h]bring gold and incense;
And they shall show forth the praises of the Lord.
7 All the flocks of Kedar shall be gathered together unto thee,
The rams of Nebaioth shall minister unto thee:
They shall come up with acceptance on mine altar,
And [i]I will glorify the house of my glory.
8 Who are these that fly as a cloud,
And as the doves to their windows?
9 Surely [j]the isles shall wait for me,
And the ships of Tarshish first, [k]to bring thy sons from far,
Their silver and their gold with them, unto the name of the Lord thy God,
And to the Holy One of Israel, because he hath glorified thee.
10 And [l]the sons of strangers shall build up thy walls,
And [m]their kings shall minister unto thee:

[a] Ma. 6. 6.
[b] Eph. 6. 14, 17. 1 Thes. 5. 8.
* Heb. *recompences.*
[c] Re. 12. 15.
† Or, *put him to flight.*
[d] Ro. 11. 26.
[e] He. 8. 10. & 10. 16.
‡ Or, *be enlightened; for thy light cometh.* Eph. 5. 14.
[f] Mal. 4. 2.
[g] Is. 49. 6, 23. Re. 21. 24.
* Or, *noise of the sea shall be turned toward thee.* Ro. 11. 25.
† Or, *wealth.* ver. 11. Is. 61. 6.
[h] Mat. 2. 11.
[i] Hag. 2. 7, 9.
[j] Ps. 72. 10. Is. 42. 4. & 51. 5.
[k] Gal. 4. 26.
[l] Zec. 6. 15.
[m] Re. 21. 24.

For in my wrath I smote thee,
But in my favor have I had mercy on thee.
n Re. 21. 25.
11 Therefore thy gates [n]shall be open continually;
They shall not be shut day nor night;
‡ Or, *wealth*, ver. 5.
That men may bring unto thee the ‡forces of the Gentiles,
And that their kings may be brought.
o Zec. 14. 17, 19. Mat. 21. 44.
12 For [o]the nation and kingdom that will not serve thee shall perish;
Yea, those nations shall be utterly wasted.
13 The glory of Lebanon shall come unto thee,
The fir tree, the pine tree, and the box together,
To beautify the place of my sanctuary;
And I will make the place of my feet glorious.
14 The sons also of them that afflicted thee shall come bending unto thee;
p Re. 3. 9.
And all they that despised thee shall [p]bow themselves down at the soles of thy feet;
And they shall call thee, The City of the LORD,
q He. 12. 22. Re. 14. 1.
The [q]Zion of the Holy One of Israel.
15 Whereas thou hast been forsaken and hated,
So that no man went through thee,
I will make thee an eternal excellency,
A joy of many generations.
16 Thou shalt also suck the milk of the Gentiles,
And shalt suck the breast of kings:
And thou shalt know that I the LORD am thy Saviour
And thy Redeemer, the Mighty One of Jacob.
17 For brass—I will bring gold,
And for iron—I will bring silver,
And for wood—brass,
And for stones—iron:
I will also make thy officers—peace,
And thine exactors—righteousness.
18 Violence shall no more be heard in thy land,
Wasting nor destruction within thy borders;
But thou shalt call thy walls Salvation,
And thy gates Praise.
r Re. 21. 23. & 22. 5.
19 The [r]sun shall be no more thy light by day;
Neither for brightness shall the moon give light unto thee:
But the LORD shall be unto thee an everlasting light,
s Zec. 2. 5.
And [s]thy God thy glory.
t See Am. 8. 9.
20 Thy [t]sun shall no more go down;
Neither shall thy moon withdraw itself:
For the LORD shall be thine everlasting light,
And the days of thy mourning shall be ended.
u Re. 21. 27.
21 Thy [u]people also shall be all righteous:
v Ps. 37. 11, 22 Mat. 5. 5.
They [v]shall inherit the land for ever,
w Is. 61. 3. Mat. 15. 13. Jo. 15. 2.
The [w]branch of my planting,
x Eph. 2. 10.
The [x]work of my hands, that I may be glorified.
y Mat. 13. 31, 32.
22 A [y]little one shall become a thousand,
And a small one a strong nation:
I the LORD will hasten it in his time.
z Lu. 4. 18. Jo. 1. 32. & 3. 34.
1 The [z]Spirit of the Lord GOD is upon me; ISAIAH lxi.
Because the LORD hath anointed me
To preach good tidings unto the meek;
He hath sent me to bind up the broken-hearted,
a Is. 42. 7. See Je. 34. 8.
To proclaim [a]liberty to the captives,
And the opening of the prison to them that are bound;

[2] To [b]proclaim the acceptable year of the Lord,
And [c]the day of vengeance of our God;
To [d]comfort all that mourn;
[3] To appoint unto them that mourn in Zion,
To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called Trees of Righteousness,
The Planting of the Lord, [e]that he might be glorified.
[4] And they shall build the old wastes,
They shall raise up the former desolations,
And they shall repair the waste cities,
The desolations of many generations.
[5] And [f]strangers shall stand and feed your flocks,
And the sons of the alien shall be your ploughmen and your vinedressers.
[6] But [g]ye shall be named The Priests of the Lord:
Men shall call you The Ministers of our God;
Ye shall eat the riches of the Gentiles,
And in their glory shall ye boast yourselves.
[7] For [h]your shame—ye shall have double;
And for confusion—they shall rejoice in their portion:
Therefore in their land they shall possess the double:
Everlasting joy shall be unto them.
[8] For I the Lord love judgment,
I hate robbery for burnt offering;
And I will direct their work in truth,
And I will make an everlasting covenant with them.
[9] And their seed shall be known among the Gentiles,
And their offspring among the people:
All that see them shall acknowledge them,
That they are the seed which the Lord hath blessed.
[10] I will greatly rejoice in the Lord,
My soul shall be joyful in my God;
For he hath clothed me with the garments of salvation,
He hath covered me with the robe of righteousness,
As [i]a bridegroom *decketh himself with ornaments,
And as a bride adorneth herself with her jewels.
[11] For as the earth bringeth forth her bud,
And as the garden causeth the things that are sown in it to spring forth;
So the Lord God will cause righteousness and praise to spring forth
before all the nations.

Isaiah lxii.

[1] For Zion's sake will I not hold my peace,
And for Jerusalem's sake I will not rest,
Until the righteousness thereof go forth as brightness,
And the salvation thereof as a lamp that burneth.
[2] And the Gentiles shall see thy righteousness,
And all kings thy glory:
And thou shalt be called by a new name,
Which the mouth of the Lord shall name.
[3] Thou shalt also be [j]a crown of glory in the hand of the Lord,
And a royal diadem in the hand of thy God.
[4] Thou [k]shalt no more be termed Forsaken;
Neither shall thy land any more be termed Desolate:
But thou shalt be called †Hephzi-bah,
And thy land ‡Beulah;
For the Lord delighteth in thee, and thy land shall be married.
[5] For as a young man marrieth a virgin,

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[b] See Le. 25. 9.
[c] Mal. 4. 1, 3. 2 Thes. 1. 7-9.
[d] Mat. 5. 4.
[e] John 15. 8.
[f] Eph. 2. 12.
[g] Ex. 19. 6. 1 Pe. 2. 5, 9. Re. 1. 6. & 5. 10.
[h] Zec. 9. 12.
[i] Is. 49. 18. Re. 21. 2.
* Heb. *decketh as a priest.*
[j] Zec. 9. 16.
[k] Ho. 1. 10. 1 Pe. 2. 10.
† That is, *My delight is in her*
‡ That is, *Married.*

So shall thy sons marry thee:
And *as the bridegroom rejoiceth over the bride,
So shall thy God rejoice over thee.
6 I [l]have set watchmen upon thy walls, O Jerusalem!
Which shall never hold their peace day nor night:
†Ye that make mention of the LORD, keep not silence,
7 And give him no ‡rest,
Till he establish, and till he make Jerusalem a praise in the earth.
8 The LORD hath sworn by his right hand, and by the arm of his strength,
*Surely I will no more [m]give thy corn to be meat for thine enemies;
And the sons of the stranger shall not drink thy wine,
For the which thou hast labored:
9 But they that have gathered it shall eat it, and praise the LORD;
And they that have brought it together shall drink it
In [n]the courts of my holiness.
10 Go through, go through the gates!
Prepare ye the way of the people!
Cast up, cast up the highway!
Gather out the stones!
Lift up a standard for the people!
11 Behold, the LORD hath proclaimed unto the end of the world,
Say [o]ye to the daughter of Zion, Behold, thy salvation cometh;
Behold, his [p]reward is with him, and his †work before him.
12 And they shall call them, The Holy People,
The Redeemed of the LORD;
And thou shalt be called, Sought out, A City not forsaken.

ISAIAH lxiii.

1 Who is this that cometh from Edom,
With dyed garments from Bozrah?
This that is ‡glorious in his apparel,
Travelling in the greatness of his strength?
I that speak in righteousness,
Mighty to save.
2 Wherefore [q]art thou red in thine apparel,
And thy garments like him that treadeth in the winefat?
3 I have [r]trodden the winepress alone;
And of the people there was none with me:
For I will tread them in mine anger,
And trample them in my fury;
And their blood shall be sprinkled upon my garments,
And I will stain all my raiment.
4 For the day of vengeance is in my heart,
And the year of my redeemed is come.
5 And I looked—and [s]there was none to help!
And I wondered that there was none to uphold;
Therefore mine own arm brought salvation unto me;
And my fury, it upheld me.
6 And I will tread down the people in mine anger,
And [t]make them drunk in my fury,
And I will bring down their strength to the earth.
7 I will mention the lovingkindness of the LORD,
And the praises of the LORD,
According to all that the LORD hath bestowed on us,
And the great goodness toward the house of Israel,
Which he hath bestowed on them according to his mercies,
And according to the multitude of his lovingkindnesses.
8 For he said, Surely they are my people,
Children that will not lie:
So he was their Saviour.

* Heb. *with the joy of the bridegroom.*
[l] Ez. 3. 17. & 33. 7.
† Or, *Ye that are the LORD'S remembrancers.*
‡ Heb. *silence.*
* Heb. *If I give, &c.*
[m] De. 28. 31, &c. & 30. 1, &c. Je. 5. 17.
[n] See De. 12. 12. & 14. 23, 26. & 16. 11, 14.
[o] Zec. 9. 9. Mat. 21. 5. Jo. 12. 15.
[p] Re. 22. 12.
† Or, *recompence.*
‡ Heb. *decked.*
[q] Re. 19. 13.
[r] La. 1. 15. Re. 14. 19, 20. & 19. 15.
[s] John 16. 32.
[t] Re. 16. 6.

9 In [t]all their affliction he was afflicted,
And [u]the Angel of his presence saved them:
In [v]his love and in his pity he redeemed them;
And [w]he bare them, and carried them all the days of old.
10 But they [x]rebelled, and [y]vexed his Holy Spirit:
Therefore [z]he was turned to be their enemy,
And he fought against them.
11 Then he remembered the days of old, Moses, and his people, [saying,
Where is He that [a]brought them up out of the sea
With the *shepherd of his flock?
Where [b]is he that put his Holy Spirit within him?
12 That led them by the right hand of Moses [c]with his glorious arm,
Dividing [d]the water before them,
To make himself an everlasting name?
13 That led them through the deep,
As a horse in the wilderness, that they should not stumble?
14 As a beast goeth down into the valley,
The Spirit of the LORD caused him to rest:
So didst thou lead thy people,
To [e]make thyself a glorious name.
15 Look [f]down from heaven,
And behold from the habitation of thy holiness and of thy glory:
Where is thy zeal and thy strength,
The †sounding of thy bowels and of thy mercies toward me?
Are they restrained?
16 Doubtless thou art our Father,
Though Abraham be ignorant of us,
And Israel acknowledge us not:
Thou, O LORD! art our Father,
‡Our Redeemer; thy name is from everlasting!
17 O LORD! why hast thou made us to err from thy ways,
And [g]hardened our heart from thy fear?
Return [h]for thy servants' sake,
The tribes of thine inheritance.
18 The [i]people of thy holiness have possessed it but a little while:
Our adversaries have trodden down thy sanctuary.
19 We are thine; thou never barest rule over them;
*They were not called by thy name.
1 Oh that thou wouldest rend the heavens! that thou wouldest come down! ISAIAH lxiv.
That the mountains might flow down at thy presence,
2 (As when †the melting fire burneth,
The fire causeth the waters to boil,)
To make thy name known to thine adversaries,
That the nations may tremble at thy presence!
3 When [j]thou didst terrible things which we looked not for,
Thou camest down, the mountains flowed down at thy presence.
4 For since the beginning of the world [k]men have not heard,
Nor perceived by the ear,
Neither hath the eye ‡seen, O God! besides thee,
What he hath prepared for him that waiteth for Him.
5 Thou meetest him that rejoiceth [l]and worketh righteousness,
Those that remember thee in thy ways:
Behold, thou art wroth—for we have sinned:
In those is continuance, and we shall be saved.
6 But we are all as an unclean thing,
And all [m]our righteousnesses are as filthy rags;

[t] Ju. 10. 16. Zec. 2. 8. Ac. 9. 4.
[u] Ex. 13. 21. Mal. 3. 1. Ac. 12. 11.
[v] De. 7. 7, 8.
[w] Ex. 19. 4. De. 1. 31. & 32. 11, 12.
[x] Ex. 15. 24. Nu. 14. 11.
[y] Ps. 78. 40. Ac. 7. 51. Eph. 4. 30.
[z] Ex. 23. 21.
[a] Ex. 14. 30. & 32. 11, 12. Nu. 14. 13, &c. Je. 2. 6.
* Or, *shepherds*, as Ps. 77. 20.
[b] Nu. 11. 17, 25. Neh. 9. 20. Da. 4. 8. Hag. 2. 5.
[c] Ex. 15. 6.
[d] Ex. 14. 21. Jos. 3. 16.
[e] 2 Sa. 7. 23.
[f] De. 26. 15.
† Or, *multitude*.
‡ Or, *Our Redeemer from everlasting is thy name.*
[g] See Is. 6. 10, with Jo. 12. 40. Ro. 9. 18.
[h] Nu. 10. 36.
[i] De. 7. 6. & 26. 19. Da. 8. 24.
* Or, *Thy name was not called upon them*, Is. 65. 1.
† Heb. *the fire of meltings.*
[j] Ex. 34. 10. Ju. 5. 4, 5. Hab. 3. 3, 6.
[k] Ps. 31. 19. 1 Co. 2. 9.
‡ Or, *seen a God besides thee, which doeth so for him, &c.*
[l] Ac. 10. 35.
[m] Phil. 3. 9.

And we all do fade as a leaf;
And our iniquities, like the wind, have taken us away.
[7] And there is none that calleth upon thy name,
That stirreth up himself to take hold of thee:
For thou hast hid thy face from us,
And hast *consumed us, †because of our iniquities.
[8] But now, O Lord! thou art our father;
We are the clay, and [n]thou our potter;
And we all are [o]the work of thy hand.
[9] Be not wroth very sore, O Lord!
Neither remember iniquity for ever:
Behold, see, we beseech thee, we are all thy people.
[10] Thy holy cities are a wilderness,
Zion is a wilderness, Jerusalem a desolation.
[11] Our [p]holy and our beautiful house,
Where our fathers praised thee,
Is burned up with fire;
And all [q]our pleasant things are laid waste.
[12] Wilt thou refrain thyself for these things, O Lord?
Wilt thou hold thy peace, and afflict us very sore?

Isaiah lxv.

[1] I [r]am sought of them that asked not for me;
I am found of them that sought me not:
I said, Behold me, behold me! unto a nation that was not called by my name.
[2] I [s]have spread out my hands all the day
Unto a rebellious people,
Which walketh in a way that was not good,
After their own thoughts;
[3] A people [t]that provoketh me to anger continually to my face;
That [u]sacrificeth in gardens,
And burneth incense ‡upon altars of brick;
[4] Which [v]remain among the graves,
And lodge in the monuments,
Which [w]eat swine's flesh,
And *broth of abominable things is in their vessels;
[5] Which [x]say, "Stand by thyself, come not near to me;
For I am holier than thou."
These are a smoke in my †nose,
A fire that burneth all the day.
[6] Behold, [y]it is written before me:
"I will not keep silence, [z]but will recompense,
Even recompense into their bosom,
[7] Your iniquities, and [a]the iniquities of your fathers together," saith the Lord,
"(Which [b]have burned incense upon the mountains,
And [c]blasphemed me upon the hills;)
Therefore will I measure their former work into their bosom."
[8] Thus saith the Lord,
As the new wine is found in the cluster,
And one saith, Destroy it not, for a blessing is in it:
So will I do for my servants' sakes, that I may not destroy them all.
[9] And I will bring forth a seed out of Jacob,
And out of Judah an inheritor of my mountains;
And mine [d]elect shall inherit it,
And my servants shall dwell there.
[10] And Sharon shall be a fold of flocks,
And the Valley of Achor a place for the herds to lie down in,
For my people that have sought me.
[11] But ye are they that forsake the Lord,

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* Heb. *melted.*
† Heb. *by the hand:* as Job 8. 4.
[n] Je. 18. 6. Ro. 9. 20, 21.
[o] Eph. 2. 10.
[p] 2 Ki. 25. 9. Ps. 74. 7. 2 Ch. 36. 19.
[q] Ez. 24. 21, 25.
[r] Ro. 9 24–26, 30. & 10. 20. Eph. 2. 12, 13.
[s] Ro. 19. 21.
[t] De. 32. 21.
[u] See Le. 17. 5.
‡ Heb. *upon bricks.*
[v] De. 18. 11.
[w] See Le. 11. 7.
* Or, *pieces.*
[x] See Mat. 9. 11. Lu. 5. 30. & 18. 11. Jude 19.
† Or, *anger.*
[y] De. 32. 34. Mal. 3. 16.
[z] Ps. 79. 12. Je. 16. 18. Ez. 11. 21.
[a] Ex. 20. 5.
[b] Ez. 18. 6.
[c] Ez. 20. 27, 28.
[d] Mat. 24. 22. Ro. 11. 5, 7.

That forget my holy mountain,
That prepare [e]a table for that ‡troop,
And that furnish the drink offering unto that *number.
12 Therefore will I number you to the sword,
And ye shall all bow down to the slaughter:
Because [f]when I called—ye did not answer;
When I spake—ye did not hear;
But did evil before mine eyes,
And did choose that wherein I delighted not.
13 Therefore thus saith the Lord God,
Behold, my servants shall eat—but ye shall be hungry:
Behold, my servants shall drink—but ye shall be thirsty:
Behold, my servants shall rejoice—but ye shall be ashamed:
14 Behold, my servants shall sing for joy of heart—
But ye shall cry for sorrow of heart,
And [g]shall howl for †vexation of spirit.
15 And ye shall leave your name [h]for a curse unto my chosen:
For the Lord God shall slay thee,
And [i]call his servants by another name;
16 That he who blesseth himself in the earth
Shall bless himself in the God of truth;
And [j]he that sweareth in the earth
Shall swear by the God of truth;
Because the former troubles are forgotten,
And because they are hid from mine eyes.
17 For, behold, I create [k]new heavens and a new earth;
And the former shall not be remembered,
Nor come ‡into mind.
18 But be ye glad and rejoice for ever in that which I create;
For, behold, I create Jerusalem a rejoicing,
And her people a joy.
19 And I will rejoice in Jerusalem,
And joy in my people;
And the [l]voice of weeping shall be no more heard in her,
Nor the voice of crying.
20 There shall be no more thence an infant of days,
Nor an old man that hath not filled his days;
For the child shall die an hundred years old;
But [m]the sinner being an hundred years old shall be accursed.
21 And [n]they shall build houses, and inhabit them;
And they shall plant vineyards, and eat the fruit of them.
22 They shall not build—and another inhabit;
They shall not plant—and another eat;
For as the days of a tree are the days of my people,
And mine elect *shall long enjoy the work of their hands.
23 They shall not labor in vain,
Nor [o]bring forth for trouble;
For they are the seed of the blessed of the Lord,
And their offspring with them.
24 And it shall come to pass, that [p]before they call—I will answer;
And while they are yet speaking—I will hear.
25 The wolf and the lamb shall feed together,
And the lion shall eat straw like the bullock:
And [q]dust shall be the serpent's meat.
They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Isaiah lxvi

1 Thus saith the Lord,
The [r]heaven is my throne,

[e] Ez. 23. 41. 1 Co. 10. 21.
‡ Or, *Gad.*
* Or, *Meni.*
[f] 2 Ch. 36. 15, 16. Pr. 1. 24, &c. Is. 66. 4. Je. 7. 13. Zec. 7. 7. Mat. 21. 34–43.
[g] Mat. 8. 12. Lu. 13. 28.
† Heb. *breaking.*
[h] See Je. 29. 22. Zec. 8. 13.
[i] Ac. 11. 26.
[j] De. 6. 13. Ps. 63. 11. Zep. 1. 5.
[k] See Job 14. 12.
‡ Heb. *upon the heart.*
[l] Re. 7. 17. & 21. 4.
[m] Ec. 8. 12.
[n] See Le. 26. 16. Am. 9. 14.
* Heb. *shall make them continue long*, or, *shall wear out.*
[o] De. 28. 41. Ho. 9. 12.
[p] Ps. 32. 5. Da. 9. 21.
[q] Ge. 3. 14.
[r] 1 Ki. 8. 27. 2 Ch. 6. 18. Mat. 5. 34, 35. Ac. 7. 48. 49. & 17. 24.

And the earth is my footstool—where is the house that ye build
And where is the place of my rest? [unto me?
[2] For all those things hath my hand made,
And all those things have been, saith the Lord:
But to this man will I look,
Even [s]to him that is poor and of a contrite spirit,
And [t]trembleth at my word.
[3] He that killeth an ox—is as if he slew a man;
He that sacrificeth a †lamb—as if he [u]cut off a dog's neck;
He that offereth an oblation—as if he offered swine's blood;
He that ‡burneth incense—as if he blessed an idol.
Yea, they have chosen their own ways,
And their soul delighteth in their abominations.
[4] I also will choose their *delusions,
And will bring their fears upon them;
Because [v]when I called—none did answer;
When I spake—they did not hear;
But they did evil before mine eyes,
And chose that in which I delighted not.
[5] Hear the word of the Lord, ye that tremble at his word;
Your brethren that hated you,
That cast you out for my name's sake, said,
"Let the Lord be glorified:"
But [w]he shall appear to your joy, and they shall be ashamed.
[6] A voice of noise from the city!
A voice from the temple!
A voice of the Lord that rendereth recompence to his enemies!
[7] Before she travailed, she brought forth;
Before her pain came, she was delivered of a man child.
[8] Who hath heard such a thing? who hath seen such things?
Shall the earth be made to bring forth in one day?
Or shall a nation be born at once?
For as soon as Zion travailed, she brought forth her children.
[9] Shall I bring to the birth, and not †cause to bring forth? saith the Lord:
Shall I cause to bring forth, and shut the womb? saith thy God.
[10] Rejoice ye with Jerusalem, and be glad with her, all ye that love
Rejoice for joy with her, all ye that mourn for her: [her:
[11] That ye may suck, and be satisfied with the breasts of her consolations;
That ye may milk out, and be delighted with the ‡abundance of her
[12] For thus saith the Lord, [glory.
Behold, I will extend peace to her like a river,
And the glory of the Gentiles like a flowing stream.
Then shall ye suck,
Ye shall be borne upon her sides,
And be dandled upon her knees.
[13] As one whom his mother comforteth,
So will I comfort you;
And ye shall be comforted in Jerusalem.
[14] And when ye see this, your heart shall rejoice,
And [x]your bones shall flourish like an herb;
And the hand of the Lord shall be known toward his servants,
And his indignation toward his enemies.
[15] For, [y]behold, the Lord will come with fire,
And with his chariots like a whirlwind,
To render his anger with fury,
And his rebuke with flames of fire.

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[s] Ps. 34. 18.
[t] Ezra 9. 4. & 10. 3. Pr. 28. 14.
† Or, *kid*.
[u] De. 23. 18.
‡ Heb. *maketh a memorial of*, Le. 2. 2.
* Or, *devices*.
[v] Pr. 1. 24. Je. 7. 13.
[w] 2 Thes. 1. 10. Tit. 2. 13.
† Or, *beget*.
‡ Or, *brightness*.
[x] See Ez. 37. 1, &c
[y] 2 Thes. 1. 8.

16 For by fire and by his sword will the Lord plead with all flesh:
And the slain of the Lord shall be many.
17 They that sanctify themselves, and purify themselves in the gardens
*Behind one tree in the midst,
Eating swine's flesh, and the abomination, and the mouse,
Shall be consumed together, saith the Lord.
18 For I know their works and their thoughts:
It shall come, that I will gather all nations and tongues;
And they shall come, and see my glory.
19 And [z]I will set a sign among them,
And I will send those that escape of them unto the nations,
To Tarshish, Pul, and Lud, that draw the bow,
To Tubal, and Javan, to the isles afar off,
That have not heard my fame,
Neither have seen my glory;
And [a]they shall declare my glory among the Gentiles.
20 And they shall bring all your brethren
For [b]an offering unto the Lord out of all nations
Upon horses, and in chariots, and in †litters,
And upon mules, and upon swift beasts,
To my holy mountain Jerusalem, saith the Lord,
As the children of Israel bring an offering
In a clean vessel into the house of the Lord.
21 And I will also take of them for [c]priests and for Levites, saith the Lord.
22 For as [d]the new heavens and the new earth, which I will make,
Shall remain before me, saith the Lord,
So shall your seed and your name remain.
23 And it shall come to pass, that ‡from one new-moon to another,
And from one Sabbath to another,
Shall [e]all flesh come to worship before me, saith the Lord.
24 And they shall go forth, and look upon
The carcasses of the men that have transgressed against me;
For their [f]worm shall not die,
Neither shall their fire be quenched,
And they shall be an abhorring unto all flesh.

* Or, *One after another.*
[z] Lu. 2. 34.
[a] Mal. 1. 11.
[b] Ro. 15. 16.
† Or, *coaches.*
[c] Ex. 19. 6 1 Pe. 2. 9. Re. 1. 6.
[d] 2 Pe. 3. 13. Re. 21. 1.
‡ Heb. *from new-moon to his new-moon, and from Sabbath to his Sabbath.*
[e] Ps. 65. 2.
[f] Ma. 9. 44, 46, 48.

SECT. XXVI.

A. M. 3305 *to* 3306.
B. C. 699 *to* 698.

Section XXVI.—*The Death of Hezekiah.*

2 Chron. xxxii. 27–31, *part of* 32.—2 Kings xx. *part of ver.* 20.—2 Chron. xxxii. 32, 33.—
2 Kings xx. *end of* 20, *and* 21.

27 And Hezekiah had exceeding much riches and honor: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of *pleasant jewels; 28 storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cots for flocks. 29 Moreover he provided him cities, and possessions of flocks and herds in abundance; for [a]God had given him substance very much. 30 This [b]same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 Howbeit in the business of the †ambassadors of the princes of Babylon, who [c]sent unto him to inquire of the wonder that was done in the land, God left him, to [d]try him, that he might know all that was in his heart.

32 Now the rest of the acts of Hezekiah, and his ‡goodness, [1]and all his might, and how he made a pool, and a conduit, and brought water into the city, [2]behold, they are written in [e]the Vision of Isaiah the prophet, the son of

* Heb. *instruments of desire.*
[a] 2 Ch. 29. 12.
[b] Is. 22. 9, 11.
† Heb. *interpreters.*
[c] 2 Ki. 20. 12. Is. 39. 1.
[d] De. 8. 2.
‡ Heb. *kindnesses.*
[e] Is. xxxvi. *to* xxxix.
[1] 2 Ki. xx. *part of* 20.
[2] 2 Ch. xxxii. *part of* 32.

Amoz, [3] in the Book of the Chronicles of the Kings of Judah and Israel, and in the Book of the Kings of Judah and Israel. 33 [4] And Hezekiah slept with his fathers, and they buried him in the *chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him [f] honor at his death. And Manasseh his son reigned in his stead.

[3] 2 Ki. xx. *part of* 20.
[4] 2 Ch. xxxii. 33.
* Or, *highest.*
f Pr. 10. 7.

2 KINGS xx. *part of ver.* 20, 21.—[20] And the rest of the acts of Hezekiah, — are they not written — ? [21] And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

PART XIII.—PORTION II.

EVENTS IN THE KINGDOM OF ISRAEL CONTEMPORARY WITH THE REIGN OF HEZEKIAH, KING OF JUDAH.

SECT. I.

A. M. *about* 3279.
B. C. *about* 725.

SECTION I.—*Reign of Hoshea King of Israel continued;—Shalmaneser invades the Dominions of Hoshea.*

2 KINGS xvii. 3, 4.

[3] AGAINST [a] him came up Shalmaneser king of Assyria; and Hoshea became his servant, and *gave him †presents. [4] And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

a i. e. Hoshea.—*Ed.*
* Heb. *rendered.* 2 Sa. 8. 2.
† Or, *tribute.*

SECT. II.

A. M. *about* 3279.
B. C. *about* 725.

SECTION II.—*Hosea predicts the Captivity of the Ten Tribes, and exhorts the People to repentance.*(55)

HOSEA vii. *to the end of the Book.*

A reproof of manifold sins. 11 *God's wrath against them for their hypocrisy.* — Chap. viii. 1–12 *Destruction is threatened for their impiety,* 5 *and idolatry.* — Chap. ix. *The distress and captivity of Israel for their sins and idolatry.* — Chap. x. *Israel is reproved and threatened for their impiety and idolatry.* — Chap. xi. 1 *The ingratitude of Israel unto God for his benefits.* 5 *His judgment.* 8 *God's mercy toward them.* — Chap. xii. 1 *A reproof of Ephraim, Judah, and Jacob.* 3 *By former favors Hosea exhorteth to repentance.* 7 *Ephraim's sins provoke God.* — Chap. xiii. 1 *Ephraim's glory, by reason of idolatry, vanisheth.* 5 *God's anger for their unkindness.* 9 *A promise of God's mercy.* 15 *A judgment for rebellion.* — Chap. xiv. 1 *An exhortation to repentance.* 4 *A promise of God's blessings.*

[1] WHEN I would have healed Israel,
Then the iniquity of Ephraim was discovered,
And the *wickedness of Samaria:
For they commit falsehood;
And the thief cometh in,
And the troop of robbers †spoileth without.
[2] And they ‡consider not in their hearts that [a] I remember all their wickedness:
Now [b] their own doings have beset them about;
They are before my face.

* Heb. *evils.*
† Heb. *strippeth.*
‡ Heb. *say not to.*
a See Job 14. 16. Je. 17. 1.
b Ps. 9. 16. Pr. 5. 22.

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(55) These chapters must have been delivered before the ten tribes were taken captive, as the prophet not only denounces vengeance against them, but constantly addresses them as a nation still in existence—they must likewise have been spoken after Hoshea, king of Israel, had revolted from Assyria, and entered into treaty with So, king of Egypt (2 Kings xvii. 4), because the prophet alludes to this circumstance in chap. vii. 11, and xii. 1. The alliance with Egypt was formed in 725, Shalmaneser immediately afterwards led his army against Samaria, which place, after a siege of three years, was taken; and Ephraim, as a nation, destroyed in 721 B. C.

Hosea, in one continued strain of invective, declaims in these chapters against the sins of Israel, exposes the spiritual whoredoms of those who worshipped the vain idols erected at Beth-el and Beth-aven, chap. viii. 5. chap x. 5. calling on Judah to shun pollutions so offensive to Jehovah. He denounces vengeance on Ephraim, for their application to Egypt, against which they had been so often warned. He foretells the punishment of Judah, and the demolition of its cities, chap. viii. 14,—and their future restoration, chap. xiv. 4. 8; the calling of our Saviour out of Egypt, chap. xi. 1; the terrors of the last judgment figuratively represented in the impending destruction of Samaria, chap. x. 8. He animates the people, amidst these denunciations of wrath, to cultivate righteousness and mercy, in the expectation of the blessings of the Lord, chap. x. 12; and in the assurances of a final ransom from the powers of the grave, and of a redemption from death, to be vanquished and destroyed, chap. xiii. 14. His work may be considered as a noble exordium against those general offences which the prophets who succeeded him more particularly detailed; as well as a diffuse revelation of those judgments which were afterwards more minutely described.—Gray's *Key*, p. 427.—Lightfoot's *Chronicle* in loc.

[3] They make the king glad with their wickedness,
c Ro. 1. 32.
And the princes [c]with their lies.
[4] They are all adulterers, as an oven heated by the baker,
* Or, *The raiser will cease.*
† Or, *from waking.*
*Who ceaseth †from raising after he hath kneaded the dough, until
it be leavened.
‡ Or, *with heat through wine.*
[5] In the day of our king the princes have made him sick ‡with bottles
He stretched out his hand with scorners. [of wine;
* Or, *applied.*
[6] For they have *made ready their heart like an oven,
While they lie in wait:
Their baker sleepeth all the night;
In the morning it burneth as a flaming fire.
[7] They are all hot as an oven,
And have devoured their judges;
All their kings are fallen:
There is none among them that calleth unto me.
[8] Ephraim, he hath mixed himself among the people;
Ephraim is a cake not turned.
[9] Strangers have devoured his strength—and he knoweth it not:
† Heb. *sprinkled.*
Yea, gray hairs are †here and there upon him—yet he knoweth not.
[10] And the pride of Israel testifieth to his face:
And they do not return to the Lord their God,
Nor seek him for all this.
[11] Ephraim also is like a silly dove without heart:
d See 2 Ki. 15. 19. & 17. 4.
They [d]call to Egypt, they go to Assyria.
[12] When they shall go, I will spread my net upon them;
I will bring them down as the fowls of the heaven;
e Le. 26. 14, &c. 2 Ki. 17. 13, 18.
I will chastise them, [e]as their congregation hath heard.
[13] Woe unto them! for they have fled from me:
‡ Heb. *Spoil.*
‡Destruction unto them! because they have transgressed against me:
Though I have redeemed them—yet they have spoken lies against me.
[14] And they have not cried unto me with their heart,
When they howled upon their beds:
They assemble themselves for corn and wine,
And they rebel against me.
* Or, *chastened.*
[15] Though I *have bound and strengthened their arms,
Yet do they imagine mischief against me.
[16] They return—but not to the Most High:
They are like a deceitful bow:
Their princes shall fall by the sword for the rage of their tongue:
This shall be their derision in the land of Egypt.
† Heb. *the roof of thy mouth.*
[1] Set the trumpet to †thy mouth. Hosea viii
f De. 28. 49. Je. 4. 13. Hab. 1. 8.
He shall come [f]as an eagle against the house of the Lord,
Because they have transgressed my covenant,
And trespassed against my law.
g Tit. 1. 16.
[2] Israel shall cry unto me, My God, [g]we know thee.
[3] Israel hath cast off the thing that is good:
The enemy shall pursue him.
h 2 Ki. 15. 13, 17, 25, Shallum, Menahem, Pekahiah.
[4] They [h]have set up kings—but not by me:
They have made princes—and I knew it not:
Of their silver and their gold have they made them idols,
That they may be cut off.
[5] Thy calf, O Samaria! hath cast thee off;
Mine anger is kindled against them:
How long will it be ere they attain to innocency?
[6] For from Israel was it also:
The workman made it; therefore it is not God;
But the calf of Samaria shall be broken in pieces.

7 For [i]they have sown the wind—and they shall reap the whirlwind:
It hath no ‡stalk—the bud shall yield no meal:
If so be it yield—the strangers shall swallow it up.
8 Israel [j]is swallowed up:
Now shall they be among the Gentiles as a vessel wherein is no pleasure.
9 For [k]they are gone up to Assyria, a wild ass alone by himself:
Ephraim hath hired *lovers.
10 Yea, though they have hired among the nations, now will I gather them,
And they shall †sorrow ‡a little for the burden of [l]the king of princes.
11 Because Ephraim hath made many altars to sin,
Altars shall be unto him to sin.
12 I have written to him [m]the great things of my law,
But they were counted as a strange thing.
13 *They sacrifice flesh for the sacrifices of mine offerings, and eat it;
But the Lord accepteth them not;
Now will he remember their iniquity, and visit their sins:
They [n]shall return to Egypt.
14 For [o]Israel hath forgotten [p]his Maker, and [q]buildeth temples;
And Judah hath multiplied fenced cities:
But I will send a fire upon his cities,
And it shall devour the palaces thereof.
1 Rejoice not, O Israel! for joy, as other people: **Hosea ix.**
For thou hast gone a whoring from thy God,
Thou hast loved a reward †upon every corn-floor.
2 The floor and the ‡winepress shall not feed them,
And the new wine shall fail in her.
3 They shall not dwell in [r]the Lord's land;
But [s]Ephraim shall return to Egypt,
And [t]they shall eat unclean things [u]in Assyria.
4 They shall not offer wine offerings to the Lord,
Neither shall they be pleasing unto him:
Their [v]sacrifices shall be unto them as the bread of mourners;
All that eat thereof shall be polluted;
For their bread [w]for their soul shall not come into the house of the Lord.
5 What will ye do in the solemn day,
And in the day of the feast of the Lord?
6 For, lo! they are gone because of *destruction:
Egypt shall gather them up, Memphis shall bury them:
†The pleasant places for their silver, nettles shall possess them:
Thorns shall be in their tabernacles.
7 The days of visitation are come,
The days of recompence are come;
Israel shall know it:
The prophet is a fool, ‡the spiritual man is mad,
For the multitude of thine iniquity, and the great hatred.
8 The [x]watchman of Ephraim was with my God:
But the prophet is a snare of a fowler in all his ways,
And hatred *in the house of his God.
9 They have deeply corrupted themselves, as in the days of [y]Gibeah:
Therefore He will remember their iniquity,
He will visit their sins.
10 I found Israel like grapes in the wilderness;
I saw your fathers as the first-ripe in the fig tree at her first time:
But they went to [z]Baal-peor,

Pr. 22. 8.
‡ Or, *standing corn.*
j 2 Ki. 17. 6.
k 2 Ki. 15. 19.
* Heb. *loves.*
† Or, *begin.*
‡ Or, *in a little while,* as Hag. 2. 6.
l Is. 10. 8. Ez. 26. 7. Da. 2. 37.
m De. 4. 6, 8.
* Or, *In the sacrifices of mine offerings, they, &c.*
n De. 28. 68.
o De. 32. 18.
p Is. 29. 23. Eph. 2. 10
q 1 Ki. 12. 31.
† Or, *in, &c.*
‡ Or, *wine-vat.*
r Le. 25. 23. Je. 2. 7. & 16. 18.
s Ho. 8. 13. & 11. 5. Not into Egypt itself, but into another bondage as bad as that.
t Ez. 4. 13. Da. 1. 8.
u 2 Ki. 17. 6.
v De. 26. 14.
w Le. 17. 11.
* Heb. *spoil.*
† Or, *Their silver shall be desired, the nettle, &c.* Heb. *The desire.*
‡ Heb. *man of the spirit.* Ez. 13. 3, &c. Mic. 2. 11. Zep. 3. 4.
x Je. 6. 17. Ez. 3. 17.
* Or, *against.*
y Ju. 19. 22.
z Nu. 25. 3.

And separated themselves [a]unto that shame;
And their abominations were according as they loved.
11 As for Ephraim, their glory shall fly away like a bird,
From the birth, and from the womb, and from the conception.
12 Though they bring up their children,
Yet [b]will I bereave them, that there shall not be a man left:
Yea, [c]woe also to them when [d]I depart from them!
13 Ephraim, [e]as I saw Tyrus, is planted in a pleasant place:
But Ephraim shall bring forth his children to the murderer.
14 Give them, O LORD!—what wilt thou give?
Give them a †miscarrying womb and dry breasts.
15 All their wickedness is in Gilgal:
For there I hated them:
For the wickedness of their doings I will drive them out of my [house,
I will love them no more:
All their princes are revolters.
16 Ephraim is smitten,
Their root is dried up, they shall bear no fruit:
Yea, though they bring forth,
Yet will I slay even ‡the beloved fruit of their womb.
17 My God will cast them away,
Because they did not hearken unto him;
And they shall be [f]wanderers among the nations.

HOSEA X.

1 Israel is *an empty vine,
He bringeth forth fruit unto himself:
According to the multitude of his fruit—he hath increased the altars:
According to the goodness of his land—they have made goodly [†images.
2 ‡Their heart is [g]divided—now shall they be found faulty:
He shall *break down their altars,
He shall spoil their images.
3 For now they shall say,
We have no king, because we feared not the LORD;
What then should a king do to us?
4 They have spoken words,
Swearing falsely in making a covenant:
Thus judgment springeth up [h]as hemlock in the furrows of the field.
5 The inhabitants of Samaria shall fear because of [i]the calves of Beth-[aven;
For the people thereof shall mourn over it,
And †the priests thereof that rejoiced on it,
For the glory thereof, because it is departed from it.
6 It shall be also carried unto Assyria for a present to king Jareb:
Ephraim shall receive shame,
And Israel shall be ashamed of his own counsel.
7 As for Samaria, her king is cut off as the foam upon ‡the water.
8 The high places also of Aven, [j]the sin of Israel, shall be destroyed:
The thorn and the thistle shall come up on their altars;
And [k]they shall say to the mountains, Cover us!
And to the hills, Fall on us!
9 O Israel! thou hast sinned from the days of Gibeah:
There they stood:
The [l]battle in Gibeah against the children of iniquity did not over-[take them.
10 It [m]is in my desire that I should chastise them;
And the people shall be gathered against them,
When *they shall bind themselves in their two furrows.
11 And Ephraim is as a heifer that is taught,
And loveth to tread out the corn;
But I passed over upon †her fair neck:

[a] Je. 11. 13. See Ju. 6. 32.
[b] De. 28. 41, 62.
[c] De. 31. 17. 2 Ki. 17. 18.
[d] See 1 Sa. 28. 15, 16.
[e] See Ez. xxvi. to xxviii.
† Heb. *that casteth the fruit.* Lu. 23. 29.
‡ Heb. *the desires,* Ez. 24. 21.
[f] De. 28. 64, 65.
* Or, *a vine emptying the fruit which it giveth.*
† Heb. *statues,* or, *standing images.*
‡ Or, *He hath divided their heart.*
[g] 1 Ki. 18. 21. Mat. 6. 24.
* Heb. *behead.*
[h] See De. 29. 18. Am. 5. 7. & 6. 12. Ac. 8. 23. He. 12. 15.
[i] 1 Ki. 12. 28, 29.
† Or, *Chemarim,* 2 Ki. 23. 5. Zep. 1. 4.
‡ Heb. *the face of the water.*
[j] De. 9. 21. 1 Ki. 12. 30.
[k] Is. 2. 19. Lu. 23. 30. Re. 6. 16. & 9. 6.
[l] See Ju. xx.
[m] De. 28. 63.
* Or, *I shall bind them for their two transgressions,* or, *in their two habitations.*
† Heb. *the beauty of her neck.*

I will make Ephraim to ride;
Judah shall plough,
And Jacob shall break his clods.
[12] Sow [n]to yourselves in righteousness—reap in mercy;
Break up your fallow ground:
For it is time to seek the LORD,
Till he come and rain righteousness upon you.
[13] Ye [o]have ploughed wickedness—ye have reaped iniquity;
Ye have eaten the fruit of lies:
Because thou didst trust in thy way,
In the multitude of thy mighty men.
[14] Therefore shall a tumult arise among thy people,
And all thy fortresses shall be spoiled,
As Shalman spoiled [p]Beth-arbel in the day of battle:
The mother was dashed in pieces upon her children.
[15] So shall Beth-el do unto you because of ‡your great wickedness:
In a morning shall the king of Israel utterly be cut off.
[1] When Israel was a child, then I loved him, HOSEA xi.
And [q]called my [r]son out of Egypt.
[2] As they called them, so they went from them:
They [s]sacrificed unto Baalim, and burned incense to graven images.
[3] I [t]taught Ephraim also to go, taking them by their arms;
But they knew not that [u]I healed them.
[4] I drew them with cords of a man, with bands of love:
And I was to them as they that *take off the yoke on their jaws,
And I laid meat unto them.
[5] He shall not return into the land of Egypt,
But the Assyrian shall be his king,
Because [v]they refused to return.
[6] And the sword shall abide on his cities,
And shall consume his branches, and devour them,
Because of their own counsels.
[7] And my people are bent to backsliding from me:
Though they called them to the Most High,
†None at all would exalt him.
[8] How shall I give thee up, Ephraim?
How shall I deliver thee, Israel?
How shall I make thee as [w]Admah?
How shall I set thee as Zeboim?
My [x]heart is turned within me,
My repentings are kindled together.
[9] I will not execute the fierceness of mine anger,
I will not return to destroy Ephraim:
For I am God, and not man;
The Holy One in the midst of thee:
And I will not enter into the city.
[10] They shall walk after the LORD:
He shall roar like a lion:
When he shall roar, then the children shall tremble from the west.
[11] They shall tremble as a bird out of Egypt,
And as a dove out of the land of Assyria:
And I will place them in their houses, saith the LORD.
[12] Ephraim compasseth me about with lies,
And the house of Israel with deceit:
But Judah yet ruleth with God,
And is faithful ‡with the saints.

[n] Pr. 18. 21.
[o] See Job 4. 8.
[p] 2 Ki. 18. 34. & 19. 13.
‡ Heb. *the evil of your evil.*
[q] Mat. 2. 15.
[r] See Ex. 4. 22, 23.
[s] 2 Ki. 17. 16.
[t] De. 1. 31. & 32. 10–12. Is. 46. 3.
[u] Ex. 15. 26.
* Heb. *lift up.*
[v] 2 Ki. 17. 13, 14.
† Heb. *Together they exalted not.*
[w] See Ge. 14. 8. & 19. 24, 25.
[x] De. 32. 36. Is. 63. 15. Je. 31. 20.
‡ Or, *with the most holy.*

Hosea xii.

[1] Ephraim feedeth on wind, and followeth after the east wind:
He daily increaseth lies and desolation;
And [y]they do make a covenant with the Assyrians,
And oil is carried into Egypt.
[2] The Lord hath also a controversy with Judah,
And will *punish Jacob according to his ways;
According to his doings will he recompense him.
[3] He took his brother [z]by the heel in the womb,
And by his strength he †had power with God:
[4] Yea, he had power over the Angel, and prevailed:
He wept, and made supplication unto him:
He found him in [a]Beth-el, and there he spake with us;
[5] Even the Lord God of hosts;
The Lord is his [b]memorial.
[6] Therefore turn thou to thy God:
Keep mercy and judgment,
And wait on thy God continually.
[7] He is ‡a merchant, the [c]balances of deceit are in his hand:
He loveth to *oppress.
[8] And Ephraim said, "Yet I am become rich,
I have found me out substance:
†In all my labors they shall find none iniquity in me ‡that were sin."
[9] And I that am the Lord thy God from the land of Egypt
Will [d]yet make thee to dwell in tabernacles,
As in the days of the solemn feasts.
[10] I [e]have also spoken by the prophets,
And I have multiplied visions,
And used similitudes, *by the ministry of the prophets.
[11] Is there iniquity in Gilead?—surely they are vanity:
They sacrifice bullocks in Gilgal;
Yea, their altars are as heaps in the furrows of the fields.
[12] And Jacob [f]fled into the country of Syria,
And Israel [g]served for a wife,
And for a wife he kept sheep.
[13] And [h]by a prophet the Lord brought Israel out of Egypt,
And by a prophet was he preserved.
[14] Ephraim [i]provoked him to anger †most bitterly:
Therefore shall he leave his ‡blood upon him,
And his reproach shall his Lord return unto him.

Hosea xiii.

[1] When Ephraim spake trembling—he exalted himself in Israel;
But [j]when he offended in Baal—he died.
[2] And now *they sin more and more,
And have made them molten images of their silver,
And idols according to their own understanding,
All of it the work of the craftsmen:
They say of them, "Let †the men that sacrifice [k]kiss the calves."
[3] Therefore they shall be as the morning cloud,
And as the early dew that passeth away,
As the chaff that is driven with the whirlwind out of the floor,
And as the smoke out of the chimney.
[4] Yet I am the Lord thy God from the land of Egypt,
And thou shalt know no god but me;
For there is no saviour besides me.
[5] I [l]did know thee in the wilderness,
In [m]the land of ‡great drought.

y 2 Ki. 17. 4.
* Heb. *visit upon.*
z Ge. 25. 26.
† Heb. *was a prince,* or, *behaved himself princely.* Ge. 32. 24, &c.
a Ge. 28. 12, 19. & 35. 9, 10, 15.
b Ex. 3. 15.
‡ Or, *Canaan:* See Ez. 16. 3.
c Pr. 11. 1. Am. 8. 5.
* Or, *deceive.*
† Or, *All my labors suffice me not: he shall have punishment of iniquity in whom is sin.*
‡ Heb. *which.*
d Le. 23. 42, 43. Neh. 8. 17. Zec. 14. 16.
e 2 Ki. 17. 13.
* Heb. *by the hand.*
f Ge. 28. 5. De. 26. 5.
g Ge. 29. 20, 28.
h Ex. 12. 50, 51. & 13. 3. Is. 63. 11. Mic. 6. 4.
i 2 Ki. 17. 11–18.
† Heb. *with bitternesses.*
‡ Heb. *bloods:* see Ez. 18. 13. & 24. 7, 8.
j 2 Ki. 17. 16, 18.
* Heb. *they add to sin.*
† Or, *the sacrifices of men.*
k 1 Ki. 19. 18.
l De. 2. 7. & 32. 10.
m De. 8. 15.
‡ Heb. *droughts.*

[6] According [n]to their pasture, so were they filled;
They were filled—and their heart was exalted;
Therefore have they forgotten me.
[7] Therefore I will be unto them as a lion:
As a leopard by the way will I observe them:
[8] I will meet them [o]as a bear that is bereaved of her whelps,
And will rend the caul of their heart,
And there will I devour them like a lion:
*The wild beast shall tear them.
[9] O Israel! [p]thou hast destroyed thyself—but in me †is thy help.
[10] ‡I will be thy king:
Where [q]is any other that may save thee in all thy cities?
And thy judges of whom [r]thou saidst, "Give me a king and princes?"
[11] I [s]gave thee a king in mine anger—and took him away in my wrath.
[12] The [t]iniquity of Ephraim is bound up; his sin is hid.
[13] The sorrows of a travailing woman shall come upon him:
He is an unwise son;
For he should not stay *long in the place of the breaking forth of children.
[14] I will ransom them from †the power of the grave;
I will redeem them from death:
O [u]death, I will be thy plagues!
O grave, I will be thy destruction!
Repentance [v]shall be hid from mine eyes.
[15] Though [w]he be fruitful among his brethren, an east wind shall come,
The wind of the LORD shall come up from the wilderness,
And his spring shall become dry,
And his fountain shall be dried up:
He shall spoil the treasure of all ‡pleasant vessels.
[16] Samaria *shall become desolate;
For [x]she hath rebelled against her God:
They [y]shall fall by the sword:
Their infants shall be dashed in pieces,
And their women with child shall be ripped up.

HOSEA XIV.

[1] O Israel! return unto the LORD thy God;
For thou hast fallen by thine iniquity.
[2] Take with you words, and turn to the LORD:
Say unto him, Take away all iniquity, and †receive us graciously:
So will we render the [z]calves of our lips.
[3] Asshur shall not save us;
We will not ride upon horses:
Neither will we say any more to the work of our hands,
Ye are our gods;
For in thee the fatherless findeth mercy.
[4] I will heal their backsliding, I will love them [a]freely:
For mine anger is turned away from him.
[5] I will be as [b]the dew unto Israel:
He shall ‡grow as the lily,
And *cast forth his roots as Lebanon.
[6] His branches †shall spread,
And his beauty shall be as the olive tree,
And his smell as Lebanon.
[7] They that dwell under his shadow shall return;
They shall revive as the corn, and ‡grow as the vine:
The *scent thereof shall be as the wine of Lebanon.
[8] Ephraim shall say, What have I to do any more with idols?
I have heard him, and observed him:

[n] De. 8. 12, 14. & 32. 15.
[o] 2 Sa. 17. 8. Pr. 17. 12.
* Heb. *The beast of the field.*
[p] Pr. 6. 32. Mal. 1. 9.
† Heb. *in thy help.*
‡ Rather, *Where is thy king?* king Hoshea being then in prison, 2 Ki. 17. 4.
[q] De. 32. 38.
[r] 1 Sa. 8. 5, 19.
[s] 1 Sa. 8. 7. & 10. 19. & 15. 22, 23. & 16. 1.
[t] De. 32. 34. Job 14. 17.
* Heb. *a time.*
† Heb. *the hand.*
[u] 1 Co. 15. 54, 55.
[v] Je. 15. 6. Ro. 11. 29.
[w] See Ge. 41. 52. & 48. 19.
‡ Heb. *vessels of desire.* Nah. 2. 9.
* Fulfilled, B. C. about 721. 2 Ki. 17. 6.
[x] 2 Ki. 18. 12.
[y] 2 Ki. 8. 12. & 15. 16. Is. 13. 16. Am. 1. 13. Nah. 3. 10.
† Or, *give good.*
[z] Heb. 13. 15.
[a] Eph. 1. 6.
[b] Job 29. 19. Pr. 19. 12.
‡ Or, *blossom.*
* Heb. *strike.*
† Heb. *shall go.*
‡ Or, *blossom.*
* Or, *memorial.*

I am like a green fir tree.
From [c]me is thy fruit found.
[9] Who [d]is wise—and he shall understand these things?
Prudent—and he shall know them?
For [e]the ways of the Lord are right, and the just shall walk in them;
But the transgressors shall fall therein.

c Ja. 1. 17.
d Ps. 107. 43. Je. 9. 12. Da. 12. 10. Eccl. 39. 24, 27. Jo. 8. 47. & 18. 37.
e Pr. 10. 29. Lu. 2. 34. 2 Co. 2. 16. 1 Pe. 2. 7, 8.

[END OF THE BOOK OF THE PROPHET HOSEA.]

SECT. III.

A. M. 3281 *to* 3283.
B. C. 723 *to* 721.

Section III.—*Reign of Hoshea continued;—Captivity of the Ten Tribes.*

2 Kings xviii. 9–12, *and* xvii. 7–23, *and* 5, 6.

[9] And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. [10] And at the end of three years they took it: *even* in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. [11] And the king of Assyria did [a]carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes; [12] because [b]they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them. [7] For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, [8] and [c]walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. [9] And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. [10] And they set them up *images and [d]groves in every high hill, and under every green tree. [11] And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger; [12] for they served idols, [e]whereof the Lord had said unto them, "Ye [f]shall not do this thing."

2 Kings xvii. 7–23.

[13] Yet the Lord testified against Israel, and against Judah, †by all the prophets, and by all the seers, saying, "Turn [g]ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." [14] Notwithstanding they would not hear, but [h]hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. [15] And they rejected his statutes, and [i]his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed [j]vanity, and [k]became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should [l]not do like them. [16] And they left all the commandments of the Lord their God, and [m]made them molten images, *even* two calves, [n]and made a grove, and worshipped all the host of heaven, [o]and served Baal. [17] And [p]they caused their sons and their daughters to pass through the fire, and [q]used divination and enchantments, and [r]sold themselves to do evil in the sight of the Lord, to provoke him to anger.

[18] Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left [s]but the tribe of Judah only. [19] Also [t]Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. [20] And

a Foretold by Hosea, ch. xiii. 16.
b Da. 9. 6, 10.
c Le. 18. 3.
* Heb. *statues.*
d Ex. 34. 13. De. 16. 21. Mic. 5. 14.
e Ex. 20. 3, 4. Le. 26. 1.
f De. 4. 19.
† Heb. *by the hand of all.*
g Je. 18. 11. & 25. 5. & 35. 15.
h De. 31. 27. Pr. 29. 1.
i De. 29. 25.
j De. 32. 21. 1 Ki 16. 13. 1 Co. 8. 4.
k Ps. 115. 8. Ro. 1. 21.
l De. 12. 30, 31.
m Ex. 32. 8. 1 Ki. 12. 28.
n 1 Ki. 14. 15, 23. & 15. 13. & 16. 33.
o 1 Ki. 16. 31. & 22. 53.
p Le. 18. 21. Ez. 23. 37.
q De. 18. 10.
r 1 Ki. 21. 20.
s 1 Ki. 11. 13, 32.
t Je. 3. 8.

u 1 Ki. 11. 11, 31.
v 1 Ki. 12. 20, 28.
w 1 Ki. 14. 16.

the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. [21] For [u]he rent Israel from the house of David; and [v]they made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following the LORD, and made them sin a great sin. [22] For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; [23] until the LORD removed Israel out of his sight, [w]as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

2 KINGS xvii. 5, 6.—[5] Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. [6] In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

PART XIV.
A. M. 3306 *to* 3361.
B. C. 698 *to* 643.

PART XIV.—PORTION I.

THE REIGN OF MANASSEH, KING OF JUDAH.

Idolatry of Manasseh;—Isaiah's Prophecy of the Captivity of Shebna;—Captivity and Death of Manasseh.

2 KINGS xxi. 1–16.—ISAIAH xxii. 15, *to the end*.—2 CHRON. xxxiii. 11–19.—2 KINGS xxi. 17, 18.—2 CHRON. xxxiii. 1–10, 20.

a 2 Ki. 18. 4.
b 1 Ki. 16. 32, 33.
c De. 4. 19. & 17. 3.
d Je. 32. 34.
e 2 Sa. 7. 13. 1 Ki. 8. 29. & 9. 3.
f Le. 18. 21. & 20. 2. 2 Ki. 16. 3. & 17. 17.
g Le. 19. 26, 31.
h Ps. 132. 13, 14. Je. 32. 34.
i 2 Sa. 7. 10.
j Pr. 29. 12.

[1] MANASSEH was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah. [2] And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. [3] For he built up again the high places [a]which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, [b]as did Ahab king of Israel; and [c]worshipped all the host of heaven, and served them. [4] And [d]he built altars in the house of the LORD, of which the LORD said, "In [e]Jerusalem will I put my name." [5] And he built altars for all the host of heaven in the two courts of the house of the LORD. [6] And [f]he made his son pass through the fire, and observed [g]times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger. [7] And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, "In [h]this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever. [8] Neither [i]will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." [9] But they hearkened not; and Manasseh [j]seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

k 2 Ki. 23. 26, 27. & 24. 3, 4. Je. 15. 4.
l See Is. 34. 11. La. 2. 8 Am. 7. 7, 8.
* Heb. *he wipeth and turneth it upon the face thereof.*

[10] And the LORD spake by his servants the prophets, saying, [11] "Because [k]Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols; [12] therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. [13] And I will stretch over Jerusalem [l]the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, *wiping it, and turning it upside down. [14] And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; [15] because they have done *that which was* evil in my

m 2 Ki. 24. 4.
† Heb. *from mouth to mouth.*

sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day." [16] Moreover [m]Manasseh shed innocent blood very much, till he had filled Jerusalem †from one end to another; besides his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the Lord.

Isaiah xxii. 15, *to the end.*

[15] Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto (56)Shebna, which is over the house, and say,—

[16] What hast thou here? and whom hast thou here,
That thou hast hewed thee out a sepulchre here,
‡As he [n]that heweth him out a sepulchre on high,
And that graveth a habitation for himself in a rock?
[17] Behold, the Lord *will carry thee away with †a mighty captivity,
And will surely cover thee.
[18] He will surely violently turn
And toss thee like a ball into a ‡large country:
There shalt thou die,
And there the chariots of thy glory shall be the shame of thy lord's house.
[19] And I will drive thee from thy station,
And from thy state shall he pull thee down.
[20] And it shall come to pass in that day,
That I will call my servant [o]Eliakim the son of Hilkiah;
[21] And I will clothe him with thy robe,
And strengthen him with thy girdle,
And I will commit thy government into his hand;
And he shall be a father to the inhabitants of Jerusalem,
And to the house of Judah.

‡ Or, *O he.*
n See 2 Sa. 18. 18. Mat. 27. 60.
* Or, *who covered thee with an excellent covering, and clothed thee gorgeously, shall surely, &c.* ver. 18.
† Heb. *the captivity of a man.*
‡ Heb. *large of spaces.*
o 2 Ki. 18. 18.

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(56) On the death of Hezekiah, idolatry was re-established in Judah, (2 Kings xxi.) His son Manasseh, who succeeded him, being now only twelve years of age, its revival must be imputed rather to those who held the offices of government, than to the king himself. The first part of this chapter of Isaiah foretells the invasion of Jerusalem by the Assyrians under Sennacherib, or by the Chaldeans under Nebuchadnezzar. The latter part of it predicts the destruction of Shebna, and seems to have so little reference to the former, that, from its internal evidence, I have been induced to separate it, and to give it this place. Vitringa and Bishop Lowth are of opinion, that the Shebna here mentioned is not the same as Shebna the scribe, spoken of in the history of Hezekiah's reign. As we only read of one person of eminence of the name of Shebna in the account of the events of this king's life, there does not appear sufficient grounds for the adoption of this supposition. In ver. 15, we find that Shebna the scribe was now over the house; it is most probable, therefore, from the sequel, that he was the cause of Eliakim's having been dismissed from that station. Eliakim was actually treasurer at the time of Sennacherib's invasion, and, from the prophet's description (ver. 21,) he must have been a servant of the true God, and as such employed by Hezekiah: we have therefore reason to conjecture he lost his situation as treasurer since the accession of Manasseh. Shebna, in succeeding to this office, in all probability was the chief promoter of the re-establishment of idolatry: his great pride and vanity are displayed in his anxiety to have his sepulchre on high, in a lofty vault, that it might be more conspicuous; a custom prevalent in the East among persons of exalted rank. While he was rioting in all the excess of luxury, devoting himself to false gods, and making "a habitation in a rock," I have supposed that Isaiah predicts his downfall. It is not possible to imagine that this prophet could have been a silent spectator of the present revival of idolatry; and it is by many conjectured that the severe and forcible language in which he denounces the ruin of Shebna, was the principal cause of the cruel death soon after inflicted on him. Shebna was taken captive with Manasseh to Babylon, and when the Lord brought that king again to Jerusalem, and "he took away the strange gods, and commanded Judah to serve the Lord God of Israel," (2 Chron. xxxiii. 15, 16,) he recalled Eliakim, and literally fulfilled the prediction of the prophet, by making him again the treasurer of his household;

"I will clothe him with thy robe,
And strengthen him with thy girdle,"—(ver. 21.)

Eliakim is supposed to have been of the pontifical family, and to have been high priest at the time of Manasseh; and the same who is mentioned by the name of Joakim or Eliakim, as high priest in the history of Judith. Eliakim and Joakim have both the same signification in the Hebrew tongue, and are used promiscuously. It is likewise conjectured, that Eliakim was the Hilkiah mentioned as high priest in the reign of Josiah. I have inserted this as the last of Isaiah's prophecies, considering it as the probable cause of his death. There was a very ancient and general tradition among the Jews, that this prophet was sawn asunder during the reign of Manasseh, (2 Kings xxi. 16,) and that his death is alluded to in Hebrews xi. 37. In *Uvramoth*, fol. 49. 2. it is thus written: "Manasseh slew Isaiah; for he commanded that he should be slain with a wooden saw. They then brought the saw, and cut him in two; and when the sword reached his mouth, his soul fled forth." St. Jerome and others mention the same thing, and among the Jews the tradition is indubitable.—Prideaux's *Connection*, vol. i. p. 40.—Whitby and Dr. Adam Clarke on Hebrews xi. 37.—Fragments of Calmet, 10.

p Job 12. 14. Re. 3. 7.
q Ezra 9. 8.
* Or, *instruments of vials.*

[22] And the key of the house of David will I lay upon his shoulder;
So he shall [p]open—and none shall shut;
And he shall shut—and none shall open.
[23] And I will fasten him as [q]a nail in a sure place;
And he shall be for a glorious throne to his father's house.
[24] And they shall hang upon him all the glory of his father's house,
The offspring and the issue,
All vessels of small quantity,
From the vessels of cups, even to all the *vessels of flagons.
[25] In that day, saith the LORD of hosts,
Shall the nail that is fastened in the sure place be removed,
And be cut down, and fall;
And the burden that was upon it shall be cut off:
For the LORD hath spoken it.

A. M. 3328.
B. C. 676.
r De. 28. 36. Job 36. 8.
† Heb. *which were the king's.*
‡ Or, *chains.*
s 1 Pe. 5. 6. See the prayer ascribed to him in the Apocrypha. —*Ed.*
t 1 Ch. 5. 20. Ezra 8. 23.

2 CHRON. xxxiii. 11–19.

[11] WHEREFORE [r]the LORD brought upon them the captains of the host †of the king of Assyria, which took Manasseh among the thorns, and bound him with ‡fetters, and carried him to Babylon. [12] And when he was in affliction, he besought the LORD his God, and [s]humbled himself greatly before the God of his fathers, [13] and prayed unto him; and He [t]was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

* Or, *the tower.*
u Le. 7. 12.

[14] Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about *Ophel, and raised it up to a very great height, and put captains of war in all the fenced cities of Judah. [15] And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city. [16] And he repaired the altar of the LORD, and sacrificed thereon peace offerings and [u]thank offerings, and commanded Judah to serve the LORD God of Israel. [17] Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.

† Or, *Hosai.*

[18] Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in The Book of the Kings of Israel. [19] His prayer also, and how God was entreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among The Sayings of †the Seers.

2 KINGS xxi. 17, 18.

[17] Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in The Book of the Chronicles of the Kings of Judah? [18] And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

‡ Heb. *he returned and built.*

2 CHRON. xxxiii. 1–10, 20.—[1] Manasseh was twelve years old when he began to reign and he reigned fifty and five years in Jerusalem; [2] but did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel. [3] For ‡he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. [4] Also he built altars in the house of the LORD, whereof the LORD had said, "In Jerusalem shall my name be for ever." [5] And he built altars for all the host of heaven in the two courts of the house of the LORD. [6] And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger. [7] And he set a carved image, the idol which he had made, in

the house of God, of which God had said to David and to Solomon his son, "In this
house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put
my name for ever. [8] Neither will I any more remove the foot of Israel from out of the
land which I have appointed for your fathers; so that they will take heed to do all that
I have commanded them, according to the whole law and the statutes and the ordinances
by the hand of Moses." [9] So Manasseh made Judah and the inhabitants of
Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed
before the children of Israel. [10] And the Lord spake to Manasseh, and to his people;
but they would not hearken.

[20] So Manasseh slept with his fathers, and they buried him in his own house: and Amon
his son reigned in his stead.

PORTION II.

Part XIV.—Portion II.

A. M. 3326.
B. C. 678.

State of the Provinces formerly possessed by the Ten Tribes, during the Reign of Manasseh, King of Judah.

2 Kings xvii. 24, *to the end.*

a Ezra 4. 2, 10. [24] And [a]the king of Assyria brought men from Babylon, and from
b 2 Ki. 18. 34, *Ivah.* Cuthah, and from [b]Ava, and from Hamath, and from Sepharvaim, and
placed them in the cities of Samaria instead of the children of Israel:
and they possessed Samaria, and dwelt in the cities thereof. [25] And so
it was at the beginning of their dwelling there, that they feared not the
Lord: therefore the Lord sent lions among them, which slew some
of them. [26] Wherefore they spake to the king of Assyria, saying, "The
nations which thou hast removed, and placed in the cities of Samaria,
know not the manner of the God of the land: therefore he hath sent
lions among them, and, behold, they slay them, because they know not
the manner of the God of the land." [27] Then the king of Assyria commanded,
saying, "Carry thither one of the priests whom ye brought
from thence; and let them go and dwell there, and let him teach them
the manner of the God of the land." [28] Then one of the priests whom
they had carried away from Samaria came and dwelt in Beth-el, and
taught them how they should fear the Lord. [29] Howbeit every nation
made gods of their own, and put them in the houses of the high places
which the Samaritans had made, every nation in their cities wherein
they dwelt. [30] And the men of Babylon made Succoth-benoth, and the
men of Cuth made Nergal, and the men of Hamath made Ashima,
c Ezra 4. 9. [31] and [c]the Avites made Nibhaz and Tartak, and the Sepharvites
d Le. 18. 21. [d]burnt their children in fire to Adrammelech and Anammelech, the
gods of Sepharvaim.

[32] So they feared the Lord, and made unto themselves of the lowest
of them priests of the high places, which sacrificed for them in the
houses of the high places. [33] They feared the Lord, and served their
* Or, *who carried them away from thence.* own gods, after the manner of the nations [*]whom they carried away
from thence. [34] Unto this day they do after the former manners: they
fear not the Lord, neither do they after their statutes, or after their
ordinances, or after the law and commandment which the Lord com-
e Ge. 32. 28. & 35. 10. 1 Ki. 11. 31. manded the children of Jacob, [e]whom he named Israel; [35] with whom
the Lord had made a covenant, and charged them, saying, "Ye [f]shall
f Ju. 6. 10. not fear other gods, nor [g]bow yourselves to them, nor serve them, nor
g Ex. 20. 5. sacrifice to them; [36] but the Lord, who brought you up out of the
h Ex. 6. 6. land of Egypt with great power and [h]a stretched-out arm, [i]him shall
i De. 10. 20 ye fear, and him shall ye worship, and to him shall ye do sacrifice.
[37] And the statutes, and the ordinances, and the law, and the com-
j De. 5. 32. mandment, which he wrote for you, [j]ye shall observe to do for ever-
more; and ye shall not fear other gods. [38] And the covenant that I
k De. 4. 23. have made with you [k]ye shall not forget; neither shall ye fear other
gods. [39] But the Lord your God ye shall fear; and he shall deliver
you out of the hand of all your enemies." [40] Howbeit they did no

hearken, but they did after their former manner. [41] So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

PART XV.

A. M. 3361 *to* 3363.
B. C. 643 *to* 641.

PART XV.

THE REIGN OF AMON, KING OF JUDAH.

2 Kings xxi. 19, *to the end.*—2 Chron. xxxiii. 21, *to the end.*

[19] AMON was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. [20] And he did that which was evil in the sight of the Lord, as his father Manasseh did. [21] And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them; [22] and he forsook the Lord God of his fathers, and walked not in the way of the Lord.

[23] And the servants of Amon conspired against him, and slew the king in his own house. [24] And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. [25] Now the rest of the acts of Amon which he did, are they not written in The Book of the Chronicles of the Kings of Judah? [26] And he was buried in his sepulchre in the garden of Uzza: and [a]Josiah his son reigned in his stead.

[a] Mat. 1. 10, called *Josias.*

2 Chron. xxxiii. 21, *to the end.*—[21] Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem. [22] But he did *that which was* evil in the sight of the Lord, as did Manasseh his father; for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; [23] and humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon *trespassed more and more. [24] And his servants conspired against him, and slew him in his own house. [25] But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

* Heb. *multiplied trespass.*

PART XVI.

A. M. 3363 *to* 3394.
B. C. 641 *to* 610.

PART XVI.

THE REIGN OF JOSIAH, KING OF JUDAH.

Section I.—*Josiah removes Idolatry.*

2 Kings xxii. 1, 2.—2 Chron. xxxiv. 3–7, *and* 1, 2.

[1] JOSIAH was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. [2] And he did *that which was* right in the sight of the Lord, and walked in all the way of David his father, and [a]turned not aside to the right hand or to the left. [3] For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. [4] And [b]they brake down the altars of Baalim in his presence; and the *images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the †graves of them that had sacrificed unto them. [5] And he [c]burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. [6] And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ‡mattocks round about. [7] And when he had broken down the altars and the groves, and had [d]beaten the graven images *into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

2 Chron. xxxiv. 3–7.

[a] De. 5. 32.
[b] Le. 26. 30.
* Or, *sun images.*
† Heb. *face of the graves.*
[c] 1 Ki. 13. 2.
‡ Or, *mauls.*
[d] De. 9. 21.
* Heb. *to make powder.*

2 CHRON. xxxiv. 1, 2 —[1] Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. [2] And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

SECT. II.

A. M. 3375.
B. C. 628.

SECTION II.—*Designation of Jeremiah to the Prophetic Office;—He prophesies against Judah.*

JEREMIAH i., ii., *and* iii. 1–5.(57)

The time, 3 *and the calling of Jeremiah.* 11 *His prophetical visions of an almond rod and a seething pot.* 15 *His heavy message against Judah.* 17 *God encourageth him with his promise of assistance.* — Chap. ii. 1 *God, having showed his former kindness, expostulateth with the Jews their causeless revolt,* 9 *beyond any example.* 14 *They are the causes of their own calamities.* 20 *The sins of Judah.* 31 *Her confidence is rejected.* — Chap. iii. 1 *God's great mercy in Judah's vile whoredom.*

[1] THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin; [2] to whom the word of the

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(57) The place and date of the first chapter of Jeremiah is assigned in verse 2. The efforts of Josiah to reform the nation of the Jews were promoted to the utmost by this prophet; who was mercifully commanded to exhort, and to make a final appeal, both to the people and to their princes, before they were carried into captivity. Chapters ii. and iii. to ver. 6, are supposed, by Dr. Blayney, to be one continued prophecy, delivered soon after the prophet commenced the duties of his office. It is a powerful address, full of eloquence; endeavouring to convince the Jews of God's continued regard, and expostulating with them for their idolatry and sin, and exhorting them to return to God.

The prophet Jeremiah was of the sacerdotal race, being (as he himself records) one of the priests that dwelt at Anathoth (i. 1.) in the land of Benjamin, a city appropriated out of that tribe to the use of the priests, the sons of Aaron (Josh. xxi. 18.), and situate about three Roman miles north of Jerusalem. Jeremiah appears to have been very young when he was called to the exercise of the prophetical office, from which he modestly endeavoured to excuse himself, by pleading his youth and incapacity; but being overruled by the divine authority, he set himself to discharge the duties of his function with unremitting diligence and fidelity, during a course of at least forty-two years, reckoned from the thirteenth year of Josiah's reign. In the course of his ministry he met with great difficulties and opposition from his countrymen, of all degrees, whose persecution and ill usage sometimes wrought so far upon his mind, as to draw from him expressions, in the bitterness of his soul, which many have thought difficult to reconcile with his religious principles; but which, when duly weighed, may be found to demand our pity rather than censure. He was, in truth, a man of unblemished piety and conscientious integrity; a warm lover of his country, whose miseries he pathetically deplores; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favor of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, having followed the remnant of the Jews into Egypt, whither they had resolved to retire, though contrary to his advice, upon the murder of Gedaliah, whom the Chaldeans had left governor in Judæa, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his freedom and zeal are said to have cost him his life; for there is a tradition, that the Jews at Tahpanhes were so offended at his faithful remonstrances, that they stoned him to death; which account of the manner of his decease, though not absolutely certain, is at least very likely to be true, considering the temper and disposition of the parties concerned. Their wickedness, however, did not long pass without its punishment; for, in a few years after, they were miserably destroyed by the Babylonian armies which invaded Egypt, according to the prophet's prediction, (xliv. 27, 28.)* Some Jewish writers, however, affirm that he returned to Judæa, while others say that he went to Babylon, and died there; and a third class are of opinion that he died in Egypt, far advanced in years, and broken by the calamities which had happened both to himself and his country. This prophet's writings are all in Hebrew, except the eleventh verse of the tenth chapter, which is in Chaldee.

The idolatrous apostacy and other criminal enormities of the people of Judah, and the severe judgments which God was preparing to inflict upon them, though not without a distant prospect of future restoration and deliverance, form the principal subjects of the prophecies of Jeremiah; except the forty-fifth chapter, which relates personally to Baruch, and the six following chapters which respect the fortunes of some particular heathen nations.

The arrangement of the prophecies of Jeremiah has been attended with more difficulties than those of any other prophet. Their order differs in the Septuagint and in the Hebrew. It is evident, from various passages of the book itself, that there were four distinct collections of the prophecies. The first was that mentioned in chap. xxxvi. 2., and made by divine command in the fourth year of the reign of Jehoiakim. In this collection were contained all the predictions which he had delivered and published to that time, as well against other nations as against the Jews: the prophecies against the Gentiles are, in our Bibles, placed by themselves at the end of the book, as being in some measure unconnected with those denounced against the Jews; but, in the present copies of the Septuagint, they follow immediately after the thirteenth verse of the twenty-fifth chapter.† This *first* collection comprised chapters i.–xx. xxv. xxvi. xxxv. xxxvi. and xlv.–li. inclusive.

The *second* collection is that mentioned in chap. xxx. 2. and contained chapters xxvii.–xxxi. inclusive: it was made in the reign of Zedekiah, and, as may be inferred from xxviii. 1, after the fourth year of the reign of Zedekiah.

The *third* collection was made soon after the destruction of Jerusalem, as is plainly indicated by the prophet himself, in the general preface to his book, where he says that the word of Jehovah came to him "in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign; and came in the days of Jehoiakim the son of

* Dr. Blayney's *Translation of Jeremiah*, p. 221, 222, 2d edit.

† Carpzov has written an elaborate disquisition of the variations between the Hebrew and the Septuagint, in the order of Jeremiah's prophecies, and has given a table illustrating those variations. See his *Introduct. ad Libros Biblicos Vet. Test.* pars iii. c. iii. § 4. p. 144–152.

LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. [3] It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, [a]unto

a Je. 52. 12, 15.

Josiah king of Judah, until the completion of the eleventh year of Zedekiah the son of Josiah king of Judah, *until the carrying away of Jerusalem into captivity in the fifth month*," (i. 1–3.) Consequently, this third collection included chapters xxi.–xxiv. xxxii.–xxxiv. and xxxvii.–xxxix.

The *fourth* collection, containing chapters xl.–xliv. inclusive, presents us with an account of Jeremiah himself, and of the other Jews who were left in Judæa by the command of Nebuchadnezzar. The fifty-second chapter was probably added by Ezra,* as a preface to the Book of Lamentations. It is chiefly taken out of the latter part of the Second Book of Kings, with additions, which Ezra might supply out of the inspired records, and forms a very useful appendage to the prophecies of Jeremiah, as it illustrates their fulfilment in the destruction of the kingdom, city, and temple, which are the subject of the Lamentations.—Horne's *Crit. Introduct.* vol. ii. p. 273, &c.

On examining the internal evidence for the respective dates and occasions, when these prophecies were probably delivered; and taking into consideration the several arguments of Lightfoot and Taylor, together with those of Prideaux, who has assigned a place to many of these predictions; it has been thought advisable to depart, in several instances, from Dr. Blayney's system, which has been generally adhered to in the arrangement of this book. That the reader who is interested in these inquiries may understand at one view the various arrangements given by these divines of the prophecies of Jeremiah, I have drawn up, in the following table, a summary of the order in which the chapters of Jeremiah should be read, according to their respective opinions.

ARRANGEMENT OF THE PROPHECIES OF JEREMIAH.

Chap.	BLAYNEY.	LIGHTFOOT.	TAYLOR.	ARRANGER.	Year B. C.
1	13th of Josiah	13th of Josiah	13th of Josiah	13th of Josiah	629
2	Ditto	29th of Josiah	Ditto	Ditto	
3	to ver. 6. Ditto ver. 6, to end. 29th of Josiah	Ditto	18th of Josiah	to ver. 6. Ditto ver. 6, to end. 19th of Joshua	612
4 5 6	29th of Josiah	Ditto	Ditto	29th of Josiah	
7	Soon after the former	7 to 12 Ditto	7 to 20 Ditto	30th of Josiah	611
8	Ditto			Ditto	
9	Ditto			Ditto	
10	Ditto			Ditto	
11	End of Josiah's reign			31st of Josiah	610
12	Ditto			Ditto	
13	Beginning of Jehoiakim	13 to 20 the 3d of Jehoiakim		13 to 20 in the first year of Jehoiakim	609
14	Ditto				
15	Ditto				
16	Ditto				
17	Ditto				
18	Some part of the three first years of Jehoiakim				
19	Ditto				
20	Ditto				
21	9th of Zedekiah	9th of Zedekiah	9th of Zedekiah	10th of Zedekiah	588
22	Beginning of Jehoiakim	to ver. 24. 3d of Jehoiakim ver. 24. to end, Jehoiachin	to ver. 24. 1st of Jehoiakim ver. 24, to end. 1st Zedekiah	24th to end of Jehoiachin	599
23	Ditto	Jehoiachin	1st of Zedekiah	Jehoiachin	599
24	1st of Zedekiah	1st of Zedekiah	Ditto	1st of Zedekiah	599
25	4th of Jehoiakim	4th of Jehoiakim	4th of Jehoiakim	4th of Jehoiakim	606
26	Beginning of Jehoiakim	3d of Jehoiakim	1st of Jehoiakim	2d of Jehoiakim	606
27	4th of Zedekiah	to ver. 12. 3d of Jehoiakim ver. 12, to end, 1st of Zedekiah	2d of Zedekiah	4th of Zedekiah	595
28	Ditto	4th of Zedekiah	4th of Zedekiah	Ditto	595
29	1st of Zedekiah	Ditto	2d of Zedekiah	Ditto	595
30	Ditto	Ditto	Ditto	Ditto	595
31	Ditto	Ditto	Ditto	Ditto	
32	10th of Zedekiah	10th of Zedekiah	10th of Zedekiah	10th of Zedekiah	588
33	Ditto	Ditto	Ditto	Ditto	588
34	End of the 9th of Zedekiah	Ditto	to ver. 8. 9th of Zedekiah ver. 8, to end, 10th of Ditto	to ver. 11. 9th of Zedekiah ver. 11, to end, 10th of Ditto	589 589
35	4th of Jehoiakim	8th of Jehoiakim	4th of Jehoiakim	4th of Jehoiakim	606
36	Ditto	to ver. 9, 4th of Jehoiakim ver. 9, to end, 5th of Ditto	to ver. 9, 4th of Jehoiakim ver. 29, to end, 5th of Ditto	to ver. 9. 4th of Jehoiakim ver. 9, to end, 5th of Ditto	606 605
37	10th of Zedekiah	10th of Zedekiah	10th of Zedekiah	ver. 1 to 5. 9th of Zedekiah ver. 5 to 11. 10th of Do. ver. 11, to end, 11th of Ditto	590 589 588
38	11th of Zedekiah	11th of Zedekiah	Ditto	11th of Zedekiah	588
39	9th of Zedekiah	Ditto, chiefly	11th of Zedekiah	Ditto, chiefly	588
40	11th of Zedekiah	11th of Zedekiah	Ditto	11th of Zedekiah	588
41	Ditto	Ditto	Ditto	Ditto	&
42	Ditto	Ditto	Ditto	Ditto	587
43	Ditto	Ditto	Ditto	Ditto	
44	Ditto	Ditto	Ditto	Ditto	

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* Carpzov ascribes it to Baruch, or some other inspired man. *Introd.* pars iii. p. 152.

the carrying away of Jerusalem captive [b]in the fifth month. [4] Then the word of the LORD came unto me, saying,—

[5] "Before I formed thee in the belly—I knew thee;
And before thou camest forth out of the womb—I [c]sanctified thee,
And I [*]ordained thee a prophet unto the nations."

[6] Then said I, "Ah, [d]Lord GOD! behold, I cannot speak; for I am a child." [7] But the LORD said unto me, "Say not, I am a child; for thou shalt go to all that I shall send thee, and [e]whatsoever I command thee thou shalt speak. [8] Be not afraid of their faces; for [f]I am with thee to deliver thee, saith the LORD." [9] Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, "Behold, I have [g]put my words in thy mouth.

[10] See! I have this day set thee over the nations
And over the kingdoms,
To [h]root out, and to pull down,
And to destroy, and to throw down,
To build, and to plant."

[11] Moreover the word of the LORD came unto me, saying, "Jeremiah, what seest thou?" And I said, "I see a rod of an almond tree." [12] Then said the LORD unto me, "Thou hast well seen; for I will hasten my word to perform it." [13] And the word of the LORD came unto me the second time, saying, "What seest thou?" And I said, "I see a seething pot; and the face thereof is †toward the north." [14] Then the LORD said unto me,—

[b] 2 Ki. 25. 8.
[c] Lu. 1. 15, 41. Gal. 1. 15, 16.
[*] Heb. *gave.*
[d] See Ex. 3. 11. & 4. 10.
[e] Nu. 22. 20, 38. Mat. 28. 20.
[f] Ex. 3. 12. De. 31. 6, 8. Jos. 1. 5. Ac. 26. 17. He. 13. 6.
[g] See Ex. 4. 12. Is. 51. 16.
[h] 2 Co. 10. 4, 5.
† Heb. *from the face of the north.*

ARRANGEMENT OF THE PROPHECIES OF JEREMIAH, *Continued.*

Chap.	BLAYNEY.	LIGHTFOOT.	TAYLOR.	ARRANGER.	Year B. C.
45	4th of Jehoiakim	4th of Jehoiakim	4th of Jehoiakim	4th of Jehoiakim	606
46	Ditto	Ditto	Ditto	to ver. 13. 4th of Jehoiakim ver. 13, to end, 11th Zedekiah	
47	Uncertain	9th of Zedekiah	9th of Zedekiah	10th of Zedekiah	589
48	Ditto	4th of Jehoiakim	Ditto	4th of Zedekiah	595
49	Ditto	Ditto	to ver. 34. 9th of Zedekiah ver. 34, to end, 1st of Ditto	Ditto	
50	4th of Zedekiah	4th of Zedekiah	4th of Zedekiah	4th of Zedekiah	595
51	Ditto	Ditto	Ditto	Ditto	
52	Various	Various	Various	Various	

The reasons which have induced me to assign to these several prophecies their respective places and dates are given in the notes, without entering into the contending opinions of the different authorities. The biblical student, by referring to the arguments of these writers, will have the satisfaction of forming his own judgment, and will make such an arrangement as he may consider the most judicious.*

[*] [The following Table shows, also, another arrangement of the different parts of the book of this prophet, which is made from the Translation of Jeremiah, by Dr. J. G. Dahler, Professor of Theology in the Protestant Seminary of Strasburg. This divine has divided the whole into Sections, each of which is introduced with excellent observations relative to the time, place, circumstances, and matter contained in that section. The Discourses or Prophecies delivered under a particular reign are all arranged in their chronological order.—*Ed.*]

Under Josiah.

Chap. i.
iv. 5.—vi. 30.
ii. 1.—iii. 5.
iii. 6.—iv. 4.
xvii. 19–27.
xlvii. 1–7.

Under Jehoiakim.

Chap. vii. 1.—ix. 26.
xxvi. 1–24.
xlvi. 2–12.
x. 1–16.
xiv. 1.—xv. 21.
xvi. 1.—xvii. 18.
xviii. 1–23.
xix. 1.—xx. 13.
xx. 14–18.
Chap. xxiii. 9–40.
xxxv. 1–19.
xxv. 1–38.
xxxvi. 1–32.
xlv. 1–5.
xii. 14–17.
x. 17–25.

Under Jechoniah.

Chap. xiii. 1–27.

Under Zedekiah.

Chap. xxii. 1.—xxiii. 8.
xi. 1–17.
xi. 18.—xii. 13.
xxiv. 1–10.
xxix. 1–32.
Chap. xxvii. 1.—xxviii. 17.
xlix. 34–39.
li. 59–64.
xxi. 1–14.
xxxiv. 1–7.
xxxvii. 1–10.
xxxiv. 8–22.
xxxvii. 11–21.
xxxviii. 1–28.
xxxix. 15–18.
xxxii. 1–44.
xxxiii. 1–10.
xxxix. 1–10.

After the Destruction of Jerusalem.

Chap. xxxix. 11–14.
xl. 1.—xli. 18.
xlii. 1.—xliii. 7.
xxx. 1.—xxxi. 40.

Delivered in Egypt.

Chap. xliii. 8–13.
xliv. 1–30.
xlvi. 13–28.

Relative to strange Nations.

Chap. xlvi. 1—xlix. 1–6.
xlviii. 1–47.
xlix. 7–22.
xlix. 23–27.
xlix. 28–33.
l. 1.—li. 58.

Historical Appendix

Chap. lii.

‡ Heb. *shall be opened.*
"Out of the north an evil ‡shall break forth
Upon all the inhabitants of the land.
[15] For, lo! I will call all the families of the kingdoms of the north,"
saith the Lord;
"And they shall come,
And they shall set every one his throne
At the entering of the gates of Jerusalem,
And against all the walls thereof round about,
And against all the cities of Judah.
[16] And I will utter my judgments against them touching all their wickedness,
[i] De. 28. 20.
Who [i]have forsaken me, and have burned incense unto other gods,
And worshipped the works of their own hands.
[j] 1 Ki. 18. 46. 2 Ki. 4. 29. & 9. 1. Job 38. 3. Lu. 12. 35. 1 Pe. 1. 13.
[17] Thou therefore [j]gird up thy loins, and arise,
And speak unto them all that I command thee:
Be not dismayed at their faces,
* Or, *break to pieces.*
Lest I *confound thee before them.
[18] For, behold, I have made thee this day a defenced city, and an iron pillar,
And brazen walls against the whole land,
Against the kings of Judah, against the princes thereof,
Against the priests thereof, and against the people of the land.
[19] And they shall fight against thee;
But they shall not prevail against thee;
For I am with thee," saith the Lord, "to deliver thee.'
[1] Moreover the word of the Lord came to me, saying,— Jeremiah ii.
[2] "Go and cry in the ears of Jerusalem, saying,
† Or, *for thy sake.*
Thus saith the Lord; I remember †thee,
The kindness of thy youth, the love of thine espousals,
[k] De. 2. 7
When [k]thou wentest after me in the wilderness,
In a land that was not sown.
[l] Ex. 19. 5, 6.
[3] Israel [l]was holiness unto the Lord,
[m] Ja. 1. 18. Rev. 14. 4.
And [m]the firstfruits of his increase:
All that devour him shall offend;
Evil shall come upon them," saith the Lord.
[4] Hear ye the word of the Lord, O house of Jacob!
And all the families of the house of Israel!
[5] Thus saith the Lord,—
"What iniquity have your fathers found in me,
That they are gone far from me,
And have walked after vanity, and are become vain?
[6] Neither said they, Where is the Lord
That brought us up out of the land of Egypt,
[n] De. 8. 15. & 32. 10.
That led us through [n]the wilderness,
Through a land of deserts and of pits,
Through a land of drought, and of the shadow of death,
Through a land that no man passed through,
And where no man dwelt?
‡ Or, *the land of Carmel.* Nu. 13. 27. & 14. 7, 8.
[7] And I brought you into ‡a plentiful country,
To eat the fruit thereof and the goodness thereof;
[o] Le. 18. 25, 27, 28. Nu. 35. 33, 34.
But when ye entered, ye [o]defiled my land,
And made my heritage an abomination.
[8] The priests said not, Where is the Lord?
[p] Mal. 2. 6, 7. Ro. 2. 20.
And they that handle the [p]law knew me not:
The pastors also transgressed against me,
And the prophets prophesied by Baal,
And walked after things that do not profit.

9 “Wherefore I will yet plead with you,” saith the LORD,
And [q]with your children’s children will I plead.
10 For pass *over the isles of Chittim, and see;
And send unto Kedar, and consider diligently,
And see if there be such a thing.
11 Hath a nation changed their gods, which are yet no gods?
But [r]my people have changed their glory for that which doth not profit.
12 Be astonished, O ye heavens, at this!
And be horribly afraid,
Be ye very desolate,” saith the LORD!
13 “For my people have committed two evils;
They have forsaken Me, the [s]Fountain of living waters,
And hewed them out cisterns, broken cisterns, that can hold no water.”
14 Is Israel a servant? is he a homeborn slave?
Why is he †spoiled?
15 The young lions roared upon him, and ‡yelled,
And they made his land waste:
His cities are burned without inhabitant.
16 Also the children of Noph and Tahapanes
*Have broken the crown of thy head.
17 Hast thou not procured this unto thyself,
In that thou hast forsaken the LORD thy God,
When [t]he led thee by the way?
18 And now what hast thou to do in the way of Egypt,
To drink the waters of Sihor?
Or what hast thou to do in the way of Assyria,
To drink the waters of the river?
19 Thine own wickedness shall correct thee,
And thy backslidings shall reprove thee:
Know therefore and see
That it is an evil thing and bitter,
That thou hast forsaken the LORD thy God,
And that my fear is not in thee, saith the Lord GOD of hosts.
20 For of old time I have broken thy yoke,
And burst thy bands; and [u]thou saidst, “I will not †transgress;”
When [v]upon every high hill
And under every green tree
Thou wanderest, [w]playing the harlot.
21 Yet I had [x]planted thee a noble vine,
Wholly a right seed:
How then art thou turned into the degenerate plant of a strange vine unto me?
22 For though thou wash thee with nitre,
And take thee much soap,
Yet thine iniquity is marked before me, saith the Lord GOD.
23 How [y]canst thou say, “I am not polluted,
I have not gone after Baalim?”
See thy way in the valley,
Know what thou hast done:
‡Thou art a swift dromedary traversing her ways;
24 *A wild ass †used to the wilderness,
That snuffeth up the wind at ‡her pleasure;
In her occasion who can *turn her away?
All they that seek her will not weary themselves;
In her month they shall find her.
25 Withhold thy foot from being unshod,
And thy throat from thirst:
But thou saidst,—

q Ex. 20. 5.
* Or, *over to.*
r Ps. 106. 20. Ro. 1. 23.
s Jo. 4. 14.
† Heb. *become a spoil?*
‡ Heb. *gave out their voice.*
* Or, *Feed on thy crown*, De. 33. 20. Is. 8. 8.
t De. 32. 10.
u Ex. 19. 8. Jos. 24. 18. Ju. 10. 16. 1 Sa. 12. 10.
† Or, *serve.*
v De. 12. 2. Is. 57. 5, 7. Je. 3. 6.
w Ex. 34. 15, 16.
x Ex. 15. 17. Is. 5. 1, &c. Mat. 21. 33. Ma. 12. 1. Lu. 20. 9.
y Pr. 30. 12.
‡ Or, *O swift dromedary.*
* Or, *O wild ass, &c.*
† Heb. *taught.*
‡ Heb *the desire of her heart.*
* Or, *reverse it.*

† Or, *Is the case desperate?*
z De. 32. 16.

"†There is no hope:
No; for I have loved [z]strangers,
And after them will I go."
[26] As the thief is ashamed when he is found,
So is the house of Israel ashamed;
They, their kings, their princes,
And their priests, and their prophets,
[27] Saying to a stock, "Thou art my father;"
And to a stone, "Thou hast ‡brought me forth;"
For they have turned *their back unto me, and not their face:
But in the time of their [a]trouble they will say, Arise, and save us!
[28] But [b]where are thy gods that thou hast made thee?
Let them arise, if they can save thee in the time of thy †trouble:
For according to the number of thy cities
Are thy gods, O Judah!
[29] Wherefore will ye plead with me?
Ye all have transgressed against me, saith the LORD.
[30] In vain have I [c]smitten your children;
They received no correction:
Your own sword hath [d]devoured your prophets,
Like a destroying lion.
[31] O generation, see ye the word of the LORD!
Have I been a wilderness unto Israel?
A land of darkness?
Wherefore say my people,
"‡We are lords;
We will come no more unto thee?"
[32] Can a maid forget her ornaments, or a bride her attire?
Yet my people have forgotten me days without number.
[33] Why trimmest thou thy way to seek love?
Therefore hast thou also taught the wicked ones thy ways.
[34] Also in thy skirts is found the blood of the souls of the poor innocents:
I have not found it by *secret search, but upon all these.
[35] Yet thou sayest,
"Because I am innocent,
Surely his anger shall turn from me."
Behold, I will plead with thee,
Because [e]thou sayest, "I have not sinned."
[36] Why gaddest thou about so much to change thy way?
Thou also shalt be ashamed of Egypt,
As [f]thou wast ashamed of Assyria.
[37] Yea, thou shalt go forth from him,
And thy hands upon thy head;
For the LORD hath rejected thy confidences,
And thou shalt not prosper in them.

JEREMIAH iii. 1–5.

[1] †They say, "If a man put away his wife,
And she go from him, and become another man's,
Shall [g]he return unto her again?
Shall not that land be greatly polluted?"
But thou hast played the harlot with many lovers;
Yet return again to me, saith the LORD.
[2] Lift up thine eyes unto the high places,
And see where thou hast not been lain with.
In [h]the ways hast thou set for them,
As the Arabian in the wilderness;
And thou hast polluted the land
With thy whoredoms and with thy wickedness.

‡ Or, *begotten me.*
* Heb. *the hinder part of the neck.*
a Ju. 10. 10. Ps. 78. 34. Is. 26. 16.
b De. 32. 37. Ju. 10. 14.
† Heb. *evil.*
c Is. 1. 5. & 9. 13.
d 2 Ch. 36. 16. Ne. 9. 26. Mat. 23, 29, &c. Ac. 7. 52. 1 Thes. 2. 15.
‡ Heb. *We have dominion.*
* Heb. *digging.*
e Pr. 28. 13. 1 Jo. 1. 8, 10.
f 2 Ch. 28. 16, 20, 21.
† Heb. *Saying.*
g De. 24. 4.
h Ge. 38. 14. Pr. 23. 28. Ez. 16. 24, 25.

[i] Le. 26. 19. De. 28. 23, 24.

[3] Therefore the [i]showers have been withholden,
And there hath been no latter rain;
And thou hadst a whore's forehead,
Thou refusedst to be ashamed.
[4] Wilt thou not from this time cry unto me,
My father! thou art the guide of my youth?

[j] Ps. 77. 7. &c. Is. 57. 16.

[5] Will [j]he reserve his anger for ever?
Will he keep it to the end?
Behold, thou hast spoken and done evil things as thou couldest.

SECT. III.

A. M. 3380.
B. C. 624.

SECTION III.—*Josiah repairs the Temple;—The Book of the Law is founa by Hilkiah.*

2 CHRON. xxxiv. 8–32.—2 KINGS xxii. 3, *to the end, and* xxiii. 1–3.

Josiah taketh order for the repair of the temple. 14 Hilkiah having found a book of the Law, Josiah sendeth to Huldah to inquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

[a] *i. e.* Josiah.—*Ed.*

[a] See 2 Ki. 12. 4, &c.

* Or, *to rafter.*

[b] 1 Ch. 23. 4, 5.

[8] Now in the eighteenth year of his reign, when [a]he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. [9] And when they came to Hilkiah the high priest, they delivered [a]the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. [10] And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and mend the house: [11] even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and *to floor the houses which the kings of Judah had destroyed. [12] And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music. [13] Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service; [b]and of the Levites there were scribes, and officers, and porters.

† Heb. *by the hand of.*

‡ Heb. *to the hand of.*

* Heb. *poured out*, or, *melted.*

† Heb. *in it.*

‡ Or, *Achbor*, 2 Ki. 22. 12.

[14] And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a Book of the Law of the LORD given †by Moses. [15] And Hilkiah answered and said to Shaphan the scribe, "I have found the Book of the Law in the house of the LORD." And Hilkiah delivered the book to Shaphan. [16] And Shaphan carried the book to the king, and brought the king word back again, saying, "All that was committed ‡to thy servants, they do it. [17] And they have *gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen." [18] Then Shaphan the scribe told the king, saying, "Hilkiah the priest hath given me a book." And Shaphan read †it before the king. [19] And it came to pass, when the king had heard the words of the Law, that he rent his clothes. [20] And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ‡Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, [21] "Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book." [22] And Hilkiah, and they

* Or, *Harhas.*
† Heb. *garments.*
‡ Or, *in the school, or, in the second part.*

that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of *Hasrah, keeper of the †wardrobe; (now she dwelt in Jerusalem ‡in the college;) and they spake to her to that effect.

[23] And she answered them, "Thus saith the Lord God of Israel, Tell ye the man that sent you to me, [24] Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah; [25] because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. [26] And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard; [27] Because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord. [28] Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same." So they brought the king word again.

* Heb. *from great even to small.*
† Heb. *found.*

[29] Then the king sent and gathered together all the elders of Judah and Jerusalem. [30] And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, *great and small; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. [31] And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. [32] And he caused all that were †present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

‡ Heb. *threshold.*

2 Kings xxii. 3, *to the end.*—[3] And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam the scribe, to the house of the Lord, saying, [4] "Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the ‡door have gathered of the people: [5] and let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house, [6] unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. [7] Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

* Heb. *melted.*
c *Abdon,* 2 Ch. 34. 20.
† Or, *Micah.*

[8] And Hilkiah the high priest said unto Shaphan the scribe, "I have found the Book of the Law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. [9] And Shaphan the scribe came to the king, and brought the king word again, and said, "Thy servants have *gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.' [10] And Shaphan the scribe showed the king, saying, "Hilkiah the priest hath delivered me a book." And Shaphan read it before the king. [11] And it came to pass, when the king had heard the words of the Book of the Law, that he rent his clothes. [12] And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and [c]Achbor the son of †Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, [13] "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

‡ *Tikvath,* 2 Ch. 34. 22.
* Or, *Hasrah.*

[14] So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of ‡Tikvah, the son of *Harhas,

† Heb. *garments.*
‡ Or, *in the second part.*

keeper of the †wardrobe; (now she dwelt in Jerusalem ‡in the college;) and they communed with her. [15] And she said unto them, "Thus saith the LORD God of Israel, Tell the man that sent you to me, [16] Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read; [17] because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. [18] But to the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard; [19] because thy heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD. [20] Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place." And they brought the king word again.

* Heb. *from small even unto great.*

2 KINGS xxiii. 1-3.—[1] And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. [2] And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, *both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. [3] And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

SECT. IV.

A. M. 3380.
B. C. 624.

SECTION IV.—*Zephaniah exhorts the People to Repentance about the time of Josiah's Reformation.*

THE BOOK OF THE PROPHET ZEPHANIAH.(58)

God's severe judgment against Judah for divers sins. — Chap. ii. 1 *An exhortation to repentance.* 4 *The judgment of the Philistines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Assyria.* — Chap. iii. 1 *A sharp reproof of Jerusalem for divers sins.* 8 *An exhortation to wait for the restoration of Israel,* 14 *and to rejoice for their salvation by God.*

[1] THE WORD OF THE LORD, WHICH CAME UNTO ZEPHANIAH THE SON OF CUSHI, THE SON OF GEDALIAH, THE SON OF AMARIAH, THE SON OF HISKIAH, IN THE DAYS OF JOSIAH, THE SON OF AMON, KING OF JUDAH.

* Heb. *By taking away I will make an end.*
† Heb. *the face of the land.*
a Mat. 13. 41.
‡ Or, *idols.*

[2] *I will utterly consume all things from off †the land, saith the [LORD.
[3] I will consume man and beast;
I will consume the fowls of the heaven,
And the fishes of the sea,
And *a*the ‡stumbling-blocks with the wicked;
And I will cut off man from off the land, saith the LORD.
[4] I will also stretch out my hand upon Judah,
And upon all the inhabitants of Jerusalem;

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(58) We learn from Zephaniah i. 1, that he began to prophesy in the reign of Josiah. As he begins his predictions against the "*remnant* of Baal, and the name of the Chemarims;" against them that worshipped the host of heaven, and swore by Malcham, or Baal; he probably addressed those idolatrous priests who were not yet extirpated by the religious zeal of Josiah; compare Zeph. i. 4, 5-9, with 2 Kings xxiii. 5, 6-12. He foretold also the destruction of Nineveh; and from these considerations he may be supposed to have prophesied before the last reformation made by Josiah: and, as he preceded Jeremiah, that he entered on his office towards the commencement of the reign of that monarch. These two prophets resemble each other so much in the parts where they treat of the idolatries and wickedness of the Jews, that it has been supposed that Zephaniah was the abbreviator of Jeremiah, or that Jeremiah was the pupil of the former: Zephaniah apparently prophesied before Jeremiah, and the latter seems to speak of those abuses as partially removed, which the former describes as existing in the most flagitious extent. (Compare Zeph. i. 4, 5, 9, with Jer. ii. 5, 20, 32.) The word *Chemarim* is translated "idolatrous priests," (2 Kings xxiii. 5.) They were called *Chemarim* because clothed in black garments, which was the customary dress of these priests. Zephaniah in these books appears to have aided Josiah in his attempt to bring the people back to the worship of the true God. The first chapter denounces vengeance against Judah, and those who observed the rites of idolators, or violently invaded the property of others (ver. 9.), and declares that the great day of trouble, distress, and desolation was at hand, (ver. 15.) In the second chapter the prophet predicts woe to the Cherethites, the Moabites, Ammonites, and Ethiopians; and describes the desolation of Nineveh in terms singularly expressive. The Cherethites were the Philistines who bordered on the Mediterranean, called Cherethims. These prophecies were chiefly accomplished by the conquests of Nebuchadnezzar. In the third chapter the prophet returns to Jerusalem, and inveighs against her pollutions and oppressions, which should be punished in God's general vengeance; and concludes, as usual, with predictions of a remnant, who shall trust in the Lord; and with promises of the general restoration of the Jews.—Lightfoot; Gray's *Key*, in loc.

And [b]I will cut off the remnant of Baal from this place,
And the name of the Chemarims with the priests;
[5] And them that worship the host of heaven upon the housetops;
And them that worship and that swear *by the Lord,
And that swear by Malcham;
[6] And them that are turned back from the Lord;
And those that have not sought the Lord, nor inquired for him.
[7] Hold thy peace at the presence of the Lord God;
For [c]the day of the Lord is at hand;
For [d]the Lord hath prepared a sacrifice—he hath †bid his guests.
[8] And it shall come to pass in the day of the Lord's sacrifice,
That I will ‡punish the princes, and the king's children,
And all such as are clothed with strange apparel.
[9] In the same day also will I punish all those that leap on the threshold,
Which fill their masters' houses with violence and deceit.
[10] And it shall come to pass in that day, saith the Lord,
That there shall be the noise of a cry from the fish-gate,
And a howling from the second,
And a great crashing from the hills.
[11] Howl, [e]ye inhabitants of Maktesh!
For all the merchant people are cut down;
All they that bear silver are cut off.
[12] And it shall come to pass at that time,
That I will search Jerusalem with candles,
And punish the men that are *settled on their lees:
That say in their heart,
The Lord will not do good—neither will he do evil.
[13] Therefore their goods shall become a booty,
And their houses a desolation:
They shall also build houses—but [f]not inhabit them;
And they shall plant vineyards—but [g]not drink the wine thereof.
[14] The [h]great day of the Lord is near,
It is near, and hasteth greatly,
Even the voice of the day of the Lord:
The mighty man shall cry there bitterly.
[15] That [i]day is a day of wrath,
A day of trouble and distress,
A day of wasteness and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
[16] A day [j]of the trumpet and alarm
Against the fenced cities, and against the high towers.
[17] And I will bring distress upon men,
That they shall [k]walk like blind men,
Because they have sinned against the Lord:
And their blood shall be poured out as dust,
And their flesh as the dung.
[18] Neither [l]their silver nor their gold shall be able to deliver them
In the day of the Lord's wrath;
But the whole land shall be devoured by the fire of his jealousy:
For he shall make even a speedy riddance
Of all them that dwell in the land.

Zephaniah ii.

[1] Gather yourselves together,
Yea, gather together, O nation not †desired!
[2] Before the decree bring forth,
Before the day pass as the chaff,

[b] Fulfilled, 2 Ki. 23. 4, 5.

* Or, *to the LORD.*

[c] Is. 13. 6.

[d] Is. 34. 6. Je. 46. 10. Ez. 39. 17. Re. 19. 17.

† Heb. *sanctified*, or, *prepared.*

‡ Heb. *visit upon.*

[e] Ja. 5. 1.

* Heb. *curded*, or, *thickened.*

[f] De. 28. 30, 39. Am. 5. 11.

[g] Mic. 6. 15.

[h] Joel 2. 1, 11.

[i] Is. 22. 5. Je. 30. 7. Joel 2. 2, 11. Am. 5. 18.

[j] Je. 4. 19.

[k] De. 28. 29. Is. 59. 10.

Pr. 11. 4. Ez. 7. 19.

† Or, *desirous.*

Before [m]the fierce anger of the LORD come upon you,
Before the day of the LORD's anger come upon you.
3 Seek ye the LORD, all ye meek of the earth,
(Which have wrought his judgment ;)
Seek righteousness, seek meekness :
It [n]may be ye shall be hid in the day of the LORD's anger.
4 For [o]Gaza shall be forsaken, and Ashkelon a desolation :
They shall drive out Ashdod [p]at the noon day,
And Ekron shall be rooted up.
5 Woe unto the inhabitants of the sea coasts, the nation of the Cherethites !
The word of the LORD is against you,
O [q]Canaan, the land of the Philistines !
I will even destroy thee—that there shall be no inhabitant.
6 And the sea coast shall be dwellings and cottages for shepherds,
And [r]folds for flocks.
7 And the coast shall be for [s]the remnant of the house of Judah ;
They shall feed thereupon :
In the houses of Ashkelon shall they lie down in the evening :
‡For the LORD their God shall [t]visit them,
And [u]turn away their captivity.
8 I have heard the reproach of Moab,
And the revilings of the children of Ammon,
Whereby they have reproached my people,
And magnified themselves against their border.
9 Therefore as I live, saith the LORD of hosts, the God of Israel,
Surely [v]Moab shall be as Sodom,
And [w]the children of Ammon as Gomorrah,
Even [x]the breeding of nettles, and saltpits, and a perpetual desolation :
The residue of my people shall spoil them,
And the remnant of my people shall possess them.
10 This shall they have for their pride,
Because they have reproached and magnified themselves
Against the people of the LORD of hosts.
11 The LORD will be terrible unto them :
For he will *famish all the gods of the earth ;
And [y]men shall worship him, every one from his place,
Even all [z]the isles of the heathen.
12 Ye Ethiopians also,
Ye shall be slain by my sword.
13 And he will stretch out his hand against the north,
And [a]destroy Assyria ;
And will make Nineveh a desolation,
And dry like a wilderness.
14 And flocks shall lie down in the midst of her,
All the beasts of the nations :
Both the †cormorant and the bittern shall lodge in the ‡upper lintels of it ;
Their voice shall sing in the windows ;
Desolation shall be in the thresholds :
*For he shall uncover the cedar work.
15 This is the rejoicing city that dwelt carelessly,
That [b]said in her heart, I am, and there is none besides me.
How is she become a desolation,
A place for beasts to lie down in !
Every one that passeth by her shall hiss, and wag his hand.
1 Woe to †her that is filthy and polluted, ZEPHANIAH iii
To the oppressing city !
2 She obeyed not the voice ;

[m] 2 Ki. 23. 26.
[n] Joel 2. 14. Am. 5. 15. Jon. 3. 9.
[o] Je. 47. 4, 5. Ez. 25. 15. Am. 1. 6, 7, 8. Zec. 9. 5, 6.
[p] Je. 6. 4. & 15. 8.
[q] Jos. 13. 3.
[r] See Is. 17. 2.
[s] Is. 11. 11. Mic. 4. 7. & 5. 7, 8. Hag. 1. 12. & 2. 2.
‡ Or, *When, &c.*
[t] Ex. 4. 31. Lu. 1. 68.
[u] Ps. 126. 1. Je. 29. 14.
[v] Is. xv. Je. xlviii. Ez. 25. 9. Am. 2. 1.
[w] Am. 1. 13.
[x] Ge. 19. 25. De 29. 23. Is. 13. 19. & 34. 13. Je. 49. 18. & 50. 40.
* Heb. *make lean.*
[y] Mal. 1. 11. Jo. 4. 21.
[z] Ge. 10. 5.
[a] Is. 10. 12. Ez. 31. 3. Nah. 1. 1. & 2. 10. & 3. 15, 18.
† Or, *pelican.*
‡ Or, *knops*, or, *chapiters.*
* Or, *When he hath uncovered.*
[b] Re. 18. 7.
† Or, *gluttonous.* Heb. *craw.*

She received not ‡correction;
She trusted not in the Lord;
She drew not near to her God.
3 Her princes within her are roaring lions;
Her judges are evening wolves;
They gnaw not the bones till the morrow.
4 Her prophets are light and treacherous persons:
Her priests have polluted the sanctuary,
They have done violence to the Law.
5 The [c]just Lord is in the midst thereof;
He will not do iniquity;
*Every morning doth he bring his judgment to light, he faileth not;
But the unjust knoweth no shame.
6 I have cut off the nations—their †towers are desolate;
I made their streets waste—that none passeth by;
Their cities are destroyed—so that there is no man,
That there is none inhabitant.
7 I [d]said, Surely thou wilt fear me, thou wilt receive instruction;
So their dwelling should not be cut off, howsoever I punished them:
But they rose early, and [e]corrupted all their doings.
8 Therefore [f]wait ye upon me, saith the Lord,
Until the day that I rise up to the prey:
For my determination is [g]to gather the nations,
That I may assemble the kingdoms,
To pour upon them mine indignation, even all my fierce anger:
For all the earth shall be devoured with the fire of my jealousy.
9 For then will I turn to the people a pure ‡language,
That they may all call upon the name of the Lord,
To serve him with one *consent.
10 From [h]beyond the rivers of Ethiopia my suppliants,
Even the daughter of my dispersed,
Shall bring mine offering.
11 In that day shalt thou not be ashamed for all thy doings,
Wherein thou hast transgressed against me;
For then I will take away out of the midst of thee
Them that [i]rejoice in thy pride,
And thou shalt no more be haughty †because of my holy mountain.
12 I will also leave in the midst of thee
An [j]afflicted and poor people,
And they shall trust in the name of the Lord.
13 The remnant of Israel shall not do iniquity, nor speak lies;
Neither shall a deceitful tongue be found in their mouth:
For they shall feed and lie down, and none shall make them afraid.
14 Sing, O daughter of Zion!
Shout, O Israel!
Be glad and rejoice with all the heart,
O daughter of Jerusalem!
15 The Lord hath taken away thy judgments,
He hath cast out thine enemy:
The [k]king of Israel, even the Lord, [l]is in the midst of thee:
Thou shalt not see evil any more.
16 In that day it shall be said to Jerusalem, Fear thou not!
And to Zion, Let [m]not thy hands be ‡slack!
17 The Lord thy God in the midst of thee is mighty—he will save,
He will rejoice over thee with joy—he will *rest in his love,
He will joy over thee with singing.
18 I will gather them that are sorrowful for the solemn assembly,

‡ Or, *instruction.*
c De. 32. 4.
* Heb. *Morning by morning.*
† Or, *corners.*
d So Je. 8. 6.
e Ge. 6. 12.
f Ps. 27. 14. Pr. 20. 22.
g Joel 3. 2.
‡ Heb. *lip.*
* Heb. *shoulder.*
h Ps. 68. 31. Is. 18. 1, 7. & 60. 4, &c. Mal. 1. 11 Ac. 8. 27.
i Je. 7. 4. Mic. 3. 11. Mat. 3. 9.
† Heb. *in my holy.*
j Is. 14. 32. Ze. 11. 11. Mat. 5. 3. 1 Co. 1. 27, 28. Ja. 2. 5.
k Jo. 1. 49.
l Ez. 48. 35. Re. 7. 15. & 21. 3, 4.
m He. 12. 12.
‡ Or, *faint.*
* Heb. *be silent.*

Who are of thee,
To whom †the reproach of it was a burden.
[19] Behold, at that time I will undo all that afflict thee:
And I will save her that halteth, and gather her that was driven out;
And I will ‡get them praise and fame
In every land *where they have been put to shame.
[20] At that [n]time will I bring you again,
Even in the time that I gather you;
For I will make you a name and a praise
Among all people of the earth,
When I turn back your captivity before your eyes, saith the Lord.

† Heb. *the burden upon it* was *reproach.*
‡ Heb. *set them for a praise.*
* Heb. *of their shame.*
n Is. 11. 12. Ez. 28. 25. Am. 9. 14.

[END OF THE BOOK OF THE PROPHET ZEPHANIAH.]

SECT. V.

A. M. 3380.
B. C. 624.

Section V.—*Reformation of Religion by Josiah, and Celebration of the Passover.*

2 Kings xxiii. 4–20.—2 Chron. xxxiv. 33, xxxv. 1–19.—2 Kings xxiii. 21–24.

Josiah destroyeth idolatry. He burneth dead men's bones upon the altar at Beth-el, as was prophesied. He keepeth a most solemn Passover.

[4] And the [a]king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. [5] And he *put down †the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the ‡planets, and to all the host of heaven. [6] And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. [7] And he brake down the houses [a]of the sodomites, that were by the house of the Lord, [b]where the women wove *hangings for the grove. [8] And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering-in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. [9] Nevertheless [c]the priests of the high places came not up to the altar of the Lord in Jerusalem, [d]but they did eat of the unleavened bread among their brethren. [10] And he defiled Topheth, which is in the valley of the children of Hinnom, [e]that no man might make his son or his daughter to pass through the fire to Molech. [11] And he took away the horses that the kings of Judah had given to the sun, at the entering-in of the house of the Lord, by the chamber of Nathan-melech the †chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. [12] And the altars that were [f]on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [g]Manasseh had made in the two courts of the house of the Lord, did the king beat down, and ‡brake them down from thence, and cast the dust of them into the brook Kidron. [13] And the high places that were before Jerusalem, which were on the right hand of *the Mount of Corruption, which [h]Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. [14] And he [i]brake

a *i. e.* King Josiah.—*Ed.*
* Heb. *caused to cease.*
† Heb. *chemarim,* Ho. 10. 5. Foretold, Zep. 1. 4.
‡ Or, *twelve signs,* or, *constellations.*
a 1 Ki. 14. 24. & 15. 12.
b Ez. 16. 16.
* Heb. *houses.*
c See Ez. 44. 10–14.
d 1 Sa. 2. 36.
e Le. 18. 21. Ez. 23. 37, 39.
† Or, *eunuch,* or, *officer.*
f See Je. 19. 13. Ze. 1. 5.
g 2 Ki. 21. 5.
‡ Or, *ran from thence.*
* That is, the Mount of Olives.
h 1 Ki. 11. 7.
i Ex. 23. 24.

in pieces the †images, and cut down the groves, and filled their places with the bones of men.

† Heb. *statues*.

[15] Moreover the altar that was at Beth-el, and the high place [j]which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. [16] And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to [k]the word of the Lord which the man of God proclaimed, who proclaimed these words. [17] Then he said, "What title is that that I see?" And the men of the city told him, "It is [l]the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el." [18] And he said, "Let him alone; let no man move his bones." So they let his bones ‡alone, with the bones of [m]the prophet that came out of Samaria. [19] And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. [20] And he *slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

j 1 Ki. 12. 28, 33.
k 1 Ki. 13. 2.
l 1 Ki. 13. 1, 30.
‡ Heb. *to escape*.
m 1 Ki. 13. 31.
* Or, *sacrificed*.

2 Chro. xxxiv. 33.

[33] And Josiah took away all [n]the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. [o]And all his days they departed not †from following the Lord, the God of their fathers.

n 1 Ki. 11. 5.
o Je. 3. 10.
† Heb. *from after*.

2 Chro. xxxv. 1-19.

[1] Moreover Josiah kept a Passover unto the Lord in Jerusalem; and they killed the Passover on the [p]fourteenth day of the first month. [2] And he set the priests in their [q]charges, and encouraged them to the service of the house of the Lord, [3] and said unto the Levites [r]that taught all Israel, which were holy unto the Lord, "Put [s]the holy ark in the house which Solomon the son of David king of Israel did build; [t]it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel. [4] And prepare yourselves by [u]the houses of your fathers, after your courses, according to the [v]writing of David king of Israel, and according to the [w]writing of Solomon his son. [5] And stand in the holy place according to the divisions of ‡the families of the fathers of your brethren *the people, and after the division of the families of the Levites. [6] So kill the Passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses."

p Ex. 12. 6. Ezra 6. 19.
q Ezra 6. 18.
r De. 33. 10. Mal. 2. 7.
s See 2 Ch. 34. 14.
t 1 Ch. 23. 26.
u 1 Ch. 9. 10.
v 1 Ch. xxiii. *to* xxvi.
w 2 Ch. 8. 14.
‡ Heb. *the house of the fathers*.
* Heb. *the sons of the people*.

[7] And Josiah †gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance. [8] And his princes ‡gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen. [9] Cononiah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, *gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen.

† Heb. *offered*.
‡ Heb. *offered*.
* Heb. *offered*

[10] So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. [11] And they killed the Passover, and the priests sprinkled the blood from their hands, and the Levites flayed them. [12] And they removed the burnt offerings, that they might give according to the

[x] Le. 3. 3.
[y] Ex. 12. 8, 9.
[z] 1 Sa. 2. 13–15.
† Heb. *made them run.*
‡ Heb. *station.*
[a] 1 Ch. 25. 1, &c.

divisions of the families of the people, to offer unto the LORD, as it is written [x]in the book of Moses. And so did they with the oxen. [13] And they [y]roasted the Passover with fire according to the ordinance; but the other holy offerings [z]sod they in pots, and in caldrons, and in pans, and †divided them speedily among all the people. [14] And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. [15] And the singers the sons of Asaph were in their ‡place, according to the [a]commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

* Heb. *found.*
[b] Ex. 12. 15, & 13. 6.

[16] So all the service of the LORD was prepared the same day, to keep the Passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah. [17] And the children of Israel that were *present kept the Passover at that time, and the feast of [b]Unleavened Bread seven days. [18] And there was no Passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a Passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. [19] In the eighteenth year of the reign of Josiah was this Passover kept.

† Or, *teraphim*, See Ge. 31. 19.

2 KINGS xxiii. 21–24.—[21] And the king commanded all the people, saying, "Keep the Passover unto the LORD your God, as it is written in the book of this covenant." [22] Surely there was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; [23] but in the eighteenth year of king Josiah, wherein this Passover was holden to the LORD in Jerusalem. [24] Moreover, the workers with familiar spirits, and the wizards, and the †images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the Law which were written in the book that Hilkiah the priest found in the house of the LORD

SECT. VI.

A. M. 3392.
B. C. 612.

SECTION VI.—*Jeremiah reproaches the People for their Backsliding, after the Reformation by Josiah.*

JEREMIAH iii. 6, *to the end.*(59)

[a] 2 Ki. 17. 13.
[b] 2 Ki. 17. 6, 18.
* Or, *fame.*
[c] 2 Ch. 34. 33. Ho. 7. 14.
† Heb. *in falsehood.*

[6] THE LORD said also unto me in the days of Josiah the king,—Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. [7] And [a]I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. [8] And I saw, when for all the causes whereby backsliding Israel committed adultery I had [b]put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. [9] And it came to pass through the *lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. [10] And yet for all this her treacherous sister Judah hath not turned unto me [c]with her whole heart, but †feignedly, saith the LORD.

[11] And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah. [12] Go and proclaim these words toward the north, and say,—

Return, thou backsliding Israel, saith the LORD;
And I will not cause mine anger to fall upon you:

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(59) Here begins an entire and distinct prophecy, which is continued to the end of the sixth chapter. The first part contains a complaint against Judah, for having exceeded the guilt of her sister Israel, whom God had already cast off for her idolatrous apostacy. The second is an exhortation to the people of Judah and Jerusalem to prevent, by repentance, the divine judgments. The Babylonian invasion is clearly and fully foretold, with all its attendant miseries; and the shameless adulteries of the people are represented as the cause of this national ruin.—Dr. Blayney.

For I am merciful, saith the LORD,
And I will not keep anger for ever.
13 Only [d]acknowledge thine iniquity,
That thou hast transgressed against the LORD thy God,
And hast scattered thy ways to the strangers
[e]Under every green tree,
And ye have not obeyed my voice, saith the LORD.
14 Turn, O backsliding children! saith the LORD;
For I am married unto you;
And I will take you [f]one of a city, and two of a family,
And I will bring you to Zion;
15 And I will give you [g]pastors according to my heart,
Which shall [h]feed you with knowledge and understanding.
16 And it shall come to pass,
When ye be multiplied and increased in the land,
In those days, saith the LORD,
They shall say no more, "The ark of the covenant of the LORD;"
Neither shall it ‡come to mind;
Neither shall they remember it; neither shall they visit it;
Neither shall *that be done any more.
17 At that time they shall call Jerusalem the throne of the LORD;
And all the nations shall be gathered unto it,
To [i]the name of the LORD, to Jerusalem:
Neither shall they walk any more
After the †imagination of their evil heart.
18 In those days the house of Judah shall walk ‡with the house of Israel,
And they shall come together out of the land of the north
To the land that I have *given for an inheritance unto your fathers.
19 But I said, How shall I put thee among the children,
And give thee [j]a †pleasant land,
A ‡goodly heritage of the hosts of nations?
And I said, Thou shalt call me, My father;
And shalt not turn away *from me.
20 Surely as a wife treacherously departeth from her †husband,
So have ye dealt treacherously with me,
O house of Israel! saith the LORD!
21 A voice was heard upon the high places,
Weeping and supplications of the children of Israel;
For they have perverted their way,
And they have forgotten the LORD their God.
22 Return, ye backsliding children,
And I will heal your backslidings.
Behold, we come unto thee;
For thou art the LORD our God.
23 Truly in vain is salvation hoped for from the hills,
And from the multitude of mountains:
Truly [k]in the LORD our God is the salvation of Israel.
24 For shame hath devoured the labor of our fathers from our youth;
Their flocks and their herds, their sons and their daughters.
25 We lie down in our shame,
And our confusion covereth us:
For we have sinned against the LORD our God,
We and our fathers, from our youth even unto this day,
And have not obeyed the voice of the LORD our God.

d Le. 26. 40, &c. Pr. 28. 13.
e De. 12. 2.
f Ro. 11. 5.
g Ez. 34. 23. Eph. 4. 11.
h Ac. 20. 28.
‡ Heb. *come upon the heart.*
* Or, *it be magnified.*
i Is. 60. 9.
† Or, *stubbornness.*
‡ Or, *to.*
* Or, *caused your fathers to possess.*
j Ps. 106. 24. Ez. 20. 6. Da. 8. 9. & 11. 16, 41, 45.
† Heb. *land of desire.*
‡ Heb. *heritage of glory,* or, *beauty.*
* Heb. *from after me.*
† Heb. *friend.*
k Ps. 3. 8.

SECT. VII.

A. M. 3392.
B. C. 612.

SECTION VII.—*Jeremiah describes, in prophetic Anticipation, the Sorrows of the approaching Captivity.*

JEREMIAH iv., v., *and* vi.

God calleth Israel by his promise. 3 He exhorteth Judah to repentance by fearful judgments. 19 A grievous lamentation for the miseries of Judah.—Chap. v. 1 *The judgments of God upon the Jews, for their perverseness, 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil state, 30 and ecclesiastical.*—Chap. vi. 1 *The enemies sent against Judah 4 encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.*

1 IF thou wilt return, O Israel,
Saith the LORD, return unto me:
And if thou wilt put away thine abominations out of my sight,
Then shalt thou not remove.
2 And [a]thou shalt swear, The LORD liveth,
In truth, in judgment, and in righteousness;
And [b]the nations shall bless themselves in him,
And in him shall they [c]glory.
3 For thus saith the LORD
To the men of Judah and Jerusalem,
Break up your fallow ground,
And [d]sow not among thorns.
4 Circumcise [e]yourselves to the LORD,
And take away the foreskins of your heart,
Ye men of Judah and inhabitants of Jerusalem;
Lest my fury come forth like fire,
And burn that none can quench it,
Because of the evil of your doings.
5 Declare ye in Judah,
And publish in Jerusalem; and say,
Blow ye the trumpet in the land:
Cry, [a]gather together, and say,
Assemble yourselves, and let us go into the defenced cities.
6 Set up the standard toward Zion:
*Retire—stay not:
For I will bring evil from the north,
And a great †destruction.
7 The [f]Lion is come up from his thicket,
And the Destroyer of the Gentiles is on his way;
He is gone forth from his place to make thy land desolate;
And thy cities shall be laid waste, without an inhabitant.
8 For this gird you with sackcloth—lament and howl:
For the fierce anger of the LORD is not turned back from us.
9 And it shall come to pass at that day, saith the LORD,
That the heart of the king shall perish, and the heart of the princes;
And the priests shall be astonished, and the prophets shall wonder.
10 Then said I, Ah, Lord GOD!
Surely [g]thou hast greatly deceived this people and Jerusalem, saying,
Ye shall have peace;
Whereas the sword reacheth unto the soul.
11 At that time shall it be said to this people and to Jerusalem,
A dry wind of the high places in the wilderness
Toward the daughter of my people, not to fan, nor to cleanse,
12 Even ‡a full wind from those places shall come unto me:
Now also will I *give sentence against them.
13 Behold, he shall come up as clouds,
And his chariots shall be as a whirlwind:
His horses are swifter than eagles.
Woe unto us! for we are spoiled.

[a] De. 10. 20. Is. 45. 23.
[b] Ge. 22. 18. Ps. 72. 17. Gal. 3. 8.
[c] Is. 45. 25. 1 Co. 1. 31.
[d] Mat. 13. 7, 22.
[e] De. 10. 16. Col. 2. 11. Ro. 2. 28, 29.
[a] *Or*, Cry, gathered together, *i. e.* with united voices.—*Ed.*
* Or, *Strengthen.*
† Heb. *breaking.*
[f] 2 Ki. 24. 1. Da. 7. 4.
[g] Ez. 14. 9. 2 Thes. 2. 11.
‡ Or, *a fuller wind than those.*
* Heb. *utter judgments.*

14 O Jerusalem, [h]wash thy heart from wickedness,
That thou mayest be saved!
How long shall thy vain thoughts lodge within thee?
15 For a voice declareth from Dan,
And publisheth affliction from Mount Ephraim.
16 Make ye mention to the nations; behold!
Publish against Jerusalem,
That watchers come from a far country,
And give out their voice against the cities of Judah.
17 As keepers of a field, are they against her round about;
Because she hath been rebellious against me, saith the LORD.
18 Thy way and thy doings have procured these things unto thee;
This is thy wickedness, because it is bitter,
Because it reacheth unto thy heart.
19 My [i]bowels, my bowels! I am pained at †my very heart;
My heart maketh a noise in me; I cannot hold my peace,
Because thou hast heard, O my soul,
The sound of the trumpet, the alarm of war!
20 Destruction upon destruction is cried;
For the whole land is spoiled:
Suddenly are my tents spoiled,
And my curtains in a moment.
21 How long shall I see the standard,
And hear the sound of the trumpet?
22 For [a]my people is foolish,
They have not known me;
They are sottish children,
And they have none understanding:
They [j]are wise to do evil,
But to do good they have no knowledge.
23 I beheld the earth—and, lo, it was [k]without form and void!
And the heavens—and they had no light!
24 I beheld the mountains—and, lo, they trembled!
And all the hills moved lightly!
25 I beheld—and, lo, there was no man!
And all the birds of the heavens were fled.
26 I beheld—and, lo, the fruitful place was a wilderness!
And all the cities thereof were broken down
At the presence of the LORD,
And by his fierce anger.
27 For thus hath the LORD said,
The whole land shall be desolate;
Yet will I not make a full end.
28 For this shall the earth mourn,
And the heavens above be black:
Because I have spoken it, I have purposed it,
And [l]will not repent, neither will I turn back from it.
29 The whole city shall flee
For the noise of the horsemen and bowmen;
They shall go into thickets,
And climb up upon the rocks:
Every city shall be forsaken,
And not a man dwell therein.
30 And when thou art spoiled, what wilt thou do?
Though thou clothest thyself with crimson,
Though thou deckest thee with ornaments of gold,
Though thou rendest ‡thy face with painting,

[h] Is. 1. 16. Ja. 4. 8.

[i] Here the prophet begins to speak in his own person —*Ed.* Is. 15. 5. & 16. 11. & 21. 3. & 22. 4. See Lu. 19. 42.

† Heb. *the walls of my heart.*

[a] The prophet still speaking himself, though, as often, as if personating the Deity. Or, it may be, that v. 21 is his question to the Deity; v. 22, the answer; and v. 23-26, the awful accompanying vision. This makes it exceedingly graphic.—*Ed.*

[j] Ro. 16. 19.

[k] See Ge. 1. 2.

[l] Nu. 23. 19.

‡ Heb. *thine eyes*

In vain shalt thou make thyself fair;
Thy lovers will despise thee, they will seek thy life.
[31] For I have heard a voice as of a woman in travail,
And the anguish as of her that bringeth forth her first child,
The voice of the Daughter of Zion,
That bewaileth herself, that spreadeth her hands,
Saying, Woe is me now!
For my soul is wearied because of murderers!
[1] Run ye to and fro through the streets of Jerusalem, JEREMIAH V.
And see now, and know, and seek in the broad places thereof,
m See Ge. 18. 26. If [m]ye can find a man,
If there be any that executeth judgment,
That seeketh the truth; and I will pardon it.
n Tit. 1. 16. [2] And [n]though they say, "The LORD liveth!"
Surely they swear falsely.
[3] O LORD, are not thine eyes upon the truth?
Thou hast stricken them—but they have not grieved;
Thou hast consumed them—but they have refused to receive correction:
They have made their faces harder than a rock;
They have refused to return.
[4] Therefore I said,
"Surely these are poor; they are foolish:
For they know not the way of the LORD,
Nor the judgment of their God.
[5] I will get me unto the great men,
And will speak unto them;
For they have known the way of the LORD,
And the judgment of their God:
But these have altogether broken the yoke, and burst the bonds."
[6] Wherefore a lion out of the forest shall slay them,
* Or, *deserts*. And a wolf of the *evenings shall spoil them,
A leopard shall watch over their cities:
Every one that goeth out thence shall be torn in pieces:
Because their transgressions are many,
† Heb. *strong*. And their backslidings are †increased.
[7] How shall I pardon thee for this?
Thy children have forsaken me,
o De. 32. 21. Gal. 4. 8. And sworn by them [o]that are no gods:
p De. 32. 15. When [p]I had fed them to the full, they then committed adultery,
And assembled themselves by troops in the harlots' houses.
[8] They were as fed horses in the morning:
Every one neighed after his neighbour's wife.
[9] Shall I not visit for these things? saith the LORD:
And shall not my soul be avenged on such a nation as this?
[10] Go ye up upon her walls, and destroy;
But make not a full end:
Take away her battlements;
For they are not the LORD's.
[11] For the house of Israel and the house of Judah
Have dealt very treacherously against me, saith the LORD.
q 2 Ch. 36. 16. [12] They [q]have belied the LORD,
r Is. 28. 15. And said, "It is [r]not He;
Neither shall evil come upon us;
Neither shall we see sword nor famine:
[13] And the prophets shall become wind,
And the word is not in them:
Thus shall it be done unto them."

14 Wherefore thus saith the Lord God of hosts,
Because ye speak this word,
Behold, I will make my words in thy mouth fire,
And this people wood, and it shall devour them.
15 Lo! I will bring [s]a nation upon you from far,
O house of Israel! saith the Lord:
It is a mighty nation, it is an ancient nation,
A nation whose language thou knowest not,
Neither understandest what they say.
16 Their quiver is as an open sepulchre,
They are all mighty men.
17 And they shall eat up [t]thy harvest, and thy bread,
Which thy sons and thy daughters should eat:
They shall eat up thy flocks and thy herds:
They shall eat up thy vines and thy fig trees:
They shall impoverish thy fenced cities,
Wherein thou trustedst, with the sword.
18 Nevertheless in those days, saith the Lord,
I will not make a full end with you.
19 And it shall come to pass, when ye shall say,
Wherefore [u]doeth the Lord our God all these things unto us?
Then shalt thou answer them,
Like as ye have forsaken me,
And served strange gods in your land,
So [v]shall ye serve strangers in a land that is not yours.
20 Declare this in the house of Jacob,
And publish it in Judah, saying,—
21 Hear now this, [w]O foolish people, and without ‡understanding!
Which have eyes—and see not!
Which have ears—and hear not!
22 Fear [x]ye not me? saith the Lord:
Will ye not tremble at my presence,
Which have placed the sand for the [y]bound of the sea
By a perpetual decree, that it cannot pass it:
And though the waves thereof toss themselves, yet can they not [prevail;
Though they roar, yet can they not pass over it?
23 But this people hath a revolting and a rebellious heart;
They are revolted and gone.
24 Neither say they in their heart,
Let us now fear the Lord our God,
[z]That giveth rain, both the [a]former and the latter, in his season:
He [b]reserveth unto us the appointed weeks of the harvest.
25 Your iniquities have turned away these things,
And your sins have withholden good things from you.
26 For among my people are found wicked men;
*They lay wait, as he that setteth snares;
They set a trap, they catch men.
27 As a †cage is full of birds,
So are their houses full of deceit;
Therefore they are become great, and waxen rich.
28 They are waxen [c]fat, they shine;
Yea, they overpass the deeds of the wicked:
They judge not [d]the cause,
The cause of the fatherless, [e]yet they prosper;
And the right of the needy do they not judge.
29 Shall I not visit for these things? saith the Lord:
Shall not my soul be avenged on such a nation as this?

[s] De. 28. 49. Is. 5. 26.
[t] Le. 26. 16. De. 28. 31, 33.
[u] De. 29. 24, &c. 1 Ki. 9. 8. 9.
[v] De. 28. 48.
[w] Is. 6. 9. Ez. 12. 2. Mat. 13. 14. Jo. 12. 40. Ac. 28. 26. Ro. 11. 8.
‡ Heb. *heart.* Ho. 7. 11.
[x] Re. 15. 4.
[y] Job 26. 10. & 38. 10, 11. Ps. 104. 9. Pr. 8. 29.
[z] Ps. 147. 8. Mat. 5. 45. Ac. 14. 17.
[a] De. 11. 14. Joel 2. 23.
[b] Ge. 8. 22.
* Or, *They pry as fowlers lie in wait.*
† Or, *coop.*
[c] De. 32. 15.
[d] Is. 1. 23. Zec. 7. 10.
[e] See Job 12. 6.

‡ Or, *Astonishment and filthiness.*
* Or, *take into their hands.*

[30] ‡A wonderful and horrible thing is committed in the land;
[31] The prophets prophesy falsely,
And the priests *bear rule by their means;
And my people love to have it so—
And what will ye do in the end thereof?

JEREMIAH vi.

[1] O ye children of Benjamin, gather yourselves
To flee out of the midst of Jerusalem,
And blow the trumpet in Tekoa,
And set up a sign of fire in Beth-haccerem:
For evil appeareth out of the north,
And great destruction.

† Or, *dwelling at home.*

[2] I have likened the daughter of Zion
To a †comely and delicate woman.
[3] The shepherds with their flocks shall come unto her;
They shall pitch their tents against her round about;
They shall feed every one in his place.
[4] Prepare ye war against her;
Arise—and let us go up at noon.
Woe unto us! for the day goeth away,
For the shadows of the evening are stretched out.
[5] Arise, and let us go by night,
And let us destroy her palaces.
[6] For thus hath the LORD of hosts said,
Hew ye down trees,

‡ Or, *pour out the engine of shot.*

And ‡cast a mount against Jerusalem:
This is the city to be visited;
She is wholly oppression in the midst of her.
[7] As a fountain casteth out her waters,
So she casteth out her wickedness:
Violence and spoil is heard in her;
Before me continually is grief and wounds.
[8] Be thou instructed, O Jerusalem!

* Heb. *be loosed,* or, *disjointed.*

Lest my soul *depart from thee;
Lest I make thee desolate—a land not inhabited.
[9] Thus saith the LORD of hosts,
They shall thoroughly glean the remnant of Israel as a vine:
Turn back thy hand as a grapegatherer into the baskets.
[10] To whom shall I speak,
And give warning, that they may hear?

f Ac. 7. 61. See Ex. 6. 12.

Behold, their [f]ear is uncircumcised,
And they cannot hearken:
Behold, the word of the LORD is unto them a reproach;
They have no delight in it.
[11] Therefore I am full of the fury of the LORD;
I am weary with holding in.
I will pour it out upon the children abroad,
And upon the assembly of young men together;
For even the husband with the wife shall be taken,
The aged with him that is full of days.

g De. 28. 30.

[12] And [g]their houses shall be turned unto others,
With their fields and wives together;
For I will stretch out my hand
Upon the inhabitants of the land, saith the LORD.
[13] For from the least of them even unto the greatest of them
Every one is given to covetousness;
And from the prophet even unto the priest
Every one dealeth falsely.

[14] They have healed also the †hurt of the daughter of my people slightly,
Saying, "Peace, peace,"
When there is no peace.
[15] Were they ashamed when they had committed abomination?
Nay, they were not at all ashamed,
Neither could they blush:
Therefore they shall fall among them that fall:
At the time that I visit them they shall be cast down, saith the Lord.
[16] Thus saith the Lord,
Stand ye in the ways, and see,
And ask for the [h]old paths,
Where is the good way, and walk therein,
And ye shall find [i]rest for your souls.
But they said, "We will not walk therein."
[17] Also I set [j]watchmen over you, saying,
"Hearken to the sound of the trumpet."
But they said, "We will not hearken."
[18] Therefore hear, ye nations! and know, O congregation!
What is among them.
[19] Hear, O earth!
Behold, I will bring evil upon this people,
Even [k]the fruit of their thoughts,
Because they have not hearkened unto my words,
Nor to my law, but rejected it.
[20] To [l]what purpose cometh there to me incense from Sheba,
And the sweet cane from a far country?
Your burnt offerings are not acceptable,
Nor your sacrifices sweet unto me.
[21] Therefore thus saith the Lord,
Behold, I will lay stumbling-blocks before this people,
And the fathers and the sons together shall fall upon them;
The neighbour and his friend shall perish.
[22] Thus saith the Lord,
Behold, a people cometh from the north country,
And a great nation shall be raised from the sides of the earth.
[23] They shall lay hold on bow and spear;
They are cruel, and have no mercy;
Their voice roareth like the sea;
And they ride upon horses,
Set in array as men for war
Against thee, O daughter of Zion!
[24] [a]We have heard the fame thereof:
Our hands wax feeble:
Anguish hath taken hold of us,
And pain, as of a woman in travail.
[25] Go not forth into the field, nor walk by the way;
For the sword of the enemy and fear is on every side.
[26] O daughter of my people, gird thee with sackcloth,
And wallow thyself in ashes:
Make thee mourning—as for an only son,
Most bitter lamentation:
For the spoiler shall suddenly come upon us.
[27] I have set thee for a tower and a fortress among my people,
That thou mayest know and try their way.
[28] They are all grievous revolters, walking with slanders:
They are brass and iron; they are all corrupters.
[29] The bellows are burned,

† Heb. *bruise*, or, *breach*.

[h] Is. 8. 20. Mal. 4. 4. Lu. 16. 29.

[i] Mat. 11. 29.

[j] Is. 21. 11. Ez. 3. 17. Hab. 2. 1.

[k] Pr. 1. 31.

[l] Ps. 40. 6. Is. 1. 11. Am. 5. 21. Mic. 6. 6, &c.

[a] The prophet representing what the people will say and feel when the judgments draw nigh. V. 26, his consequent address. V. 27, he quotes from the address of God to himself, as his credentials for his own call to his countrymen.—*Ed.*

The lead is consumed of the fire;
The founder melteth in vain:
For the wicked are not plucked away.
‡ Or, *Refuse.*
30 ‡Reprobate silver shall men call them,
Because the LORD hath rejected them.

SECT. VIII.
A. M. 3392.
B. C. 612.

SECTION VIII.—*Habakkuk predicts the Punishment of the People for their Backsliding.*

THE BOOK OF THE PROPHET HABAKKUK.(60)

Unto Habakkuk, complaining of the iniquity of the land, 5 *is showed the fearful vengeance by the Chaldeans.* 12 *He complaineth that vengeance should be executed by them who are far worse.*—Chap. ii. 1 *Unto Habakkuk, waiting for an answer, is showed that he must wait by faith.* 5 *The judgment upon the Chaldean for unsatiableness,* 9 *for covetousness,* 12 *for cruelty,* 15 *for drunkenness,* 18 *and for idolatry.*—Chap. iii. 1 *Habakkuk in his prayer trembleth at God's majesty.* 17 *The confidence of his faith.*

1 THE BURDEN WHICH HABAKKUK THE PROPHET DID SEE.

2 O LORD, how long shall I cry, and thou wilt not hear!
Even cry out unto thee of violence, and thou wilt not save!
3 Why dost thou show me iniquity, and cause me to behold grievance?
For spoiling and violence are before me;
And there are that raise up strife and contention.
4 Therefore the law is slacked,
And judgment doth never go forth:
[a] See Job 12. 6. Ps. 94. 3, &c.
For the [a]wicked doth compass about the righteous;
* Or, *wrested.*
Therefore *wrong judgment proceedeth.
a The Lord's answer.—*Ed.*
b Is. 29. 14. Ac. 13. 41.
5 [a]Behold [b]ye among the heathen, and regard,
And wonder marvellously;
For I will work a work in your days,
Which ye will not believe, though it be told you.
† Fulfilled, 2 Ch. 36. 6.
6 For, lo! †I raise up the Chaldeans, (that bitter and hasty nation,)
‡ Heb. *breadths.*
Which shall march through the ‡breadth of the land,
To possess the dwelling-places that are not theirs.
7 They are terrible and dreadful:
* Or, *From them shall proceed the judgment of these, and the captivity of these.*
*Their judgment and their dignity shall proceed of themselves.
8 Their horses also are swifter than the leopards,
† Heb. *sharp.*
And are more †fierce than the evening wolves:
And their horsemen shall spread themselves,
And their horsemen shall come from far;
They shall fly as the eagle that hasteth to eat.

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(60) As the prophet Habakkuk makes no mention of the Assyrians, and speaks of the Chaldean invasion as near at hand, (chap. i. 5, ii. 3, iii. 2, xvi. 19,) he probably lived after the destruction of the Assyrian army in the fall of Nineveh. Habakkuk, therefore, was nearly contemporary with, and predicted the same events as, Jeremiah. Many suppose that Jeremiah and Habakkuk remained amidst the sad scenes of their desolate and deserted land, rather than follow their countrymen into captivity. In the first chapter the prophet expostulates with God on account of the wickedness and violence of the Jews—and the Almighty is then represented as declaring he would work an incredible work in their days, ver. 5; and that he would raise up the Chaldeans, who should march through the breadth of the land, and possess their dwelling places, ver. 6; and describes their victories, fierceness, and rapidity; foreshowing the punishment and pride of the victors, their false confidence in their gods, and in ver. 11, the change and insanity of Nebuchadnezzar—he ends by pleading the cause of his countrymen, as more righteous than those God had established for their correction, ver. 13. In chap. ii. is revealed to him in the vision, that the general expectation of those who lived by faith should surely come; though it must tarry the "appointed time." He then foretells the destruction of Babylon, which had "spoiled many nations;" and of those evil kings who gathered unto themselves all people, who should then find that their gods of wood, and of stone, had "no breath at all in the midst of them," ver. 19, and that "the Lord only is to be feared in his holy temple." The Talmudists apply this prophecy, ver. 3, 4, to the advent of the Messiah. The temporal deliverance of the Jews from their captivity, predicted in this chapter, may be considered as a type of their spiritual deliverance and restoration. Habakkuk concludes his prophecies with a beautiful prayer, or hymn; which the ancient fathers considered as allusive to the Messiah: it finishes with a declaration of the prophet's entire confidence in God, which no change of circumstances could affect. It is supposed from the last verse, and from the word *Selah* being mentioned three times, that this prayer was set to music, and performed in the service of the temple. Habakkuk is cited as an inspired person by the evangelical writers. Compare Habak. ii. 4, with Heb. x. 37, 38 Rom. i. 17. Gal. iii. 11, and Acts xiii. 41, with Hab. i. 5.—Gray's *Key*, in loc.; Wells; Patrick.

[9] They shall come all for violence:
‡Their faces shall sup up as the east wind,
And they shall gather the captivity as the sand.
[10] And they shall scoff at the kings,
And the princes shall be a scorn unto them:
They shall deride every stronghold;
For they shall heap dust, and take it.
[11] Then shall his mind change,
And he shall pass over, and offend,
Imputing [c]this his power unto his god.
[12] [b]Art thou not from everlasting, O LORD my God, my Holy One?
We shall not die.
O LORD, [d]thou hast ordained them for judgment;
And, O *mighty God! thou hast †established them for correction.
[13] Thou art of purer eyes than to behold evil,
And canst not look on ‡iniquity:
Wherefore lookest thou upon them that deal treacherously,
And holdest thy tongue
When the wicked devoureth the man that is more righteous than he?
[14] And makest men as the fishes of the sea,
As the *creeping things that have no ruler over them?
[15] They take up all of them with the angle,
They catch them in their net,
And gather them in their †drag:
Therefore they rejoice and are glad.
[16] Therefore they sacrifice unto their net,
And burn incense unto their drag;
Because by them their portion is fat,
And their meat ‡plenteous.
[17] Shall they therefore empty their net,
And not spare continually to slay the nations?

HABAKKUK ii.

[1] I will stand upon my watch,
And set me upon the *tower,
And will watch to see what he will say †unto me,
And what I shall answer ‡when I am reproved.
[2] And the LORD answered me, and said,
Write the vision, and make it plain upon tables, that he may run that readeth it.
[3] For [e]the vision is yet for an appointed time,
But at the end it shall speak, and not lie:
Though it tarry—wait for it;
Because it will [f]surely come, it will not tarry.
[4] Behold, his soul which is lifted up is not upright in him;
But [g]the just shall live by his faith.
[5] *Yea also, because he transgresseth by wine,
He is a proud man, neither keepeth at home,
Who enlargeth his desire [h]as hell,
And is as death—and cannot be satisfied,
But gathereth unto him all nations,
And heapeth unto him all people:
[6] Shall not all these take up a parable against him,
And a taunting proverb against him, and say,
†Woe to him that increaseth that which is not his!
How long?
And to him that ladeth himself with thick clay!
[7] Shall they not rise up suddenly that shall bite thee,

‡ Or, *The supping up of their faces, &c.* or, *Their faces shall look toward the east.* Heb. *the opposition of their faces toward the east.*

[c] Da. 5. 4.

[b] The prophet expostulates.—*Ed.* Ps. 90. 2. & 93. 2. La. 5. 19.

[d] 2 Ki. 19. 25. Ps. 17. 13. Is. 10. 5–7. Ez. 30. 25.

* Heb. *rock,* De. 32. 4.

† Heb. *founded.*

‡ Or, *grievance.*

* Or, *moving.*

† Or, *flue net.*

‡ Or, *dainty.* Heb. *fat.*

* Heb. *fenced place.*

† Or, *in me.*

‡ Or, *when I am argued with.* Heb. *upon my reproof,* or *arguing.*

[e] Da. 10. 14. & 11. 27, 35.

[f] Heb. 10. 37.

[g] Jo. 3. 36. Ro. 1. 17. Gal. 3. 11. He. 10. 38.

* Or, *How much more.*

[h] Pr. 27. 20. & 30. 16.

† Or, *Ho, he!*

And awake that shall vex thee,
And thou shalt be for booties unto them?
8 Because thou hast spoiled many nations,
All the remnant of the people shall spoil thee;
Because of men's ‡blood, and for the violence
Of the land, of the city, and of all that dwell therein.
9 Woe to him that *coveteth an evil covetousness to his house,
That he may set his nest on high,
That he may be delivered from the †power of evil!
10 Thou hast consulted shame to thy house by cutting off many people,
And hast sinned against thy soul.
11 For the stone shall cry out of the wall,
And the ‡beam out of the timber shall *answer it.
12 Woe to him that buildeth a town with †blood,
And establisheth a city by iniquity!
13 Behold, is it not of the Lord of hosts
That [i]the people shall labor in the very fire,
And the people shall weary themselves ‡for very vanity?
14 For the earth shall be filled
*With the [j]knowledge of the glory of the Lord,
As the waters cover the sea.
15 Woe unto him that giveth his neighbour drink,
That puttest thy bottle to him, and makest him drunken also,
That thou mayest [k]look on their nakedness!
16 Thou art filled †with shame for glory:
Drink thou also, and let thy foreskin be uncovered:
The cup of the Lord's right hand shall be turned unto thee,
And shameful spewing shall be on thy glory.
17 For the violence of Lebanon shall cover thee,
And the spoil of beasts, which made them afraid,
Because of men's blood, and for the violence
Of the land, of the city, and of all that dwell therein.
18 What profiteth the graven image that the maker thereof hath graven it;
The molten image, and a teacher of lies,
That ‡the maker of his work trusteth therein, to make [l]dumb idols?
19 Woe unto him that saith to the wood, Awake!
To the dumb stone, Arise, it shall teach!
Behold, it is laid over with gold and silver,
And there is no breath at all in the midst of it.
20 But the Lord is in his holy temple:
*Let all the earth keep silence before him!

1 A [a]Prayer of Habakkuk the Prophet †upon Shigionoth. Habakkuk iii.

2 O Lord, I have heard thy ‡speech, and was afraid!
O Lord, *revive thy work in the midst of the years,
In the midst of the years make known;
In wrath remember mercy.
3 God came from †Teman,
And [m]the Holy One from Mount Paran. Selah!
His glory covered the heavens,
And the earth was full of his praise.
4 And his brightness was as the light;
He had ‡horns coming out of his hand:
And there was the hiding of his power.

‡ Heb. *bloods.* Ge. 6. 11.
* Or, *gaineth an evil gain.*
† Heb. *palm of the hand.*
‡ Or, *piece,* or, *fastening.*
* Or, *witness against it.*
† Heb. *bloods.* Je. 22. 13. Ez. 24. 9. Mic. 3. 10. Nah. 3. 1.
i Je. 51. 58.
‡ Or, *in vain.*
* Or, *By knowing the glory of the LORD.*
j Is. 11. 9.
k Ge. 9. 22.
† Or, *more with shame than with glory.*
‡ Heb. *the fashioner of his fashion.*
l Ps. 115. 5. 1 Co. 12. 2.
* Heb. *Be silent all the earth before him.* Zep. 1. 7. Zec. 2. 13.
a The prayer, strictly speaking, is but v. 2; from v. 3 to 15 is the consequent vision. Verse 16 is the immediate effect, and v. 17, &c. finely paints the prophet's reviving faith and hope.—*Ed.*
† Or, *according to variable songs,* or, *tunes,* called, in Hebrew, *Shigionoth.*
‡ Heb. *report,* or, *hearing.*
* Or, *preserve alive.*
† Or, *the south.*
m De. 33. 2. Ju. 5. 4. Ps. 68. 7.
‡ Or, *bright beams out of his side.*

[5] Before him went the pestilence,
And *burning coals went forth at his feet.
[6] He stood—and measured the earth:
He beheld—and drove asunder the nations;
And the everlasting mountains were scattered,
The perpetual hills did bow:
His ways are everlasting.
[7] I saw the tents of †Cushan ‡in affliction:
And the curtains of the land of Midian did tremble.
[8] Was the Lord displeased against the rivers?
Was thine anger against the rivers?
Was thy wrath against the sea,
That [n]thou didst ride upon thy horses
And thy chariots *of salvation?
[9] Thy bow was made quite naked,
According to the oaths of the tribes, even thy word. Selah!
Thou didst cleave †the earth with rivers.
[10] The [o]mountains saw thee—and they trembled:
The overflowing of the water passed by:
The deep uttered his voice,
And [p]lifted up his hands on high.
[11] The [q]sun and moon stood still in their habitation:
‡At the light of thine [r]arrows they went,
And at the shining of thy glittering spear.
[12] Thou didst march through the land in indignation,
Thou didst thresh the heathen in anger.
[13] Thou wentest forth for the salvation of thy people,
Even for salvation with thine anointed;
Thou woundedst the head out of the house of the wicked,
*By discovering the foundation unto the neck. Selah!
[14] Thou didst strike through with his staves the head of his villages:
They †came out as a whirlwind to scatter me:
Their rejoicing was as to devour the poor secretly.
[15] Thou didst walk through the sea with thy horses,
Through the ‡heap of great waters.
[16] When I heard, my belly trembled;
My lips quivered at the voice:
Rottenness entered into my bones, and I trembled in myself,
That I might rest in the day of trouble:
When he cometh up unto the people, he will *invade them with his troops.
[17] Although the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labor of the olive shall †fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
[18] Yet I will rejoice in the Lord,
I will joy in the God of my salvation!
[19] The Lord God is my strength,
And he will make my feet like hinds' feet,
And he will make me to [s]walk upon my high places.

To the chief singer on my ‡stringed instruments.

[END OF THE BOOK OF THE PROPHET HABAKKUK.]

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* Or, *burning diseases*, De. 32. 24. Ps. 18. 8.
† Or, *Ethiopia.*
‡ Or, *under affliction*, or, *vanity.*
[n] De. 33. 26, 27. Ps. 68. 4. & 104. 3.
* Or, *were salvation.*
† Or, *the rivers of the earth.* Ps. 78. 15, 16. & 105. 41.
[o] Ex. 19. 16, 18. Ju. 5. 4, 5. Ps. 68. 8.
[p] Ex. 14. 22. Jos. 3. 16.
[q] Jos. 10. 12, 13.
‡ Or, *Thine arrows walked in the light, &c.*
[r] Jos. 10. 11. Ps. 18. 14.
* Heb. *Making naked.*
† Heb. *were tempestuous.*
‡ Or, *mud.*
* Or, *cut them in pieces.*
† Heb. *lie.*
[s] De. 32. 13.
‡ Heb. *Neginoth*, Ps. 4, *title.*

SECT. IX.
A. M. 3392.
B. C. 612.

SECTION IX.—*Jeremiah exhorts the People to Repentance, and laments the Miseries of the People on the near Approach of the Captivity.*

JEREMIAH vii. *to* x.(61)

Jeremiah is sent to call for true repentance, to prevent the Jews' captivity. 8 *He rejecteth their vain confidence,* 12 *by the example of Shiloh.* 17 *He threateneth them for their idolatry.* 21 *He rejecteth the sacrifices of the disobedient.* 29 *He exhorteth to mourn for their abominations in Tophet,* 32 *and the judgments for the same.*—Chap. viii. 1 *The calamity of the Jews, both dead and alive.* 4 *He upbraideth their foolish and shameless impenitency.* 13 *He showeth their grievous judgment,* 18 *and bewaileth their desperate estate.*—Chap. ix. 1 *He lamenteth the Jews for their manifold sins,* 9 *and for their judgment.* 12 *Disobedience is the cause of their bitter calamity.* 17 *He exhorteth to mourn for their destruction,* 23 *and to trust not in themselves, but in God.* 25 *He threateneth both Jews and Gentiles.*—Chap. x. 1 *The unequal comparison of God and idols.* 17 *The prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the spoil of the tabernacle by foolish pastors.* 22 *He maketh a humble supplication.*

[1] THE word that came to Jeremiah from the LORD, saying,—
[2] Stand in the gate of the LORD's house, and proclaim there this word,
Hear the word of the LORD, all ye of Judah, [and say,
That enter in at these gates to worship the LORD.
[3] Thus saith the LORD of hosts, the God of Israel,
Amend your ways and your doings,
And I will cause you to dwell in this place.
[4] Trust ye not in lying words, saying,
"The temple of the LORD, The temple of the LORD,
The temple of the LORD, are these."
[5] For if ye throughly amend your ways and your doings;
If ye throughly execute judgment between a man and his neighbour;
[6] If ye oppress not the stranger, the fatherless, and the widow,
And shed not innocent blood in this place,
a De. 6. 14, 15. & 8. 19 & 11. 28. Neither [a]walk after other gods to your hurt:
b De. 4 40. [7] Then [b]will I cause you to dwell in this place,
In the land that I gave to your fathers, for ever and ever.
[8] Behold, ye trust in lying words, that cannot profit.
c 1 Ki. 18. 21. Ho. 4. 1, 2. Zep. 1. 5. [9] Will [c]ye steal, murder, and commit adultery,
And swear falsely, and burn incense unto Baal,
d Ex. 20. 3. And [d]walk after other gods whom ye know not;
[0] And come and stand before me in this house,
* Heb. *Whereupon my name is called.* *Which is called by my name,
And say, We are delivered to do all these abominations?
[11] Is this house, which is called by my name,
e Mat. 21. 13. Become a [e]den of robbers in your eyes?
Behold, even I have seen it, saith the LORD.
[12] But go ye now unto my place which was in Shiloh,

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(61) These four chapters are inserted in this place on the authority of Dr. Blayney, who supposes them to have been delivered soon after the predictions in the previous chapters. Besides the prophets who were commissioned to announce the approaching calamities of the Jews, there were others who flattered the people by opposite predictions. They taught them to look upon such threats as groundless. God, they said, would have too much regard for his own honor to permit the temple to be defiled, and the seat of his holiness given to strangers. Jeremiah is commanded to show the fallacy of these assertions; which he does by pointing to the fate of Israel.

From ver. 1 to 16, God justifies the severity of his proceedings by a representation of the people's impiety and idolatry; and he assures the Jews that he would do unto Jerusalem what he had done unto Shiloh; and that he would cast the people of Judah out of his sight, as he had already done those of Israel, for their wickedness; and ends with a declaration that their sacrifices were unacceptable while they continued deaf to the calls of his messengers. From ver. 29, to chap. viii. 3, contains a heavy sentence both on the dead and the living. From ver. 4 to 13, the incorrigibility of the people is reproved, and they are threatened with grievous calamities. In the three following verses the prophet addresses his countrymen in his own person; as one of the people that dwelt in open towns, and advises those in the like situation to retire with him into some fortified cities during this time of danger and distress. In ver. 17, God declares he will bring foes against them that should be irresistible. The prophet then bewails that no remedy can be found to close up the wounds of his country, and pathetically weeps over the number of her slain. In chap ix. Jeremiah continues to give vent to his lamentations at the foresight of the calamities which the Chaldeans would inflict upon the Jews. Ver. 23, 24, forbids setting value on any personal endowment; for God delights in those only who understand and know him. The 10th chapter begins with an earnest appeal to the people to dissuade them from the practice of heathen idolatry; Jerusalem, at ver. 16, is introduced lamenting the completion of her ruin, and supplicating God's mercy. —Dr. Blayney.

Where I set my name at the first,
And see [f]what I did to it for the wickedness of my people Israel.
[13] And now, because ye have done all these words, saith the LORD,
And I spake unto you,
Rising up early and speaking—but ye heard not;
And [g]I called you—but ye answered not;
[14] Therefore will I do unto this house, which is called by my name,
Wherein ye trust,
And unto the place which I gave to you and to your fathers,
As I have done to Shiloh.
[15] And I will cast you out of my sight,
As [h]I have cast out all your brethren,
Even the whole seed of Ephraim.
[16] Therefore [i]pray not thou for this people,
Neither lift up cry nor prayer for them,
Neither make intercession to me;
For I will not hear thee.
[17] Seest thou not what they do in the cities of Judah,
And in the streets of Jerusalem?
[18] The children gather wood,
And the fathers kindle the fire,
And the women knead their dough,
To make cakes to the †queen of heaven,
And to pour out drink offerings unto other gods,
That they may provoke me to anger.
[19] Do [j]they provoke me to anger? saith the LORD:
Do they not provoke themselves to the confusion of their own faces?
[20] Therefore thus saith the Lord GOD;
Behold, mine anger and my fury shall be poured out upon this place,
Upon man, and upon beast,
And upon the trees of the field,
And upon the fruit of the ground;
And it shall burn, and shall not be quenched.
[21] Thus saith the LORD of hosts, the God of Israel;
Put your burnt offerings unto your sacrifices,
And eat flesh.
[22] For I spake not unto your fathers, nor commanded them,
In the day that I brought them out of the land of Egypt,
Concerning ‡burnt offerings or sacrifices;
[23] But this thing commanded I them, saying,
"Obey [k]my voice,
And [l]I will be your God,
And ye shall be my people:
And walk ye in all the ways that I have commanded you,
That it may be well unto you."
[24] But they hearkened not, nor inclined their ear,
But [m]walked in the counsels and in the *imagination of their evil heart,
And †went backward, and not forward.
[25] Since the day that your fathers came forth out of the land of Egypt
Unto this day,
I have even [n]sent unto you all my servants the prophets,
Daily rising up early and sending them:
[26] Yet they hearkened not unto me, nor inclined their ear,
But hardened their neck:
They did worse than their fathers.
[27] Therefore thou shalt speak all these words unto them;
But they will not hearken to thee:

[f] 1 Sa. 4. 10, 11. Ps. 78. 60.

[g] Pr. 1. 24. Is. 65. 1

[h] 2 Ki. 17. 23.

[i] Ex. 32. 10.

† Or, *frame, or, workmanship of heaven.*

[j] De. 32. 16, 21.

‡ Heb. *the matter of.*

[k] Ex. 15. 26. De. 6. 3.

[l] See Ge. 17. 8.

[m] De. 29. 19. Ps. 81. 12.

* Or, *stubbornness.*

† Heb. *were.*

[n] 2 Ch. 36. 15.

Thou shalt also call unto them;
But they will not answer thee.
28 But thou shalt say unto them,
This is a nation that obeyeth not the voice of the LORD their God,
‡ Or, *instruction.* Nor receiveth ‡correction:
Truth is perished, and is cut off from their mouth.
o Job 1. 20. Is. 15. 2. Mic. 1. 16. 29 Cut [o]off thy hair, O Jerusalem, and cast it away,
And take up a lamentation on high places;
For the LORD hath rejected and forsaken the generation of his wrath!
30 For the children of Judah have done evil in my sight, saith the LORD:
p 2 Ki. 21. 4, 7. 2 Ch. 33. 4, 5, 7. Je. 23. 11. & 32. 34. Ez. 7. 20. & 8. 5, &c. Da. 9. 27. They [p]have set their abominations in the house
Which is called by my name, to pollute it.
31 And they have built the high [q]places of Tophet,
q 2 Ki. 23, 10. Which is in the Valley of the Son of Hinnom,
To burn their sons and their daughters in the fire;
r See De. 17. 3. Which [r]I commanded them not, neither came it *into my heart.
* Heb. *upon my heart.* 32 Therefore, behold, the days come, saith the LORD,
That it shall no more be called Tophet,
Nor the Valley of the Son of Hinnom,
But the Valley of Slaughter;
s Ez. 6. 5. For [s]they shall bury in Tophet, till there be no place.
t De. 28. 26. Ps. 79. 2. Je. 16. 4. & 34. 20. 33 And the [t]carcasses of this people shall be meat
For the fowls of the heaven, and for the beasts of the earth;
And none shall fray them away.
u Is. 24. 7, 8. Ez. 26. 13. Ho. 2. 11. Re. 18. 23. 34 Then will I cause [u]to cease from the cities of Judah,
And from the streets of Jerusalem,
The voice of mirth, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride;
v Le. 26. 33. Is 1. 7. & 3. 26. For [v]the land shall be desolate.
1 At that time, saith the LORD, they shall bring out JEREMIAH viii.
The bones of the kings of Judah, and the bones of his princes,
And the bones of the priests, and the bones of the prophets,
And the bones of the inhabitants of Jerusalem, out of their graves:
2 And they shall spread them before the sun, and the moon,
And all the host of heaven, whom they have loved,
And whom they have served, and after whom they have walked,
And whom they have sought, and whom they have worshipped:
They shall not be gathered, nor be buried;
w 2 Ki. 9. 36. Ps. 83. 10. They shall be for [w]dung upon the face of the earth.
x Job 3. 21, 22. Re. 9. 6. 3 And [x]death shall be chosen rather than life
By all the residue of them that remain of this evil family,
Which remain in all the places whither I have driven them,
Saith the LORD of hosts.
4 Moreover thou shalt say unto them,
Thus saith the LORD;
Shall they fall, and not arise?
Shall he turn away, and not return?
5 Why then is this people of Jerusalem slidden back
By a perpetual backsliding?
They hold fast deceit,
They refuse to return.
y 2 Pe. 3. 9. 6 I [y]hearkened and heard—but they spake not aright:
No man repented him of his wickedness, saying, What have I done?
Every one turned to his course,
As the horse rusheth into the battle.
7 Yea, the stork in the heaven knoweth her appointed times;

And the turtle and the crane and the swallow observe the time of their coming;
But my people know not the judgment of the Lord.
8 How do ye say, "We are wise,
And [z]the law of the Lord is with us?"
Lo! certainly †in vain made he it;
The pen of the scribes is in vain.
9 ‡The wise men are ashamed,
They are dismayed and taken:
Lo, they have rejected the word of the Lord;
And *what wisdom is in them?
10 Therefore [a]will I give their wives unto others,
And their fields to them that shall inherit them;
For every one from the least even unto the greatest
Is given to covetousness,
From the prophet even unto the priest
Every one dealeth falsely.
11 For they have healed the hurt of the daughter of my people slightly,
Saying, "Peace, peace," when there is no peace.
12 Were they ashamed when they had committed abomination?
Nay, they were not at all ashamed—neither could they blush:
Therefore shall they fall among them that fall:
In the time of their visitation they shall be cast down, saith the Lord.
13 †I will surely consume them, saith the Lord:
There shall be no grapes on the vine, nor figs on [b]the fig tree,
And the leaf shall fade;
And the things that I have given them shall pass away from them.
14 Why do we sit still?
Assemble yourselves, and let us enter into the defenced cities,
And let us be silent there;
For the Lord our God hath put us to silence,
And given us water of ‡gall to drink,
Because we have sinned against the Lord.
15 We looked for peace—but no good came!
And for a time of health—and behold trouble!
16 The snorting of his horses was heard from Dan:
The whole land trembled at the sound of the neighing of his strong ones;
For they are come and have devoured the land, and *all that is in it;
The city, and those that dwell therein.
17 For, behold I will send serpents, cockatrices, among you,
Which will not be charmed,
And they shall bite you, saith the Lord.
18 When I would comfort myself against sorrow,
My heart is faint †in me.
19 Behold the voice of the cry of the daughter of my people,
Because ‡of them that dwell in a far country:
Is not the Lord in Zion?
Is not her king in her?—
Why have they [c]provoked me to anger with their graven images,
And with strange vanities?—
20 The harvest is past, the summer is ended,
And we are not saved!—
21 For the hurt of the daughter of my people am I hurt;
I am black—astonishment hath taken hold on me.
22 Is there no [d]balm in Gilead;

z Ro. 2. 17.
† Or, *the false pen of the scribes worketh for falsehood*, Is. 10. 1.
‡ Or, *Have they been ashamed, &c.*
* Heb. *the wisdom of what thing.*
a De. 28. 30. Am. 5. 11. Zep. 1. 13.
† Or, *In gathering I will consume.*
b Mat. 21. 19.
‡ Or, *poison.*
* Heb. *the fulness thereof.*
† Heb. *upon.*
‡ Heb. *of the country of them that are far off.*
c De. 32. 21. Is. 1. 4.
d Ge. 37. 25. & 43. 11. Je. 46. 11.

Is there no physician there?
Why then is not the health of the daughter of my people *recovered?

Jeremiah ix.

1 †Oh that my head were waters,
And mine eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people!
2 Oh that I had in the wilderness a lodging place of wayfaring men;
That I might leave my people, and go from them!
For they be all adulterers,
An assembly of treacherous men.
3 And they bend their tongues like their bow for lies:
But they are not valiant for the truth upon the earth;
For they proceed from evil to evil,
And they know not me, saith the Lord.
4 Take ye heed every one of his ‡neighbour,
And trust ye not in any brother:
For every brother will utterly supplant,
And every neighbour will walk with slanders.
5 And they will *deceive every one his neighbour,
And will not speak the truth:
They have taught their tongue to speak lies,
And weary themselves to commit iniquity.
6 Thy habitation is in the midst of deceit;
Through deceit they refuse to know me, saith the Lord.
7 Therefore thus saith the Lord of hosts,
Behold, I will melt them, and try them;
For how shall I do for the daughter of my people?
8 Their tongue is as an arrow shot out;
It speaketh deceit:
One speaketh peaceably to his neighbour with his mouth,
But †in heart he layeth ‡his wait.
9 Shall I not visit them for these things? saith the Lord:
Shall not my soul be avenged on such a nation as this?
10 For the mountains will I take up a weeping and wailing,
And for the *habitations of the wilderness a lamentation,
Because they are †burned up, so that none can pass through them;
Neither can men hear the voice of the cattle;
‡Both the fowl of the heavens and the beast are fled;
They are gone!
11 And I will make Jerusalem [e]heaps, and a [f]den of dragons;
And I will make the cities of Judah *desolate, without an inhabitant.
12 Who is the wise man, that may understand this?
And who is he to whom the mouth of the Lord hath spoken, that
he may declare it,
For what the land perisheth
And is burned up like a wilderness, that none passeth through?
13 And the Lord saith,
Because they have forsaken my law
Which I set before them,
And have not obeyed my voice,
Neither walked therein;
14 But have walked after the †imagination of their own heart,
And after Baalim, [g]which their fathers taught them:
15 Therefore thus saith the Lord of hosts, the God of Israel;
Behold, I will feed them, even this people, [h]with wormwood,
And give them water of gall to drink.
16 I will [i]scatter them also among the heathen,

* Heb. *gone up.*
† Heb. *Who will give my head, &c.* Is. 22. 4. La. 2. 11. & 3. 48.
‡ Or, *friend.*
* Or, *mock.*
† Heb. *in the midst of him.*
‡ Or, *wait for him.*
* Or, *pastures.*
† Or, *desolate.*
‡ Heb. *From the fowl even to, &c.*
e Is. 25. 2.
f Is. 13. 22. & 34. 13.
* Heb. *desolation.*
† Or, *stubbornness.*
g Gal. 1. 14.
h La. 3. 15, 19.
i Le. 26. 33.

Whom neither they nor their fathers have known:
j Ez. 5. 2, 12.
And [j]I will send a sword after them,
Till I have consumed them.
17 Thus saith the LORD of hosts,
k 2 Ch. 35. 25. Job 3. 8. Ec. 12. 5. Am. 5. 16. Mat. 9. 23.
Consider ye, and call for [k]the mourning women, that they may come;
And send for cunning women, that they may come;
18 And let them make haste, and take up a wailing for us,
That our eyes may run down with tears,
And our eyelids gush out with waters.
19 For a voice of wailing is heard out of Zion,
"How are we spoiled! we are greatly confounded,
Because we have forsaken the land,
l Le. 18. 28. & 20. 22.
Because [l]our dwellings have cast us out."
20 Yet hear the word of the LORD, O ye women!
And let your ear receive the word of his mouth,
And teach your daughters wailing,
And every one her neighbour lamentation.
21 For death is come up into our windows,
And is entered into our palaces,
To cut off the children from without,
And the young men from the streets.
22 Speak, thus saith the LORD,
Even the carcasses of men shall fall as dung upon the open field,
And as the handful after the harvestman, and none shall gather them.
23 Thus saith the LORD,
m Ec. 9. 11.
Let [m]not the wise man glory in his wisdom,
Neither let the mighty man glory in his might,
Let not the rich man glory in his riches;
n 1 Co. 1. 31. 2 Co. 10. 17.
24 But [n]let him that glorieth glory in this,
That he understandeth and knoweth me,
That I am the LORD which exercise lovingkindness,
Judgment, and righteousness, in the earth:
For in these things I delight, saith the LORD.
25 Behold, the days come, saith the LORD,
o Ro. 2. 8, 9.
‡ Heb. *visit upon.*
That [o]I will ‡punish all them which are circumcised with the uncircumcised;
26 Egypt, and Judah, and Edom,
And the children of Ammon, and Moab,
* Heb. *cut off into corners*, or, *having the corners* of their hair *polled.*
And all that are *in the utmost corners,
That dwell in the wilderness:
For all these nations are uncircumcised,
p Le. 26. 41. Ez. 44. 7. Ro. 2. 28, 29.
And all the house of Israel are [p]uncircumcised in the heart.
1 Hear ye the word which the LORD speaketh unto JEREMIAH X.
you, O house of Israel! 2 Thus saith the LORD,
q Le. 18. 3. & 20. 23.
Learn [q]not the way of the heathen,
And be not dismayed at the signs of heaven;
For the heathen are dismayed at them.
† Heb. *statutes*, or, *ordinances are vanity.*
3 For the †customs of the people are vain;
For one cutteth a tree out of the forest,
The work of the hands of the workman, with the axe.
4 They deck it with silver and with gold;
They fasten it with nails and with hammers,
That it move not.
5 They are upright as the palm tree,
r Ps. 115. 5. Hab. 2. 19. 1 Co. 12. 2.
But [r]speak not:
They must needs be borne,
Because they cannot go.

Be not afraid of them; for they cannot do evil,
Neither also is it in them to do good.
6 Forasmuch as there is none [s]like unto thee, O Lord;
Thou art great, and thy name is great in might.
7 Who [t]would not fear thee, O King of nations?
For ‡to thee doth it appertain:
Forasmuch as among all the wise men of the nations,
And in all their kingdoms, there is none like unto thee.
8 But they are *altogether [u]brutish and foolish:
The stock is a doctrine of vanities.
9 Silver spread into plates is brought from Tarshish,
And gold from Uphaz,
The work of the workman,
And of the hands of the founder:
Blue and purple is their clothing:
They are all the work of cunning men.
10 But the Lord is the †true God,
He is [v]the living God, and ‡an everlasting king:
At his wrath the earth shall tremble,
And the nations shall not be able to abide his indignation.
11 *Thus shall ye say unto them,
The gods that have not made the heavens and the earth,
Even they shall perish from the earth, and from under these heavens.
12 He [w]hath made the earth by his power,
He hath established the world by his wisdom,
And hath stretched out the heavens by his discretion.
13 When he uttereth his voice, there is a †multitude of waters in the heavens,
And he causeth the vapors to ascend from the ends of the earth;
He maketh lightnings ‡with rain,
And bringeth forth the wind out of his treasures.
14 Every man *is brutish in his knowledge:
Every founder is confounded by the graven image:
For his molten image is falsehood,
And there is no breath in them.
15 They are vanity, and the work of errors:
In the time of their visitation they shall perish.
16 The Portion of Jacob is not like them:
For he is the Former of all things;
And [x]Israel is the rod of his inheritance:
The Lord of hosts is his name.
17 Gather up thy wares out of the land,
O †inhabitant of the fortress!
18 For thus saith the Lord,
Behold, I will sling out the inhabitants of the land at this once,
And will distress them, that they may find it so.
19 Woe is me for my hurt!
My wound is grievous: but I said,
"Truly this is a grief, and I must bear it."
20 My tabernacle is spoiled, and all my cords are broken:
My children are gone forth of me, and they are not:
There is none to stretch forth my tent any more,
And to set up my curtains.
21 For the pastors are become brutish,
And have not sought the Lord:
Therefore they shall not prosper,
And all their flocks shall be scattered.

s See Ex. 8. 10.
t Re. 15. 4.
‡ Or, *it liketh thee.*
* Heb. *in one*, or, *at once.*
u Ps. 115. 8. Is. 41. 29. Hab. 2. 18. Zec. 10. 2. Ro. 1. 21, 22.
† Heb. *God of truth.* Ps. 31. 5.
v 1 Ti. 6. 17.
‡ Heb. *a King of eternity.*
* In the Chaldean language.
w See Ge. 1. 1, 6, 9.
† Or, *noise.*
‡ Or, *for rain.*
* Or, *is more brutish than to know.* Pr. 30. 2.
x See Ge. 17. 7, 8.
† Heb. *inhabitress.*

[22] Behold, the noise of the bruit is come,
And a great commotion out of the north country,
To make the cities of Judah desolate,
And a den of dragons.
[23] O Lord, I know that the [y]way of man is not in himself:
It is not in man that walketh to direct his steps.
[24] O Lord, [z]correct me—but with judgment;
Not in thine anger—lest thou ‡bring me to nothing.
[25] Pour [a]out thy fury upon the heathen [b]that know thee not,
And upon the families that call not on thy name;
For they have eaten up Jacob,
And devoured him, and consumed him,
And have made his habitation desolate.

y Pr. 16. 1. & 20. 24.
z Ps. 6. 1. & 38. 1.
‡ Heb. *diminish me.*
a Ps. 79. 6.
b See Job 18. 21.

SECT. X.

A. M. 3394.
B. C. 610.

Section X.—*Jeremiah reminds the People of the Covenant of Josiah.*(62)

Jeremiah xi. *and* xii.

Jeremiah proclaimeth God's covenant, 8 *rebuketh the Jews' disobeying thereof,* 11 *prophesieth evils to come upon them,* 18 *and upon the men of Anathoth, for conspiring to kill him.*—Chap. xii. 1 *Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin.* 5 *God admonisheth him of his brethren's treachery against him,* 7 *and lamenteth his heritage.* 14 *He promiseth to the penitent return from captivity.*

[1] The word that came to Jeremiah from the Lord, saying, [2] Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; [3] and say thou unto them, Thus saith the Lord God of Israel; [a]Cursed be the man that obeyeth not the words of this covenant, [4] which I commanded your fathers in the day that I brought them forth out of the land of Egypt, [b]from the iron furnace, saying, "Obey my voice, and do them, according to all which I command you; [c]so shall ye be my people, and I will be your God; [5] that I may perform [d]the oath which I have sworn unto your fathers, to give them [e]a land flowing with milk and honey, as it is this day." Then answered I, and said, *So be it, O Lord!

a De. 27. 26. Gal. 3. 10.
b De. 4. 20. 1 Ki. 8. 51.
c See Ge. 17. 8
d De. 7. 12, 13.
e See Ex. 3. 8.
* Heb. *Amen,* De. 27. 15–26.

[6] Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, [f]and do them. [7] For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, "Obey my voice." [8] Yet they obeyed not, nor inclined their ear, but walked every one in the †imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

f Ro. 2. 13. Ja. 1. 22.
† Or, *stubbornness.*

[9] And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. [10] They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

[11] Therefore thus saith the Lord,
Behold, I will bring evil upon them,

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(62) The prophecy in these two chapters may be assigned to the end of the reign of Josiah; on occasion of the people neglecting the obligations of the divine covenant, which, in the eighteenth year of that prince, they had solemnly engaged to perform. The prophet is therefore sent to recall them to their duty. From 1 to 17, he rebukes them severely for their disobedience, and denounces evil against Judah and Jerusalem for their apostacy: and, being informed by divine revelation of the conspiracy against his life by the men of Anathoth, he prays against them, and is authorized to foretell their utter destruction, 18. to the end. Emboldened at the success of his prayers, he expostulates with God (ch. xii. 1–6.) on the success of the wicked, and receives for answer, that God had discarded his heritage, and given it into the hands of her enemies. From 14 to 17, God promises the future restoration and conversion of his people, with threats against their heathen oppressors, assuring those that would believe in Him, the true God, that they should be received into his Church, while the unbelieving would utterly perish.—Dr. Blayney.

Which they shall not be able ‡to escape;
And [g]though they shall cry unto me,
I will not hearken unto them.
[12] Then shall the cities of Judah and inhabitants of Jerusalem go,
And cry unto [h]the gods unto whom they offer incense;
But they shall not save them at all
In the time of their *trouble.
[13] For according to the number of thy cities
Were thy gods, O Judah!
And according to the number of the streets of Jerusalem
Have ye set up altars to that †shameful thing,
Even altars to burn incense unto Baal.
[14] Therefore [i]pray not thou for this people,
Neither lift up a cry or prayer for them;
For I will not hear them in the time that they cry unto me
For their ‡trouble.
[15] *What hath my beloved to do in my house,
Seeing she hath wrought lewdness with many,
And [j]the holy flesh is passed from thee!
†When thou doest evil, then thou [k]rejoicest.
[16] The Lord called thy name,
"A [l]green olive tree, fair, and of goodly fruit:"
With the noise of a great tumult he hath kindled fire upon it,
And the branches of it are broken.
[17] For the Lord of hosts, that planted thee,
Hath pronounced evil against thee,
For the evil of the house of Israel and of the house of Judah,
Which they have done against themselves
To provoke me to anger in offering incense unto Baal.
[18] And the Lord hath given me knowledge of it, and I know it:
Then thou showedst me their doings.
[19] But I was like a lamb or an ox that is brought to the slaughter;
And I knew not that they had devised devices against me, saying,
"Let us destroy ‡the tree with the fruit thereof,
And let us cut him off from the land of the living,
That his name may be no more remembered."
[20] But, O Lord of hosts, that judgest righteously,
That [m]triest the reins and the heart,
Let me see thy vengeance on them, for unto thee have I revealed [my cause.
[21] Therefore thus saith the Lord
Of the men of Anathoth, that seek thy life, saying,
"Prophesy not in the name of the Lord,
That thou die not by our hand:"
[22] Therefore thus saith the Lord of hosts,
Behold, I will *punish them:
The young men shall die by the sword;
Their sons and their daughters shall die by famine:
[23] And there shall be no remnant of them;
For I will bring evil upon the men of Anathoth,
Even [n]the year of their visitation.
[1] Righteous art thou, O Lord, when I plead with thee: JEREMIAH xii.
Yet let me †talk with thee of thy judgments:
Wherefore [o]doth the way of the wicked prosper?
Wherefore are all they happy that deal very treacherously?
[2] Thou hast planted them—yea, they have taken root:
They ‡grow—yea, they bring forth fruit:

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‡ Heb. *to go forth of.*
g See Job 27. 9.
h De. 32. 37, 38.
* Heb. *evil.*
† Heb. *shame,* Je. 3. 24. Ho. 9. 10.
i Ex. 32. 10. 1 Jo. 5. 16.
‡ Heb. *evil.*
* Heb. *What is to my beloved in my house?*
j Hag. 2. 12–14. Tit. 1. 15.
† Or, *When thy evil is.*
k Pr. 2. 14.
l Ps. 52. 8. Ro. 11. 17.
‡ Heb. *the stalk with his bread.*
m 1 Sa. 16. 7. 1 Ch. 28 9. Ps. 7. 9. Re. 2. 23.
* Heb. *visit upon.*
n Je. 23. 12. & 46. 21. & 48. 44. & 50. 27. Lu. 19. 44.
† Or, *reason the case with thee.*
o Job 12. 6. & 21. 7. Ps. 37. 1, 35. Hab. 1. 4. Mal. 3. 15.
‡ Heb. *go on.*

Thou [p]art near in their mouth,
And far from their reins.
3 But thou, O Lord, knowest me;
Thou hast seen me, and tried my heart *toward thee:
Pull them out like sheep for the slaughter,
And prepare them for [q]the day of slaughter.
4 How long shall the land mourn,
And the herbs of every field wither,
For the wickedness of them that dwell therein?
The beasts are consumed, and the birds;
Because they said, "He shall not see our last end."
5 If thou hast run with the footmen, and they have wearied thee,
Then how canst thou contend with horses?
And if in the land of peace, wherein thou trustedst, they wearied thee,
Then how wilt thou do in the swelling of Jordan?
6 For even thy brethren, and the house of thy father,
Even they have dealt treacherously with thee;
Yea, †they have called a multitude after thee:
Believe [r]them not, though they speak ‡fair words unto thee.—
7 I have forsaken my house,
I have left my heritage;
I have given *the dearly beloved of my soul into the hand of her enemies.
8 My heritage is unto me as a lion in the forest;
It †crieth out against me:
Therefore have I hated it.
9 My heritage is unto me as a ‡speckled bird,
The birds round about are against her;
Come ye, assemble all the beasts of the field,
*Come to devour!
10 Many pastors have destroyed my vineyard,
They have trodden my portion under foot,
They have made my †pleasant portion a desolate wilderness.
11 They have made it desolate,
And being desolate it mourneth unto me;
The whole land is made desolate,
Because no man layeth it to heart.
12 The spoilers are come upon all high places through the wilderness:
For the sword of the Lord shall devour
From the one end of the land even to the other end of the land:
No flesh shall have peace.
13 They [s]have sown wheat—but shall reap thorns:
They have put themselves to pain—but shall not profit:
And ‡they shall be ashamed of your revenues
Because of the fierce anger of the Lord.
14 Thus saith the Lord
Against all mine evil neighbours,
That touch the inheritance which I have caused my people Israel to inherit;
Behold, I will [t]pluck them out of their land,
And pluck out the house of Judah from among them.
15 And it shall come to pass, after that I have plucked them out,
I will return, and have compassion on them, [u]and will bring them again,
Every man to his heritage, and every man to his land.
16 And it shall come to pass,
If they will diligently learn the ways of my people,
To swear by my name, The Lord liveth;
As they taught my people to swear by Baal;
Then shall they be [v]built in the midst of my people.

[p] Is. 29. 13. Mat. 15. 8. Ma. 7. 6.
* Heb. *with thee.*
[q] Ja. 5. 5.
† Or, *they cried after thee fully.*
[r] Pr. 26. 25.
‡ Heb. *good things.*
* Heb. *the love.*
† Or, *yelleth.* Heb. *giveth out his voice.*
‡ Or, *having talons.*
* Or, *Cause them to come.*
† Heb. *portion of desire.*
[s] Le. 26. 16. Mic. 6. 15. Hag. 1. 6.
‡ Or, *ye.*
[t] De. 30. 3.
[u] Am. 9. 14.
[v] Eph. 2. 20, 21. 1 Pe. 2. 5.

w Is. 60. 12.

[17] But if they will not [w]obey,
I will utterly pluck up and destroy that nation, saith the Lord.

SECT. XI.

A. M. 3394.
B. C. 610.

Section XI.—*The Death of Josiah.*

2 Chron. xxxv. 20–24.—2 Kings xxiii. 25–27.—2 Chron. xxxv. 25, *to the end.*—2 Kings xxiii. 28, 29, *part of* 30.

a Je. 46. 2.
* Heb. *house.*
† Heb. *the house of my war.*
b So 1 Ki. 22. 34.
‡ Heb. *made sick.*
* Or, *among the sepulchres.*
c Zec. 12. 11.
d 2 Ki. 18. 5.
e 2 Ki. 21. 11, 12. Je. 15. 4.
† Heb. *angers.*
f 2 Ki. 17. 18, 20. & 18. 11. & 21. 13.

[20] After [a]all this, when Josiah had prepared the [*]temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. [21] But he sent ambassadors to him, saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against [†]the house wherewith I have war; for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not." [22] Nevertheless Josiah would not turn his face from him, but [b]disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. [23] And the archers shot at king Josiah; and the king said to his servants, "Have me away; for I am sore [‡]wounded." [24] His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried [*]in one of the sepulchres of his fathers. And [c]all Judah and Jerusalem mourned for Josiah.

2 Kings xxiii. 25–27.

[25] And [d]like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses; neither after him arose there any like him. [26] Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, [e]because of all the [†]provocations that Manasseh had provoked him withal. [27] And the Lord said, "I will remove Judah also out of my sight, as [f]I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, 'My name shall be there.'"

2 Chron. xxxv. 25, *to the end.*

g La. 4. 20.
h See Mat. 9. 23.
i Je. 22. 20.
‡ Heb. *kindnesses.*

[25] And Jeremiah [g]lamented for Josiah: and [h]all the singing men and the singing women spake of Josiah in their lamentations to this day, and [i]made them an ordinance in Israel: and, behold, they are written in The Lamentations.

[26] Now the rest of the acts of Josiah, and his [‡]goodness, according to that which was written in the Law of the Lord, [27] and his deeds, first and last, behold, they are written in The Book of the Kings of Israel and Judah.

2 Kings xxiii. 28, 29, *part of ver.* 30.—[28] Now the rest of the acts of Josiah, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [29] In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates; and king Josiah went against him; and he slew him at Megiddo, when he had seen him. [30] And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre.

PART XVII.

A. M. 3394.
B. C. 610.

PART XVII.

THE REIGN OF JEHOAHAZ.

2 Kings xxiii. *part of* 30, *and* 31–35.—2 Chron. xxxvi. 1–4.

* Called *Shallum*, 1 Ch. 3. 15. Je. 22. 11.

[30] AND the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead. [31] [*]Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. [32] And he did *that which was* evil in

† Or, *because he reigned.*
‡ Heb. *set a mulct upon the land.*

a See 2 Ki. 24. 17. Da. 1. 7.
b Mat. 1. 11, called *Jakim.*
c Je. 22. 11, 12. Ez. 19. 3, 4.

the sight of the Lord, according to all that his fathers had done. [33] And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, †that he might not reign in Jerusalem; and ‡put the land to a tribute of an hundred talents of silver, and a talent of gold. [34] And Pharaoh nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and [a]turned his name to [b]Jehoiakim, and took Jehoahaz away; [c]and he came to Egypt, and died there. [35] And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

2 Chron. xxxvi. 1–4.—[1] Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. [2] Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. [3] And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. [4] And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz, his brother, and carried him to Egypt.

PART XVIII.

THE REIGN OF JEHOIAKIM.

SECT. I.
A. M. 3394 *to* 3405.
B. C. 610 *to* 599.

Section I.—*Accession of Jehoiakim.*

2 Kings xxiii. 36, 37.

[36] JEHOIAKIM was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. [37] And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

SECT. II.
A. M. 3395.
B. C. 609.

Section II.—*Various Predictions and Appeals to the Jews by the Prophet Jeremiah, declaring the Certainty of their Captivity, and the Destruction of Jerusalem;—Pashur smites Jeremiah therefor;—Jeremiah prophesies his Fate.*

§ 1.—Jeremiah xiii.–xx.(63)

In the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people. 12 *Under the parable of the bottles filled with wine, he foretelleth their drunkenness in misery.* 15 *He exhorteth to prevent their future judgments.* 22 *He showeth their abominations are the cause thereof.*

[1] Thus saith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. [2] So I got a girdle

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(63) These chapters are all referred to the commencement of the reign of Jehoiakim by Dr. Blayney and Lightfoot. Chapter xiii. foretells the utter destruction that was to fall on the whole Jewish nation, under two symbols, a linen girdle left to rot, and the breaking of bottles filled with wine, xiii. 1–14. An exhortation to humiliation and repentance is subjoined, ver. 15–21; and their incorrigible wickedness and profligacy are assigned as the cause of all the evils that awaited them, 22–27. The particular mention of the downfall of the king and queen in the 18th verse, Dr. Blayney thinks, will justify the opinion which ascribes this prophecy to the commencement of the reign of Jehoiakim, whose fate, with that of his queen, is, in like manner, noticed together in chap. xxii. 18.

Chap. xiv. predicts a severe famine, to punish the Jews for their sins, but which does not bring them to repentance, xiv. 1–22; and announces God's peremptory decree to destroy Judah, unless they should speedily repent, xv. ,1–9. The prophet, complaining that he is become an object of hatred by reason of his office, receives a promise of divine protection. 10–21.

In the xvith chapter (1–13) is predicted the utter ruin of the Jews, in the type of the prophet being forbidden to marry and to feast; and, immediately afterwards, he announces their future restoration, 14, 15, as well as the conversion of the Gentiles, 16–21; accompanied with a severe reproof of the Jews for their too great reliance on human aid, xvii. 1–18. From 19–27, contains a prophecy concerning the strict observance of the Sabbath day, which Jeremiah was commanded to proclaim aloud in all the gates of Jerusalem, as a matter that concerned the conduct of each individual, and the general happiness of the whole nation.

Chap. xviii. 1–10, shows, under the type of a potter, God's absolute authority over nations and kingdoms, to alter and regulate their condition at his own pleasure. The prophet is then directed to exhort the Jews to avert their impending dangers by repentance and reformation, and, on their refusal, to predict their destruction, 11–17. The Jews conspiring against him, Jeremiah implores judgment against them, 18–23. Under the type of breaking a potter's vessel, is foretold the desolation of the Jews for their sins, xix.—Vide Horne's *Critical Introduction.*

according to the word of the LORD, and put it on my loins. [3] And the word of the LORD came unto me the second time, saying, [4] Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. [5] So I went, and hid it by Euphrates, as the LORD commanded me. [6] And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. [7] Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. [8] Then the word of the LORD came unto me, saying,—

9 Thus saith the LORD,
a Le. 26. 19. After this manner [a]will I mar the pride of Judah,
And the great pride of Jerusalem.
10 This evil people, which refuse to hear my words,
* Or, *stubbornness.* Which walk in the *imagination of their heart,
And walk after other gods,
To serve them, and to worship them,
Shall even be as this girdle, which is good for nothing.
11 For as the girdle cleaveth to the loins of a man,
So have I caused to cleave unto me the whole house of Israel
And the whole house of Judah, saith the LORD;
b Ex. 19. 5. That [b]they might be unto me for a people,
And for a name, and for a praise, and for a glory:
But they would not hear.
12 Therefore thou shalt speak unto them this word;
Thus saith the LORD God of Israel,
Every bottle shall be filled with wine:
And they shall say unto thee,
Do we not certainly know that every bottle shall be filled with wine?
13 Then shalt thou say unto them, Thus saith the LORD,
Behold, I will fill all the inhabitants of this land,
Even the kings that sit upon David's throne,
And the priests, and the prophets,
c Is. 51. 17, 21. & 63. 6. And all the inhabitants of Jerusalem, [c]with drunkenness.
† Heb. *a man against his brother.* 14 And I will dash them †one against another,
Even the fathers and the sons together, saith the LORD:
I will not pity, nor spare, nor have mercy,
‡ Heb. *From destroying them.* ‡But destroy them.
15 Hear ye, and give ear!
Be not proud—for the LORD hath spoken.
d Jos. 7. 19. 16 Give [d]glory to the LORD your God,
e Is. 5. 30. & 8. 22. Am. 8. 9. Before he cause [e]darkness,
And before your feet stumble upon the dark mountains,
f Is. 59. 9. And, while ye [f]look for light,
g See Job 3. 5. He turn it into [g]the shadow of death, and make it gross darkness.
17 But if ye will not hear it,
My soul shall weep in secret places for your pride;
h La. 1. 2, 16. & 2. 18. And [h]mine eye shall weep sore, and run down with tears,
Because the LORD's flock is carried away captive.
i See 2 Ki. 24. 12. Je. 22. 26. 18 Say unto [i]the king and to the queen,
Humble yourselves, sit down:
* Or, *head tires.* For your *principalities shall come down,
Even the crown of your glory.
19 The cities of the South shall be shut up,
And none shall open them:

Judah shall be carried away captive—all of it,
It shall be wholly carried away captive.
[20] Lift up your eyes, and behold them that come from the North:
Where is the flock that was given thee—thy beautiful flock?
† Heb. *visit upon.* [21] What wilt thou say when he shall †punish thee?
(For thou hast taught them to be captains, and as chief over thee;)
Shall not sorrows take thee, as a woman in travail?
[22] And if thou say in thy heart,
Wherefore come these things upon me?
For the greatness of thine iniquity are thy skirts discovered, and thy heels ‡made bare.
‡ Or, *shall be violently taken away.*
[23] Can the Ethiopian change his skin, or the leopard his spots?
* Heb. *taught.* Then may ye also do good, that are *accustomed to do evil.
[24] Therefore will I scatter them as the stubble
That passeth away by the wind of the wilderness.
j Job 20. 29. Ps. 11. 6. [25] This [j]is thy lot, the portion of thy measures from me, saith the LORD;
Because thou hast forgotten me, and trusted in falsehood.
k La. 1. 8. Ez. 16. 37. Ho. 2. 10. [26] Therefore [k]will I discover thy skirts upon thy face,
That thy shame may appear.
[27] I have seen thine adulteries, and thy neighings,
The lewdness of thy whoredom,
And thine abominations on the hills in the fields.
Woe unto thee, O Jerusalem!
† Heb. *after when yet?* Wilt thou not be made clean?—†when shall it once be?

§ 2.—JEREMIAH XIV. *and* XV.

§ 2.

The grievous famine 7 causeth Jeremiah to pray. 10 The Lord will not be entreated for the people. 13 Lying prophets are no excuse for them. 17 Jeremiah is moved to complain for them. — Chap. XV. 1 *The utter rejection and manifold judgments of the Jews. 10 Jeremiah, complaining of their spite, receiveth a promise for himself, 12 and a threatening for them. 15 He prayeth, 19 and receiveth a gracious promise.*

[1] THE WORD OF THE LORD THAT CAME TO JEREMIAH CONCERNING *THE DEARTH.

* Heb. *the words of the dearths,* or, *restraints.*

[2] Judah mourneth, and the gates thereof languish;
They are black unto the ground;
a See 1 Sa. 5. 12. And [a]the cry of Jerusalem is gone up.
[3] And their nobles have sent their little ones to the waters:
They came to the pits, and found no water;
They returned with their vessels empty;
They were ashamed and confounded,
b 2 Sa. 15. 30. And [b]covered their heads.
[4] Because the ground is chapt,
For there was no rain in the earth,
The ploughmen were ashamed,
They covered their heads.
[5] Yea, the hind also calved in the field,
And forsook it, because there was no grass.
[6] And the wild-asses did stand in the high places,
They snuffed up the wind like dragons;
Their eyes did fail, because there was no grass.
[7] O LORD, though our iniquities testify against us,
Do thou it for thy name's sake:
For our backslidings are many;
We have sinned against thee.
[8] O the Hope of Israel! the Saviour thereof in time of trouble!
Why shouldest thou be as a stranger in the land,
And as a wayfaring man that turneth aside to tarry for a night?
[9] Why shouldest thou be as a man astonished,
As a mighty man that cannot save?

Yet thou, O Lord, [c]art in the midst of us,
And †we are called by thy name—leave us not.
10 Thus saith the Lord unto this people,
Thus [d]have they loved to wander,
They have not refrained their feet,
Therefore the Lord doth not accept them;
He [e]will now remember their iniquity,
And visit their sins.
11 Then said the Lord unto me,
Pray [f]not for this people for their good.
12 When [g]they fast, I will not hear their cry;
And when they offer burnt offering and an oblation, I will not accept them:
But I will consume them by the sword,
And by the famine, and by the pestilence.
13 Then said I, Ah, Lord God!
Behold, the prophets say unto them,
"Ye shall not see the sword, neither shall ye have famine;
But I will give you ‡assured peace in this place."
14 Then the Lord said unto me,
The prophets prophesy lies in my name:
I sent them not, neither have I commanded them,
Neither spake unto them:
They prophesy unto you a false vision and divination,
And a thing of nought, and the deceit of their heart.
15 Therefore thus saith the Lord
Concerning the prophets that prophesy in my name, and I sent them not,
Yet they say, "Sword and famine shall not be in this land;"
By sword and famine shall those prophets be consumed.
16 And the people to whom they prophesy
Shall be cast out in the streets of Jerusalem
Because of the famine and the sword;
And they shall have none to bury them,
Them, their wives, nor their sons, nor their daughters:
For I will pour their wickedness upon them.
17 Therefore thou shalt say this word unto them;
Let [h]mine eyes run down with tears night and day,
And let them not cease;
For the virgin daughter of my people is broken
With a great breach, with a very grievous blow.
18 If I go forth into the field—
Then behold the slain with the sword!
And if I enter into the city—
Then behold them that are sick with famine!
Yea, both the prophet and the priest
*Go about into a land that they know not.
19 Hast thou utterly rejected Judah?
Hath thy soul loathed Zion?
Why hast thou smitten us, and there is no healing for us?
We looked for peace—and there is no good!
And for the time of healing—and behold trouble!
20 We acknowledge, O Lord, our wickedness,
And the iniquity of our fathers:
For [i]we have sinned against thee.
21 Do not abhor us, for thy name's sake,
Do not disgrace the throne of thy glory:
[j]Remember—break not thy covenant with us.
22 Are [k]there any among the [l]vanities of the Gentiles that can cause rain?

c Ex. 29. 45, 46.
† Heb. *thy name is called upon us.* Da. 9. 18, 19.
d See Je. 2. 23–25.
e Ho. 8. 13. & 9. 9.
f Ex. 32. 10.
g Is. 58. 3. See Job 27. 9.
‡ Heb. *peace of truth.*
h La. 1. 16. & 2. 18.
* Or, *Make merchandise against a land, and men acknowledge it not*, Je. 5. 31.
i Ps. 106. 6. Da. 9. 8.
j Ps. 74. 2, 20. & 106. 45.
k Zec. 10. 1, 2.
l De. 32. 21.

Or can the heavens give showers?
Art [m]not thou he, O Lord our God?
Therefore we will wait upon thee;
For thou hast made all these things.

Jeremiah xv.

[1] Then said the Lord unto me,
Though Moses and Samuel stood before me,
Yet my mind could not be toward this people:
Cast them out of my sight, and let them go forth.
[2] And it shall come to pass,
If they say unto thee, Whither shall we go forth?
Then thou shalt tell them, Thus saith the Lord;
Such as are for death—to death;
And such as are for the sword—to the sword;
And such as are for the famine—to the famine;
And such as are for the captivity—to the captivity.
[3] And I will [n]appoint over them four †kinds, saith the Lord:
The sword to slay, and the dogs to tear,
And [o]the fowls of the heaven, and the beasts of the earth,
To devour and destroy.
[4] And ‡I will cause them to be [p]removed into all kingdoms of the earth,
Because of [q]Manasseh the son of Hezekiah king of Judah,
For that which he did in Jerusalem.
[5] For who shall have pity upon thee, O Jerusalem?
Or who shall bemoan thee?
Or who shall go aside to ask *how thou doest?
[6] Thou hast forsaken me, saith the Lord,
Thou art gone backward:
Therefore will I stretch out my hand against thee, and destroy thee;
I am weary with repenting.
[7] And I will fan them with a fan in the gates of the land;
I will bereave them of †children, I will destroy my people,
Since they return not from their ways.
[8] Their widows are increased to me above the sand of the seas:
I have brought upon them against ‡the mother of the young men
A spoiler at noonday:
I have caused him to fall upon it suddenly, and terrors upon the city.
[9] She that hath borne seven languisheth:
She hath given up the ghost;
Her sun is gone down while it was yet day:
She hath been ashamed and confounded:
And the residue of them will I deliver to the sword
Before their enemies, saith the Lord.
[10] Woe is me, my mother,
That thou hast borne me a man of strife
And a man of contention to the whole earth!
I have neither lent on usury, nor men have lent to me on usury;
Yet every one of them doth curse me.
[11] The Lord said, Verily it shall be well with thy remnant;
Verily *I will cause [r]the enemy to entreat thee well
In the time of evil and in the time of affliction.
[12] Shall iron break the northern iron and the steel?
[13] Thy substance and thy treasures will I give to the spoil
Without price, and that for all thy sins, even in all thy borders.
[14] And I will make thee to pass with thine enemies
Into a land which thou knowest not:
For [s]a fire is kindled in mine anger, which shall burn upon you.
[15] O Lord, thou knowest: remember me,
And visit me, and revenge me of my persecutors;

[m] Job 38. 28. Ps. 135. 7. & 147. 8. Is. 30. 23.

[n] Le. 26. 16, &c.

† Heb. *families.*

[o] De. 28. 26.

‡ Heb. *I will give them for a removing.*

[p] De. 28. 25. Ez. 23. 46.

[q] 2 Ki. 21. 11, &c. & 23. 26. & 24. 3, 4.

* Heb. *of thy peace.*

† Or, *whatsoever is dear.*

‡ Or, *the mother city a young man spoiling, &c.* or, *against the mother and the young men.*

* Or, *I will entreat the enemy for thee.*

[r] Je. 39. 11, 12. & 40. 4, 5.

[s] De. 32. 22.

Take me not away in thy long-suffering:
Know that for thy sake I have suffered rebuke.
16 Thy words were found, and I did [t]eat them;
And [u]thy word was unto me the joy and rejoicing of my heart:
For †I am called by thy name, O LORD God of hosts.
17 I [v]sat not in the assembly of the mockers, nor rejoiced;
I sat alone because of thy hand;
For thou hast filled me with indignation.
18 Why is my pain perpetual,
And my wound incurable, which refuseth to be healed?
Wilt thou be altogether unto me as a liar,
And as waters that ‡fail?
19 Therefore thus saith the LORD,
If [w]thou return, then will I bring thee again,
And thou shalt stand before me:
And if thou take forth the precious from the vile,
Thou shalt be as my mouth:
Let them return unto thee;
But return not thou unto them.
20 And I will make thee unto this people a fenced brazen wall:
And they shall fight against thee, but they shall not prevail against thee:
For I am with thee to save thee and to deliver thee, saith the LORD.
21 And I will deliver thee out of the hand of the wicked,
And I will redeem thee out of the hand of the terrible.

[t] Ez. 3. 1, 3. Re. 10. 9, 10.
[u] Job 23. 12. Ps. 119. 72, 111.
† Heb. *thy name is called upon me.*
[v] Ps. 1. 1. & 26. 4, 5.
‡ Heb. *be not sure.*
[w] Zec. 3. 7.

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§ 3.

§ 3.—JEREMIAH xvi. *and* xvii.

Jeremiah, under the types of abstaining from marriage, from houses of mourning and feasting, foreshoweth the utter ruin of the Jews, 10 *because they were worse than their fathers.* 14 *Their return from captivity shall be stranger than their deliverance out of Egypt.* 16 *God will doubly recompense their idolatry.*—Chap. xvii. 1 *The captivity of Judah for her sin.* 5 *Trust in man is cursed,* 7 *in God is blessed.* 9 *The deceitful heart cannot deceive God.* 12 *The salvation of God.* 15 *The prophet complaineth of the mockers of his prophecy.* 19 *He is sent to renew the covenant in hallowing the Sabbath.*

1 The word of the LORD came also unto me, saying,—
2 Thou shalt not take thee a wife,
Neither shalt thou have sons nor daughters in this place.
3 For thus saith the LORD
Concerning the sons and concerning the daughters that are born in [this place,
And concerning their mothers that bare them,
And concerning their fathers that begat them in this land;
4 They shall die of grievous deaths;
They shall not be lamented; neither shall they be buried;
But they shall be as dung upon the face of the earth:
And they shall be consumed by the sword, and by famine;
And their carcasses shall be meat
For the fowls of heaven, and for the beasts of the earth.
5 For thus saith the LORD,
Enter not into the house of *mourning,
Neither go to lament nor bemoan them;
For I have taken away my peace from this people, saith the LORD,
Even loving-kindness and mercies.
6 Both the great and the small shall die in this land:
They shall not be buried, neither shall men lament for them,
Nor [a]cut themselves, nor [b]make themselves bald for them:
7 Neither shall men †tear themselves for them in mourning,
To comfort them for the dead;
Neither shall men give them the cup of consolation to [c]drink
For their father or for their mother.

* Or, *mourning feast.*
[a] Le. 19. 28.
[b] Is. 22. 12.
† Or, *break bread for them,* as Ez. 24. 17. Ho. 9. 4. See De. 26. 14. Job 42. 11.
[c] Pr. 31. 6, 7

[8] Thou shalt not also go into the house of feasting,
To sit with them to eat and to drink.
[9] For thus saith the LORD of hosts, the God of Israel;
d Is. 24. 7, 8. Ez. 26. 13. Ho. 2. 11. Re. 18. 23.
Behold, [d]I will cause to cease out of this place
In your eyes, and in your days,
The voice of mirth, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride.

e De. 29. 24, 25.

[10] And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore [e]hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

[11] Then shalt thou say unto them,
Because your fathers have forsaken me, saith the LORD,
And have walked after other gods,
And have served them, and have worshipped them,
And have forsaken me, and have not kept my law;
[12] And ye have done worse than your fathers;
‡ Or, *stubbornness.*
For, behold, ye walk every one after the ‡imagination of his evil heart,
That they may not hearken unto me:
f De. 4. 26–28. & 28. 36, 63–65.
[13] Therefore [f]will I cast you out of this land
Into a land that ye know not, neither ye nor your fathers;
And there shall ye serve other gods day and night;
Where I will not show you favor.
[14] Therefore, behold, the days come, saith the LORD,
That it shall no more be said, "The LORD liveth,
That brought up the children of Israel out of the land of Egypt;"
[15] But, The LORD liveth,
That brought up the children of Israel from the land of the north,
And from all the lands whither he had driven them:
g Je. 24. 6. & 30. 3. & 32. 37.
And [g]I will bring them again into their land
That I gave unto their fathers.
h Am. 4. 2. Hab. 1. 15.
[16] Behold, I will send for many [h]fishers, saith the LORD,
And they shall fish them;
And after will I send for many hunters,
And they shall hunt them from every mountain,
And from every hill, and out of the holes of the rocks.
i See Job 14. 16.
[17] For [i]mine eyes are upon all their ways:
They are not hid from my face,
Neither is their iniquity hid from mine eyes.
j Is. 40. 2.
[18] And first I will recompense their iniquity and their sin [j]double;
Because they have defiled my land,
They have filled mine inheritance with the carcasses
Of their detestable and abominable things.
[19] O LORD, my strength, and my fortress,
And my refuge in the day of affliction,
The Gentiles shall come unto thee from the ends of the earth,
And shall say, Surely our fathers have inherited lies, vanity,
And things wherein there is no profit.
[20] Shall a man make gods unto himself,
k Is. 37. 19. Gal. 4. 8.
And [k]they are no gods?
[21] Therefore, behold, I will this once cause them to know,
I will cause them to know my hand and my might;
l Ex. 15. 3. Am. 5. 8.
* Or, *JEHOVAH.* Ps. 83. 18.
And they shall know that [l]my name is *The LORD.

JEREMIAH xvii.

[1] The sin of Judah is written with a pen of iron,
† Heb. *nail.*
And with the †point of a diamond:
m Pr. 3. 3. 2 Co. 3. 3.
It is [m]graven upon the table of their heart,
And upon the horns of your altars;

[2] Whilst their children remember their altars and their groves
By the green trees upon the high hills.
[3] O my mountain in the field,
I will give thy substance and all thy treasures to the spoil,
And thy high places for sin, throughout all thy borders.
[4] And thou, even ‡thyself, shalt discontinue
From thy heritage that I gave thee;
And I will cause thee to serve thine enemies
In the land which thou knowest not:
For ye have kindled a fire in mine anger,
Which shall burn for ever.
[5] Thus saith the LORD;
Cursed [n]be the man that trusteth in man,
And maketh [o]flesh his arm,
And whose heart departeth from the LORD!
[6] For he shall be like the heath in the desert,
And [p]shall not see when good cometh;
But shall inhabit the parched places in the wilderness,
In [q]a salt land and not inhabited.
[7] Blessed [r]is the man that trusteth in the LORD,
And whose hope the LORD is!
[8] For he shall be [s]as a tree planted by the waters,
And that spreadeth out her roots by the river,
And shall not see when heat cometh,
But her leaf shall be green;
And shall not be careful in the year of *drought,
Neither shall cease from yielding fruit.
[9] The heart is deceitful above all things,
And desperately wicked—who can know it?
[10] I the LORD [t]search the heart,
I try the reins,
[u]To give every man according to his ways,
And according to the fruit of his doings.
[11] As the partridge †sitteth on eggs, and hatcheth them not;
So he that getteth riches, and not by right,
Shall leave them in the midst of his days,
And at his end shall be [v]a fool.
[12] A glorious high throne from the beginning
Is the place of our sanctuary.
[13] O LORD, the Hope of Israel,
All [w]that forsake thee shall be ashamed,
And they that depart from me shall be [x]written in the earth,
Because they have forsaken the LORD, the fountain of living waters.
[14] Heal me, O LORD, and I shall be healed;
Save me, and I shall be saved:
For thou art my praise.
[15] Behold, they say unto me,
"Where [y]is the word of the LORD? let it come now."
[16] As for me, I have not hastened from being a pastor ‡to follow thee:
Neither have I desired the woful day;
Thou knowest that which came out of my lips was right before thee.
[17] Be not a terror unto me:
Thou art my hope in the day of evil.
[18] Let them be confounded that persecute me,
But let not me be confounded:
Let them be dismayed,
But let not me be dismayed:

‡ Heb. *in thyself.*
[n] Is. 30. 1, 2. & 31. 1.
[o] See Is. 31. 3.
[p] Job 20. 17.
[q] De. 29. 23.
[r] Ps. 2. 12. & 34 8. & 125. 1. & 146. 5. Pr. 16. 20 Is. 30. 18.
[s] Job 8. 16. Ps. 1. 3.
* Or, *restraint.*
[t] 1 Sa. 16. 7. 1 Ch. 28. 9. Ps. 7. 9. Pr. 17. 3. Ro. 8. 27. Re. 2. 23.
[u] See Job 34. 11.
† Or, *gathereth young which she hath not brought forth.*
[v] Lu. 12. 20.
[w] Ps. 73. 27. Is. 1. 28.
[x] See Lu. 10. 20.
[y] Is. 5. 19. Ez. 12. 22. Am. 5. 18. 2 Pe. 3. 4.
‡ Heb. *after thee.*

Bring upon them the day of evil,
And *destroy them with double destruction.

[19] Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; [20] and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates! [21] Thus saith the Lord; Take [z]heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; [22] neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day as [a]I commanded your fathers: [23] but they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

[24] And it shall come to pass,
If ye diligently hearken unto me, saith the Lord,
To bring in no burden through the gates of this city on the Sabbath day,
But hallow the Sabbath day, to do no work therein;
[25] Then shall there enter into the gates of this city
Kings and princes sitting upon the throne of David,
Riding in chariots and on horses,
They, and their princes,
The men of Judah, and the inhabitants of Jerusalem:
And this city shall remain for ever.
[26] And they shall come from the cities of Judah,
And from the places about Jerusalem,
And from the land of Benjamin, and from the plain,
And from the mountains, and from the south,
Bringing burnt offerings, and sacrifices,
And meat offerings, and incense,
And bringing [b]sacrifices of praise, unto the house of the Lord.
[27] But if ye will not hearken unto me
To hallow the Sabbath day, and not to bear a burden,
Even entering in at the gates of Jerusalem on the Sabbath day;
Then [c]will I kindle a fire in the gates thereof,
And [d]it shall devour the palaces of Jerusalem,
And it shall not be quenched.

* Heb. *break them with a double breach.*

[z] See Ge. 2. 2. Nu. 15. 32, &c. Neh. 13. 19.

[a] Ex. 20. 8. & 23. 12. & 31. 13. Ez. 20. 12.

[b] Ps. 107. 22. & 116. 17.

[c] La. 4. 11. Am. 1. 4, 7, 10, 12. & 2. 2, 5.

[d] 2 Ki. 25. 9. Je. 52. 13.

§ 4.

§ 4.—Jeremiah xviii.

Under the type of a potter is showed God's absolute power in disposing of nations. 11 *Judgments threatened to Judah for her strange revolt.* 18 *Jeremiah prayeth against his conspirators.*

[1] The word which came to Jeremiah from the Lord, saying,—

[2] Arise, and go down to the potter's house, and there I will cause thee to hear my words. [3] Then I went down to the potter's house, and, behold, he wrought a work on the *wheels. [4] And the vessel †that he made of clay was marred in the hand of the potter: so he ‡made it again another vessel, as seemed good to the potter to make it. [5] Then the word of the Lord came to me, saying,—

[6] O house of Israel, [a]cannot I do with you as this potter? saith the Lord.
Behold, [b]as the clay is in the potter's hand,
So are ye in my hand, O house of Israel!
[7] At what instant I shall speak concerning a nation, and concerning a kingdom,
To pluck up, and to pull down, and to destroy it;
[8] If [c]that nation, against whom I have pronounced, turn from their evil,
I [d]will repent of the evil that I thought to do unto them.
[9] And at what instant I shall speak concerning a nation,
And concerning a kingdom, to build and to plant it;

* Or, *frames*, or, *seats.*

† Or, *that he made was marred, as clay in the hand of the potter.*

‡ Heb. *returned and made.*

[a] Is. 45. 9. Ro. 9. 20, 21.

[b] Is. 64. 8.

[c] Ez. 18. 21. & 33. 11.

[d] Jonah 3. 10.

10 If it do evil in my sight, that it obey not my voice,
Then I will repent of the good, wherewith I said I would benefit them.
11 Now therefore go to, speak to the men of Judah,
And to the inhabitants of Jerusalem, saying, Thus saith the Lord;
Behold, I frame evil against you,
And devise a device against you:
[e] 2 Ki. 27. 13.
Return [e]ye now every one from his evil way,
And make your ways and your doings good.
12 And they said, There is no hope:
But we will walk after our own devices,
And we will every one do the imagination of his evil heart.
13 Therefore thus saith the Lord;
[f] 1 Co. 5. 1.
Ask [f]ye now among the heathen,
Who hath heard such things:
The virgin of Israel hath done a very horrible thing.
* Or, *my fields for a rock, or for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?*
14 Will a man leave *the snow of Lebanon, which cometh from the rock of the field?
Or shall the cold flowing waters that come from another place be forsaken?
15 Because my people hath forgotten me, they have burned incense to vanity,
And they have caused them to stumble in their ways from the ancient [paths,
To walk in paths, in a way not cast up;
[g] 1 Ki. 9. 8. La. 2. 15. Mic. 6. 16.
16 To make their land desolate, and a perpetual [g]hissing;
Every one that passeth thereby shall be astonished, and wag his head.
17 I will scatter them as with an east wind before the enemy;
I will show them the back, and not the face, in the day of their [calamity.
18 Then said they,
Come, and let us devise devices against Jeremiah;
[h] Le. 10. 11. Mal. 2. 7. Jo. 7. 48, 49.
For [h]the law shall not perish from the priest,
Nor counsel from the wise,
Nor the word from the prophet.
† Or, *for the tongue.*
Come, and let us smite him †with the tongue,
And let us not give heed to any of his words.
19 Give heed to me, O Lord,
And hearken to the voice of them that contend with me.
[i] Ps. 109. 4, 5.
20 Shall [i]evil be recompensed for good?
For they have digged a pit for my soul.
Remember that I stood before thee to speak good for them,
And to turn away thy wrath from them.
21 Therefore deliver up their children to the famine,
‡ Heb. *pour them out.*
And ‡pour out their blood by the force of the sword;
And let their wives be bereaved of their children, and be widows;
And let their men be put to death;
Let their young men be slain by the sword in battle.
22 Let a cry be heard from their houses,
When thou shalt bring a troop suddenly upon them:
For they have digged a pit to take me,
And hid snares for my feet.
* Heb. *for death.*
23 Yet, Lord, thou knowest all their counsel against me *to slay me:
Forgive not their iniquity,
Neither blot out their sin from thy sight,
But let them be overthrown before thee;
Deal thus with them in the time of thine anger.

§ 5.—JEREMIAH xix. *and* xx.

Under the type of breaking a potter's vessel is foreshowed the desolation of the Jews for their sins. — Chap. xx. 1 *Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom.* 7 *Jeremiah complaineth of contempt,* 10 *of treachery,* 14 *and of his birth.*

[1] Thus saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; [2] and go forth unto [a]the Valley of the Son of Hinnom, which is by the entry of *the east gate, and proclaim there the words that I shall tell thee, [3] and say,—

Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall [b]tingle. [4] Because they [c]have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with [d]the blood of innocents; [5] they have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, [e]which I commanded not, nor spake it, neither came it into my mind: [6] therefore, behold, the days come, saith the LORD, that this place shall no more be called "Tophet," nor "The Valley of the Son of Hinnom," but "The Valley of Slaughter." [7] And I will make void the counsel of Judah and Jerusalem in this place; [f]and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their [g]carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. [8] And I will make this city desolate, and a hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. [9] And I will cause them to eat the [h]flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. [10] Then [i]shalt thou break the bottle in the sight of the men that go with thee, [11] and shalt say unto them,—

Thus saith the LORD of hosts; Even [j]so will I break this people and this city, as one breaketh a potter's vessel, that cannot be †made whole again: and they shall bury them in Tophet, till there be no place to bury. [12] Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet: [13] and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled [k]as the place of Tophet, because of all the houses upon whose [l]roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

[14] Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in [m]the court of the LORD's house; and said to all the people, [15] Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

JEREMIAH xx.

[1] Now Pashur the son of [n]Immer the priest (who was also chief governor in the house of the LORD) heard that Jeremiah prophesied these things. [2] Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

[3] And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, "The LORD hath not called thy name Pashur, but ‡Magor-missabib. [4] For thus saith the LORD, Behold, I will make thee a terror to thyself, and

[a] Jos. 15. 8. 2 Ki. 23. 10.
* Heb. *the sun gate.*
[b] 1 Sa. 3. 11. 2 Ki. 21. 12.
[c] De. 28. 20. Is. 65. 11.
[d] 2 Ki. 21. 16.
[e] Le. 18. 21.
[f] Le. 26. 17.
[g] Ps. 79. 2.
[h] Le. 26. 29. Is. 9. 20. La. 4. 10.
[i] So Je. 51. 63, 64.
[j] Ps. 2. 9. Is. 30. 14. La. 4. 2.
† Heb. *healed.*
[k] 2 Ki. 23. 10.
[l] 2 Ki. 23. 12. Zep. 1. 5.
[m] See 2 Ch. 20. 5.
[n] 1 Ch. 24. 14.
‡ That is, *Fear round about,* Ps. 31. 13.

to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. [5] Moreover [o]I will deliver all the strength of this city, and all the labors thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. [6] And thou, Pashur, and all that dwell in thy house, shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all my friends, to whom thou hast prophesied lies."

o 2 Ki. 20. 17. & 24. 12–16. & 25. 13, &c.

* Or, *enticed.*

[7] O LORD, thou hast deceived me, and I was *deceived:
Thou art stronger than I, and hast prevailed:
p La. 3. 14.
I [p]am in derision daily, every one mocketh me.
[8] For since I spake, I cried out,
I cried violence and spoil;
Because the word of the LORD was made
A reproach unto me, and a derision, daily.
[9] Then I said, "I will not make mention of him,
Nor speak any more in his name."
But his word was in my heart as a burning fire shut up in my bones,
q Job 32. 18 Ac. 18. 5.
And I was weary with forbearing, and [q]I could not stay.
[10] For I heard the defaming of many, fear on every side.
"Report," say they, "and we will report it."
† Heb. *Every man of my peace.* Job 19. 19. Ps. 41. 9. & 55. 13, 14. Lu. 11. 53, 54.
†All my familiars watched for my halting, saying,
"Peradventure he will be enticed, and we shall prevail against him,
And we shall take our revenge on him."
[11] But the LORD is with me as a mighty terrible one:
Therefore my persecutors shall stumble—and they shall not prevail:
They shall be greatly ashamed—for they shall not prosper:
Their everlasting confusion shall never be forgotten.
[12] But, O LORD of hosts, that triest the righteous,
And seest the reins and the heart,
Let me see thy vengeance on them:
For unto thee have I opened my cause.
[13] Sing unto the LORD, praise ye the LORD:
r Ps. 35. 9, 10. & 109. 30, 31.
For [r]he hath delivered the soul of the poor from the hand of evildoers.
[14] Cursed be the day wherein I was born!
Let not the day wherein my mother bare me be blessed!
[15] Cursed be the man who brought tidings to my father, saying,
"A man child is born unto thee;"
Making him very glad!
s Ge. 19. 25.
[16] And let that man be as [s]the cities which the LORD overthrew,
And repented not!
And let him hear the cry in the morning,
And the shouting at noontide!
[17] Because he slew me not from the womb;
Or that my mother might have been my grave,
And her womb to be always great with me.
t La. 3. 1.
[18] Wherefore came I forth out of the womb to [t]see labor and sorrow,
That my days should be consumed with shame?

SECT. III.

A. M. 3395.
B. C. 609.

SECTION III.—*Jeremiah's Prediction of the Fate of Shallum and Jehoiakim.*

JEREMIAH xxii. 1–23.(64)

[1] THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word, [2] and say,—
Hear the word of the LORD, O king of Judah,
That sittest upon the throne of David, thou, and thy servants,
And thy people that enter in by these gates!
[3] Thus saith the LORD;
Execute ye judgment and righteousness,
And deliver the spoiled out of the hand of the oppressor;
And do no wrong, do no violence
To the stranger, the fatherless, nor the widow,
Neither shed innocent blood in this place.
[4] For if ye do this thing indeed,
Then shall there enter in by the gates of this house
Kings sitting *upon the throne of David,
Riding in chariots and on horses,
He, and his servants, and his people.
[5] But if ye will not hear these words,
I [a]swear by myself, saith the LORD,
That this house shall become a desolation.
[6] For thus saith the LORD unto the king's house of Judah;
Thou art Gilead unto me, and the head of Lebanon:
Yet surely I will make thee a wilderness,
And cities which are not inhabited.
[7] And I will prepare destroyers against thee,
Every one with his weapons:
And they shall cut down thy choice cedars,
And cast them into the fire.
[8] And many nations shall pass by this city,
And they shall say every man to his neighbour,
Wherefore [b]hath the LORD done thus unto this great city?
[9] Then they shall answer,
Because [c]they have forsaken the covenant of the LORD their God,
And worshipped other gods, and served them.
[10] Weep ye not for [d]the dead,
Neither bemoan him:
But weep sore for him that goeth away;
For he shall return no more,
Nor see his native country.
[11] For thus saith the LORD
Touching [e]Shallum the son of Josiah king of Judah,
Which reigned instead of Josiah his father,
Which [f]went forth out of this place;
He shall not return thither any more:
[12] But he shall die in the place whither they have led him captive,
And shall see this land no more.

* Heb. *for David upon his throne.*

[a] Heb. 6. 13, 17.

[b] De. 29. 24, 25. 1 Ki. 9. 8, 9.

[c] 2 Ki. 22. 17. 2 Ch. 34. 25.

[d] 2 Ki. 22. 20.

[e] See 1 Ch. 3. 15, with 2 Ki. 23. 30.

[f] 2 Ki. 23. 34.

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(64) The first part of this chapter contains a prophecy which was evidently delivered in the reign of Jehoiakim, as it refers to the captivity of his immediate predecessor, and foretells this king's death, (ver. 18.) The latter part of the chapter is inserted, for a similar reason, in the reign of Jehoiachin; as it predicts the decease of that monarch. This chapter commences with an address to the king, his servants, and people, recommending an inviolable adherence to right and justice, as the only means of establishing the throne of David, and of preventing the ruin both of prince and people. The captivity of Shallum is declared irreversible, (ver. 10–12) and from 13 to 19 Jehoiakim is severely reproved for his tyranny and oppression, and his miserable death foretold. "Weep not for the dead" (ver. 10), refers to Josiah, who was mortally wounded at Megiddo, fighting against Necho, (2 Chron. xxxv. 22, 24.) The king, after having made Shallum, or Jehoahaz, his prisoner, takes him to Egypt, establishes Jehoiakim his brother on the throne of Judah, and exacts tribute from him.—Hales; Horne.

g 2 Ki. 23. 35. — 13 Woe [g]unto him that buildeth his house by unrighteousness,
And his chambers by wrong;
h Le. 19. 13. Mic. 3. 10. Hab. 2. 9. Ja. 5. 4. — That [h]useth his neighbour's service without wages,
And giveth him not for his work;
† Heb. *throughaired.* — 14 That saith, I will build me a wide house and †large chambers,
‡ Or, *my windows.* — And cutteth him out ‡windows;
And it is ceiled with cedar, and painted with vermilion.
15 Shalt thou reign, because thou closest thyself in cedar?
i 2 Ki. 23. 25. — Did [i]not thy father eat and drink,
And do judgment and justice,
j Ps. 128. 2. Is. 3. 10. — And then [j]it was well with him?
16 He judged the cause of the poor and needy;
Then it was well with him:
Was not this to know me? saith the LORD.
17 But thine eyes and thy heart are not
But for thy covetousness, and for to shed innocent blood,
* Or, *incursion.* — And for oppression, and for *violence, to do it.
18 Therefore thus saith the LORD
Concerning Jehoiakim the son of Josiah king of Judah;
They shall not lament for him, saying,
k See 1 Ki. 13. 30. — Ah [k]my brother! or, Ah sister!
They shall not lament for him, saying,
Ah lord! or, Ah his glory!
Fulfilled, B. C. 599. — 19 He [l]shall be buried with the burial of an ass,
l 2 Ch. 36. 6. — Drawn and cast forth beyond the gates of Jerusalem.
20 Go up to Lebanon, and cry;
And lift up thy voice in Bashan, and cry from the passages:
For all thy lovers are destroyed.
† Heb. *prosperities.* — 21 I spake unto thee in thy †prosperity;
But thou saidst, I will not hear.
This hath been thy manner from thy youth,
That thou obeyedst not my voice.
22 The wind shall eat up all thy pastors,
And thy lovers shall go into captivity:
Surely then shalt thou be ashamed and confounded for all thy wickedness.
‡ Heb. *inhabitress.* — 23 O ‡inhabitant of Lebanon, that makest thy nest in the cedars,
a *Or*, pitiable.—*Ed.* — How [a]gracious shalt thou be when pangs come upon thee,
The pain as of a woman in travail!

SECT. IV.

A. M. 3396.
B. C. 608.

SECTION IV.—*Jeremiah threatens the Jews with the Destruction of their Temple and City unless they repent;—His apprehension and arraignment.*

JEREMIAH XXVI.(65)

1 IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,—2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, [a]all the words that I command thee to speak unto them; [b]diminish not a word: 3 if so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. 4 And thou shalt say unto them, Thus saith the LORD; If [c]ye will not hearken to me, to walk in my law, which I have set before you, 5 to hearken to the words of my servants the prophets, (whom I sent unto you, both rising up early,

a Ez. 3. 10. Mat. 28. 20.
b Ac. 20. 27.
c Le. 26. 14, &c.

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(65) As this chapter is dated (ver. 1.) in the beginning of the reign of Jehoiakim, it has been therefore supposed by commentators to precede the 25th, which contains the prophecy of the captivity given in the fourth year of that king. In it (ver. 1–6.) Jeremiah is directed to foretell the destruction of the temple and city of Jerusalem, without a speedy repentance and reformation; on which account he is apprehended and accused before the council.

and sending them, but ye have not hearkened;) [6] then will I make this house like Shiloh, and will make this city [d]a curse to all the nations of the earth.

[d] Is. 65. 15.

[7] So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. [8] Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, "Thou shalt surely die. [9] Why hast thou prophesied in the name of the LORD, saying, 'This house shall be like Shiloh, and this city shall be desolate without an inhabitant?'"

And all the people were gathered against Jeremiah in the house of the LORD. [10] When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down *in the entry of the new gate of the LORD's house. [11] Then spake the priests and the prophets unto the princes and to all the people, saying, "†This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears."

* Or, *at the door.*

† Heb. *The judgment of death is for this man.*

[12] Then spake Jeremiah unto all the princes and to all the people, saying, "The LORD sent me to prophesy against this house and against this city all the words that ye have heard. [13] Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you. [14] As for me, behold, I am in your hand: do with me ‡as seemeth good and meet unto you. [15] But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the LORD hath sent me unto you to speak all these words in your ears."

‡ Heb. *as it is good and right in your eyes.*

[16] Then said the princes and all the people unto the priests and to the prophets; "This man is not worthy to die; for he hath spoken to us in the name of the LORD our God." [17] Then [e]rose up certain of the elders of the land, and spake to all the assembly of the people, saying, [18] "Micah [f]the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying,—

[e] See Ac. 5. 34, &c.

[f] Mic. 1. 1.

'Thus saith the LORD of hosts;
Zion [g]shall be ploughed like a field,
And Jerusalem shall become heaps,
And the mountain of the house as the high places of a forest.'

[g] Mic. 3. 12.

[19] Did Hezekiah king of Judah and all Judah put him at all to death? [h]did he not fear the LORD, and besought *the LORD, and the LORD [i]repented him of the evil which he had pronounced against him? [j]Thus might we procure great evil against our souls."

[h] 2 Ch. 32. 26.

* Heb. *the face of the LORD.*

[i] Ex. 32. 14. 2 Sa. 24. 16.

[j] Ac. 5. 39.

[20] And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah. [21] And when Jehoiakim the king, with all his mighty men, and all the princes heard his words, the king sought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt; [22] and Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt. [23] And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the †common people. [24] Nevertheless [k]the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

† Heb. *sons of the people.*

[k] 2 Ki. 22. 12, 14.

SECT. V.

A. M. 3398.
B. C. 606.

SECTION V.—*Jeremiah's Prophecy against the Army of Pharaoh-necho.*

JEREMIAH xlvi. 1–12.(66)

a Je. 25. 15, &c.
b 2 Ki. 33. 29. 2 Ch. 35. 29. Fulfilled presently.

[1] THE word of the LORD which came to Jeremiah the prophet against [a]the Gentiles; [2] against Egypt, [b]against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah:—

[3] Order ye the buckler and shield,
And draw near to battle.
[4] Harness the horses; and get up, ye horsemen,
And stand forth with your helmets;
Furbish the spears, and put on the brigandines.
[5] Wherefore have I seen them dismayed and turned away back?
And their mighty ones are *beaten down,
And are †fled apace, and look not back:
For fear was round about, saith the LORD.
[6] Let not the swift flee away,
Nor the mighty man escape;
They shall [c]stumble, and fall
Toward the north by the river Euphrates.
[7] Who is this that cometh up [d]as a flood,
Whose waters are moved as the rivers?
[8] Egypt riseth up like a flood,
And his waters are moved like the rivers;
And he saith, I will go up, and will cover the earth;
I will destroy the city and the inhabitants thereof.
[9] Come up, ye horses!
And rage, ye chariots!
And let the mighty men come forth!
‡The Ethiopians and *the Libyans, that handle the shield!
And the Lydians, that handle and bend the bow!
[10] For this is the day of the Lord GOD of hosts,
A day of vengeance, that he may avenge him of his adversaries:
And [e]the sword shall devour,
And it shall be satiate and made drunk with their blood:
For the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.
[11] Go up into Gilead, and take balm,
O virgin, the daughter of Egypt:
In vain shalt thou use many medicines:
For †thou shalt not be cured.
[12] The nations have heard of thy shame,
And thy cry hath filled the land:
For the mighty man hath stumbled against the mighty,
And they are fallen both together.

* Heb. *broken in pieces.*
† Heb. *fled a flight.*
c Da. 11. 19.
d See Is. 8. 7, 8. Da. 11. 22.
‡ Heb. *Cush.*
* Heb. *Put.*
e De. 32. 42. Is. 34. 6.
† Heb. *no cure* shall be *unto thee.* Ez. 30. 21.

SECT. VI.

A. M. 3398.
B. C. 606.

SECTION VI.—*The Rechabites take Refuge in Jerusalem from the Army of the Chaldeans.*(67)

JEREMIAH XXXV.

By the obedience of the Rechabites, 12 Jeremiah condemneth the disobedience of the Jews. 18 God blesseth the Rechabites for their obedience.

[1] THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,—

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(66) That this prophecy was spoken early in the reign of Jehoiakim is evident, as Nebuchadnezzar marched his army against the Egyptians, at the beginning of the year of the captivity, and smote them, and took Carchemish in the fourth year of that king, (ver. 2.) After the fulfilment of this prophecy, Nebuchadnezzar immediately advanced towards Syria and Judæa.

(67) The Rechabites who were always accustomed to live in tents in the open country, apprehensive

a 2 Ki. 10. 15 1 Ch. 2. 55.
b 1 Ki. 6. 5.

2 Go unto the house of the [a]Rechabites, and speak unto them, and bring them into the house of the Lord, into one of [b]the chambers, and give them wine to drink.

c 2 Ki. 12. 9. & 25. 18. 1 Ch. 9. 18, 19.
* Heb. *threshold*, or, *vessel*.
d 2 Ki. 10. 15.
e Ex. 20. 12. Eph. 6. 2, 3.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; 4 and I brought them into the house of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, [c]the keeper of the *door. 5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, "Drink ye wine." 6 But they said, "We will drink no wine; for [d]Jonadab the son of Rechab our father commanded us, saying, 'Ye shall drink no wine, neither ye, nor your sons for ever; 7 neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; [e]that ye may live many days in the land where ye be strangers.' 8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; 9 nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed; 10 but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, 'Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians;' so we dwell at Jerusalem."

f Pr. 1. 24. Is. 65. 12. & 66. 4.

12 Then came the word of the Lord unto Jeremiah, saying, 13 Thus saith the Lord of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord. 14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. 15 I have sent also unto you all my servants the prophets, (rising up early and sending them,) saying, "Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers;" but ye have not inclined your ear, nor hearkened unto me. 16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: 17 therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; [f]because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. 18 And Jeremiah said unto the house of the Rechabites, "Thus saith the

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of their safety, retired into Jerusalem on Nebuchadnezzar's approach to Palestine, after his defeat of the Egyptians at Carchemish. On their coming to Jerusalem, Jeremiah is sent to them; and, for a trial of their obedience, offers them wine to drink, (ver. 1–11.) In the following verses the Jews, by comparison, are upbraided with their disobedience, and menaced with vengeance. The 18th and 19th verses promise a blessing on the Rechabites. This chapter is inserted here from the evidence of ver. 11. as Nebuchadnezzar does not appear to have come in person to Jerusalem again till after the death of Jehoiakim, and in all probability he was joined by the Syrians at this time whom he subdued after his conquest of Carchemish. The Rechabites, as may be collected from ver. 7, were not of the children of Israel. From 1 Chron. ii. 55, they appear to have been Kenites, a people originally settled in the land of Midian, and most probably the descendants of Jethro, the father-in-law of Moses, Jud. i. 16. Jonadab, the son of Rechab, is supposed to have been the same as mentioned in 2 Kings x. 15, a man of eminence, and a righteous man, otherwise Jehu would not have shown him so much attention, and taken him with him to witness his zeal for the honor of the true God.—Dr. Blayney.

† Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand, &c.*

LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: [19] therefore thus saith the LORD of hosts, the God of Israel; †Jonadab the son of Rechab shall not want a man to stand before me for ever.

SECT. VII.

A. M. 3398.
B. C. 606.

SECTION VII.—*Jeremiah's Prediction of the Seventy Years' Captivity.*

JEREMIAH XXV.(68)

Jeremiah, reproving the Jews' disobedience to the prophets, 8 foretelleth the seventy years' captivity, 12 and after that, the destruction of Babylon. 15 Under the type of a cup of wine he foreshoweth the destruction of all nations. 34 The howling of the shepherds.

[1] THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, (that was the first year of Nebuchadrezzar king of Babylon;) [2] the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,—

[a] De. 32. 21

[3] From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, (rising early and speaking;) but ye have not hearkened. [4] And the LORD hath sent unto you all his servants the prophets, (rising early and sending them;) but ye have not hearkened, nor inclined your ear to hear. [5] They said, "Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever; [6] and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt." [7] Yet ye have not hearkened unto me, saith the LORD; that ye might [a]provoke me to anger with the works of your hands to your own hurt.

[b] See Is. 44. 28. & 45. 1.

[8] Therefore thus saith the LORD of hosts; Because ye have not heard my words, [9] behold, I will send and take all the families of the North, saith the LORD, and Nebuchadrezzar the king of Babylon, [b]my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.

* Heb. *I will cause to perish from them.*

[c] Is. 24. 7. Ez. 26. 13. Ho. 2. 11. Re. 18. 23.

[d] Ec. 12. 4.

[10] Moreover *I will take from them
The [c]voice of mirth, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,
The [d]sound of the millstones, and the light of the candle.

[e] 2 Ch. 36. 21, 22. Ezra 1. 1. Da. 9. 2.

† Beginning about 606 B. C. 2 Ki. 24. 1. Ending about 536 B. C. Ezra 1. 1.

‡ Heb. *visit upon.*

[f] Is. 13. 19. & 14. 23. & 21. 1, &c. & 47. 1. Je. 50. 3, 13, 23, 39, 40, 45. & 51. 25, 26.

[11] And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. [12] And it shall come to pass, [e]when †seventy years are accomplished, that I will ‡punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, [f]and will make it perpetual desolations. [13] And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. [14] For

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(68) This prophecy was delivered (ver. 1.) in the fourth year of Jehoiakim, about the time that Nebuchadnezzar, having conquered the army of Necho king of Egypt, at the Euphrates, and having retaken Carchemish, was marching towards Syria and Palestine, to recover those provinces, and to reunite them to the Babylonish empire. It was delivered in the same year in which the captivity it predicts actually took place. Jeremiah, in this chapter, reproves the Jews for their disregard of the divine calls to repentance, (ver. 1–7.) He most distinctly foretells their subjugation, together with that of the neighbouring nations, to the king of Babylon, for seventy years, and the fall of the Babylonish empire at that period, (ver. 8–14.) The same is foreshown under the symbol of the cup of God's wrath, with which the prophet is represented in vision as being sent to all the nations to make them drink of it, to their utter subversion, (ver. 15–29.) The like prophecy is the third time repeated from ver. 30 to the end.—Dr. Blayney in loc.

g Je. 50. 9. & 51. 27, 28.
h Je. 50. 41. & 51. 27.
i Je. 27. 7.
j Je. 50. 29. & 51. 6, 24.
k See Job 21. 20.

[g]many nations and [h]great kings shall [i]serve themselves of them also; [j]and I will recompense them according to their deeds, and according to the works of their own hands.

[15] For thus saith the Lord God of Israel unto me; Take [k]the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. [16] And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

l See Is. 20. 1.
* Or, *region by the sea-side.*
† Heb. *cut off into corners,* or, *having the corners of the hair polled,* Je. 9. 26. & 49. 32.
m 2 Ch. 9. 14.

[17] Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: [18] to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day; [19] Pharaoh king of Egypt, and his servants, and his princes, and all his people; [20] and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and [l]the remnant of Ashdod, [21] Edom, and Moab, and the children of Ammon, [22] and all the kings of Tyrus, and all the kings of Zidon, and the kings of the *isles which are beyond the sea, [23] Dedan, and Tema, and Buz, and all †that are in the utmost corners, [24] and [m]all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, [25] and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, [26] and all the kings of the North, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

n Pr. 11. 31. Ez. 9. 6. Ob. 16. Lu. 23. 31. 1 Pe. 4. 17.
‡ Heb. *upon which my name is called.* Da. 9. 18, 19.
o Ez. 38. 21.

[27] Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you. [28] And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. [29] For, lo! [n]I begin to bring evil on the city ‡which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for [o]I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

[30] Therefore prophesy thou against them all these words, and say unto them,—

The Lord shall roar from on high,
And utter his voice from his holy habitation;
He shall mightily roar upon his habitation;
He shall give a shout, as they that tread the grapes,
Against all the inhabitants of the earth.
[31] A noise shall come even to the ends of the earth;
For the Lord hath a controversy with the nations,
He will plead with all flesh;
He will give them that are wicked to the sword, saith the Lord.
[32] Thus saith the Lord of hosts,
Behold, evil shall go forth from nation to nation,
And a great whirlwind shall be raised up
From the coasts of the earth.
[33] And the slain of the Lord shall be at that day
From one end of the earth even unto the other end of the earth:
They shall not be lamented, [p]neither gathered, nor buried;
They shall be dung upon the ground.
[34] Howl, ye shepherds, and cry!
And wallow yourselves in the ashes, ye principal of the flock!
For *the days of your slaughter and of your dispersions are accomplished;
And ye shall fall like †a pleasant vessel.

p Ps. 79. 3. Re. 11. 9.
* Heb. *your days for slaughter.*
† Heb. *a vessel of desire.*

‡ Heb. *flight shall perish from the shepherds and escaping from, &c.* Am. 2. 14.

[35] And ‡the shepherds shall have no way to flee,
Nor the principal of the flock to escape.
[36] A voice of the cry of the shepherds,
And a howling of the principal of the flock, shall be heard:
For the LORD hath spoiled their pasture.
[37] And the peaceable habitations are cut down
Because of the fierce anger of the LORD.
[38] He hath forsaken his covert, as the lion:
For their land is *desolate because of the fierceness of the oppressor,
And because of his fierce anger.

* Heb. *a desolation.*

SECT. VIII.

A. M. 3398.
B. C. 606.

SECTION VIII.—*First Reading of the Roll by Baruch;—His Consolation thereon.*

JEREMIAH xxxvi. 1–8.(69) *and* xlv.(70)

Jeremiah causeth Baruch to write his prophecy, and publicly to read it. Baruch being dismayed, Jeremiah instructeth and comforteth him.

[1] AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,—

[a] Is. 8. 1. Ez. 2. 9. Zec. 5. 1.

[2] Take thee [a]a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. [3] It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

[4] Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. [5] And Jeremiah commanded Baruch, saying, "I am shut up; I cannot go into the house of the LORD. [6] Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon [b]the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. [7] It may be *they will present their supplication before the LORD, and will return every one from his evil way; for great is the anger and the fury that the LORD hath pronounced against this people."

[b] Le. 16. 29. & 23. 27–32. Ac. 27. 9.
* Heb. *their supplication shall fall.*

[8] And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

JEREMIAH xlv.

[1] The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,—

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(69) By divine appointment, Jeremiah causes Baruch to write all his former prophecies in a roll, and to read them to the people, to give them an opportunity, before they were taken into Babylon, of "presenting their supplications before the Lord," as his anger was greatly kindled against them. The expression, "shut up," (ver. 5.) Dr. Blayney supposes to signify, from the context following, that Jeremiah was under some confinement or restraint, which precluded him from going to the house of Jehovah: he might have been obliged, after the charge brought against him (chap. xxvi.), to have given some security that he would not enter the temple, or prophesy in it for a certain time, without being absolutely in prison; as we read ver. 19, (the year following) he was then at liberty. Archbishop Usher, and Dean Prideaux, both think the roll was read twice, once in the 4th, and again in the 5th year of Jehoiakim, ver. 8–10, and on their authority this chapter is divided. The great fast of the expiation, on which it is supposed Baruch read the roll, in the 4th year, was annually kept by the Jews on the 10th day of the month Tisri, which answers to our September; immediately before Nebuchadnezzar laid siege to Jerusalem.

Dr. Blayney is of a contrary opinion, and supposes the roll to have been read only once; for his arguments on this subject, see Blayney's Notes on Jeremiah in loc. Josephus mentions the roll as being read once in the 9th month of the 5th year of Jehoiakim.

(70) This chapter is merely an appendage to chap. xxxvi. its date, and therefore its place, are assigned by ver. 1. Jeremiah, by God's command, encourages Baruch with the assurance that his life should be preserved by a special providence, amidst all the calamities denounced against Judah.

[2] "Thus saith the Lord, the God of Israel, unto thee, O Baruch!
[3] Thou didst say, 'Woe is me now!
For the Lord hath added grief to my sorrow;
I fainted in my sighing—and I find no rest.'
[4] Thus shalt thou say unto him, The Lord saith thus;
'Behold, that which I have built—will I break down,
And that which I have planted—I will pluck up,
Even this whole land.
[5] And seekest thou great things for thyself?—seek them not.
For, behold, I will bring evil upon all flesh,' saith the Lord:
'But thy life will I give unto thee for a prey
In all places whither thou goest.'"

SECT. IX.

A. M. 3398.
B. C. 606.

Section IX.—*Commencement of the Captivity.*

Daniel i. 1–7.—2 Kings, xxiv. 3, 4, *and part of ver.* 1.—2 Chron. xxxvi. 6, 7.

[1] In the third(71) year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. [2] And the Lord gave Jehoiakim king of Judah into his hand, with [a]part of the vessels of the house of God; which he carried [b]into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

a Je. 27. 19, 20.
b Ge. 10. 10. & 11. 2. Is. 11. 11. Zec. 5. 11.

[3] And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain of the children of Israel, and of the king's seed, and of the princes; [4] children [c]in whom was no blemish, but well-favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and [d]whom they might teach the learning and the tongue of the Chaldeans. [5] And the king appointed them a daily provision of the king's meat, and of †the wine which he drank: so nourishing them three years, that at the end thereof they might [e]stand before the king. [6] Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: [7] unto [f]whom the prince of the eunuchs gave names; for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

* Foretold 2 Ki. 20. 17, 18. Is. 39. 7.
c See Le. 24. 19, 20.
d Ac. 7. 22.
† Heb. *the wine of his drink.*
e Ge. 41. 46. 1 Ki. 10. 8.
f Ge. 41. 45. 2 Ki. 24. 17.

2 Kings xxiv. 3, 4.

[3] Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, [g]for the sins of Manasseh, according to all that he did; [4] and also for the innocent

g 2 Ki. 21. 2, 11. & 23. 26.

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(71) The year of the captivity must be dated from B. C. 606, the fourth year of Jehoiakim; for the decree of Cyrus was issued at the end of the seventy years, in the year 536. Some difficulty has arisen from an apparent difference between Daniel and Jeremiah. The latter (chap. xxv. 1.) dates the commencement of the captivity in the fourth of Jehoiakim; the former is supposed to date it in the third. On examining, however, the passage in Daniel, (Dan. i. 1.) it will be remarked, that it only relates that Nebuchadnezzar came up to Jerusalem and besieged it. No date being assigned (ver. 2.) to the captivity of the king, and the removal of his treasures, we may infer, according to Jeremiah, that the captivity actually took place in the fourth year of Jehoiakim, and that Daniel begins his computation from the time that Nebuchadnezzar was sent by his father from Babylon on this expedition; which was in the latter end of the third year of Jehoiakim. After that, two months, at least, must have been spent in his march to the borders of Syria. There, in about the beginning of the fourth year of Jehoiakim, he fought the Egyptians, and, having overthrown them, besieged Carchemish, and took it. After this, he reduced all the provinces of Syria, and Phœnicia, in which having employed the greatest part of the year, in the beginning of October he laid siege to Jerusalem, and took it about a month after. This event is supposed to have taken place on the 18th of the month called Cisleu, which answers to our November; and this day has ever since been set apart by the Jews as an annual fast, in commemoration of this great calamity. On Jehoiakim humbling himself, and submitting to become tributary, he is restored to his kingdom; and Nebuchadnezzar, hearing of his father's death, hurries across the desert to take possession of his empire; leaving his captives in the care of his generals, to follow after. Before he removed from Jerusalem, he gave particular orders to Ashpenaz, the master of his eunuchs, to choose children of the royal family and nobility of the land, (ver. 4.) to take with him to Babylon, "to stand in the king's palace, and to whom they might teach the learning and the tongue of the Chaldeans;" thereby exactly fulfilling the word of the Lord, spoken by Isaiah to Hezekiah king of Judah, above an hundred years before this event. Isaiah xxxix. 7.—Prideaux's *Connection*, vol. i. p. 87;—Hales' *Anal.* vol. ii. p. 478.

blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon.

2 Kings xxiv. *part of ver.* 1.—In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years:—

2 Chron. xxxvi. 6, 7.—[6] Against him came up Nebuchadnezzar king of Babylon, and bound him in ‡fetters to carry him to Babylon. [7] Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

‡ Or, *chains:* foretold Hab. 1. 6.

PERIOD VII.(1)

THE BABYLONISH CAPTIVITY.

PART I.

EVENTS AT JERUSALEM BETWEEN THE COMMENCEMENT OF THE CAPTIVITY AND THE BURNING OF THE TEMPLE.

SECT. I.

A. M. 3399.
B. C. 605.

Section I.—*Reign of Jehoiakim continued;—Second Reading of the Roll.*

Jeremiah xxxvi. 9, *to the end.*

The princes, having heard of the first reading of the roll, send Jehudi to fetch the roll and read it. 19 *They will Baruch to hide himself and Jeremiah.* 20 *The king Jehoiakim, being certified thereof, heareth part of it, and burneth the roll.* 27 *Jeremiah denounceth his judgment.* 32 *Baruch writeth a new copy.*

[9] AND it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast

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(1) The great object of that revelation which God, at various times, and in divers manners, imparted to man, was to establish among them the knowledge of himself, and gradually to direct their attention to his Son.

The revelation first given to Adam was preserved during the deluge by Noah, the only individual, except his own family, that remained uncorrupt in the old world, and it was by him committed to the new. Idolatry, however, again sprung up soon after the deluge; and, to prevent another total corruption, the language of mankind was confounded, and the world was divided into several distinct societies; yet so general was the idolatry that had contaminated the several colonies which had emigrated from Shinar, that, within four hundred years after the flood, the knowledge and worship of the one true God was once more in danger of being entirely lost. To prevent this fearful evil, instead of destroying again all flesh, the divine Wisdom revealed himself to Abraham; beginning with him to form a peculiar people, by whom the knowledge of the true God should be preserved and transmitted to all future nations. In pursuance of this gracious design, God commanded him to separate from his idolatrous kindred, and to go into a distant land: and, after this trial of his faith and obedience, the Almighty took him under his especial care; appeared to him, conversed with him, encouraged him by promises and blessings; and imparted to him new laws, and religious ceremonies. Isaac and Jacob were made heirs of the same blessings; and when this family were grown numerous enough to be a people, the Almighty himself became their King. "With a mighty hand, and a stretched-out arm," he delivered them from Egyptian bondage; and, after a series of most wonderful miracles, to confirm their faith, and to destroy their idolatrous enemies—a passage is opened for them through the Red Sea—pillars of cloud and fire alternately direct their march; and the Almighty establishes his covenant with them on Mount Sinai, promising them every blessing, on condition that they observed his laws and statutes, and refrained from idolatry. At length they were put in possession of the land promised to their forefathers, Gen. xv. 18; and, to furnish them with a most convincing proof of the imbecility of idol-gods, and of the great sin of idolatry, they were commissioned to destroy all the nations of Canaan who trusted in them. Still the Israelites, on every opportunity, showed that they were not entirely alienated from the false worship of the neighbouring nations; and, for a long course of years, they were exercised with a variety of dispensations: when they were obedient to the laws and service of God, they were triumphant and prosperous; when they forsook him, they were in distress and bondage. Often as the people apostatized, idolatry never received support from the head of the nation till the time of Solomon, who was the first ruler that erected an idolatrous altar, and who bowed down before a graven image. With this act, idolatry may be considered as usurping the established dominion of the true religion, and to reign in her stead. The nation soon after divided: the ten tribes wholly revolted from the God of their fathers, and formed themselves into a distinct people. They resisted all the appeals of their prophets, the miracles of Elijah and Elisha, the judgments of God, the continued fulfilment of various predictions, and every other evidence of the truth of their Scriptures, and were at last taken captive at three several invasions by the kings of Assyria—by Tiglath-Pileser, in the reign of Ahaz; by Shalmaneser, in that of Hezekiah; and by Esarhaddon, in the reign of Manasseh.

The people of Judah, through frequently relapsing into idolatry, had never so entirely devoted themselves to it, as totally to renounce the worship of God; and they were still permitted to continue in the promised land more than one hundred years after the great captivity of the ten tribes by Sennacherib. During the whole of this period, they were constantly appealed to by judgments, prophecies, and promises, to repent of their idolatries, and to become wholly devoted to the God of their fathers There seems to have been in the kingdom of Judah, an uninterrupted contest between the worshippers before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. [10] Then read Baruch(2) in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the *entry of the new gate of the LORD's house, in the ears of all the people.

* Or, *door.*

[11] When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, [12] then he went down into the king's house, into the scribe's chamber: and, lo! all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. [13] Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. [14] Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, "Take in thy hand the roll wherein thou hast read in the ears of the people, and come." So Baruch the son of Neriah took the roll in his hand, and came unto them. [15] And they said unto him, "Sit down now, and read it in our ears." So Baruch read it in their ears. [16] Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, "We will surely tell the king of all these words." [17] And they asked Baruch, saying, "Tell us now, How didst thou write all these words at his mouth?" [18] Then Baruch answered them, "He pronounced all

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of Jehovah and those of idols; but the party of the latter so much predominated, that all the exertions of good kings, and the constant exhortations and denunciations of the prophets, were ineffectual to produce a reformation; the attachment of the Jews to the worship of the God of their fathers visibly and gradually declined, till an open and general apostacy threatened to ensue. The prophets of the Lord were insulted, imprisoned, and slain. Idolatry was openly advocated—its grossest superstitions resorted to—and the worship of Jehovah abandoned. Prosperity and adversity, prophecy and miracle, the desolations of war, the loss of power, wealth, preëminence, and liberty, were alike in vain inflicted, to reclaim this rebellious race. "The whole head is sick, and the whole heart faint"—a universal degeneracy prevailed, and threatened in a short time to annihilate God's visible Church upon earth. To wean the Jews from this universal idolatry, and to continue the knowledge of the true God in the world; not only to this single nation, but to all the future nations of the earth; God in his mercy inflicted a new judgment on his people, to the gracious effects of which we may perhaps, even to this day, consider ourselves indebted for the Hebrew Scriptures and the very existence of the Christian Church.

After a succession of punishments, and every possible appeal to their feelings and understandings had been constantly and vainly made, the seventy years' captivity began. This dreadful calamity came upon them gradually; it was brought upon them for their sins, as Moses had foretold, Lev. xxvi. 30–36, and was the means decreed by Divine Wisdom to effect their reformation. While their sad and desolate state naturally tended to excite in them serious reflections on their past conduct—while the recollection of their iniquities and idolatry would be still fresh in their memory, and the denunciations and predictions of their prophets were too faithfully accomplished, and too severely felt—they learned to detest the cause of all these sufferings, to honor God, and to keep his laws. This dispensation was also calculated to spread the knowledge of God in those eastern countries where the Jewish people were stationed. Through the merciful interposition of divine Providence, some of the distinguished captives were raised to the highest posts of dignity and power in the courts both of Assyria and Persia, and the greatest monarchs, from their constancy and fidelity, openly confessed the living and true God, Dan. ii. 47, &c. iv. 34, &c.; and made decrees in favor of his worship, Esther viii. 7, and following verses, Dan. iii. 29. vi. 26. The great Cyrus was so well acquainted with the true God, that one of his first acts, after he obtained the empire of Persia, was to make a decree for the return of the Jews into their own country, and for the rebuilding of the temple, Ezra i. From all this it is evident, that the Jews in their captivity must have repented of their transgressions, and "must have known and seen that it was an evil thing and bitter, that they had forsaken the Lord their God;" for, during their appointed sojourning in strange lands, they were a burning shining light to all the eastern countries. And thus, in this dispensation, the Almighty, in punishing his peculiar people, and in bringing about their reformation, made them the messengers of his glory and power, and the instruments of his mercy, in conveying to nations that were in "darkness and the shadow of death," the knowledge of the one true God, the Creator and Preserver of the world.

(2) It has been already stated, that the roll of Jeremiah's prophecies is supposed to have been read twice. From ver. 9 and 10, of Jeremiah xxxvi. it appears that the second time it was read was on the fast day in the ninth month of the fifth year of Jehoiakim. This day of humiliation, in all probability, was appointed by the king or the Sanhedrin, in remembrance of some great calamity, as the great day of fasting and expiation annually observed by the Jews, was always held on the tenth day of the month Tisri. This fast, therefore, is generally supposed to have been instituted in commemoration of the calamity which had befallen Jerusalem on the same day of the preceding year, when Nebuchadnezzar took Jerusalem; and it is still observed by the Jews in reference to this event. This part of chapter xxxvi. is inserted here on the united authorities of Calmet, Prideaux, Lightfoot, Taylor, and Archbishop Usher.

these words unto me with his mouth, and I wrote them with ink in the
book." [19] Then said the princes unto Baruch, "Go, hide thee, thou
and Jeremiah; and let no man know where ye be."

[20] And they went in to the king into the court, but they laid up the
roll in the chamber of Elishama the scribe, and told all the words in
the ears of the king. [21] So the king sent Jehudi to fetch the roll; and
he took it out of Elishama the scribe's chamber. And Jehudi read it
in the ears of the king, and in the ears of all the princes which stood
a See Am. 3. 15. beside the king. [22] Now the king sat in [a]the winter-house in the ninth
month; and there was a fire on the hearth burning before him. [23] And
it came to pass, that when Jehudi had read three or four leaves, he cut
it with the penknife, and cast it into the fire that was on the hearth,
until all the roll was consumed in the fire that was on the hearth.
[24] Yet they were not afraid, nor rent their garments, neither the king,
nor any of his servants that heard all these words. [25] Nevertheless
Elnathan and Delaiah and Gemariah had made intercession to the
king that he would not burn the roll; but he would not hear them.
† Or, *of the king*. [26] But the king commanded Jerahmeel the son †of Hammelech, and
Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take
Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

[27] Then the word of the LORD came to Jeremiah, after that the king
had burned the roll, and the words which Baruch wrote at the mouth
of Jeremiah, saying, [28] Take thee again another roll, and write in it
all the former words that were in the first roll, which Jehoiakim the king
of Judah hath burned. [29] And thou shalt say to Jehoiakim king of
Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why
hast thou written therein, saying, The king of Babylon shall certainly
come and destroy this land, and shall cause to cease from thence man
and beast? [30] Therefore thus saith the LORD of Jehoiakim king of
Judah;

b Je. 22. 30. He [b]shall have none to sit upon the throne of David;
c Je. 22. 19. And his dead body shall be [c]cast out
In the day to the heat,
And in the night to the frost.
‡ Heb. *visit upon*, Je. 23. 34. [31] And I will ‡punish him and his seed and his servants for their iniquity;
And I will bring upon them,
And upon the inhabitants of Jerusalem, and upon the men of Judah,
All the evil that I have pronounced against them;
But they hearkened not.

[32] Then took Jeremiah another roll, and gave it to Baruch the scribe,
the son of Neriah; who wrote therein from the mouth of Jeremiah
all the words of the book which Jehoiakim king of Judah had
* Heb. *as they*. burned in the fire: and there were added besides unto them many
*like words.

SECT. II.

SECTION II.—*Rebellion and Death of Jehoiakim.*

A. M. 3401.
B. C. 603.

2 KINGS xxiv. *part of ver.* 1 *and* 2.—2 CHRON. xxxvi. 8.—2 KINGS xxiv. 5.—2 CHRON. xxxvi. 5.

[1] THEN (3)he[a] turned and rebelled against him. [2] And the LORD sent
a *i. e.* Jehoiakim. —*Ed.* against him bands of the Chaldees, and bands of the Syrians, and

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(3) Jehoiakim rebelled against Nebuchadnezzar three years after that monarch had released him from fetters, and restored him to his kingdom. This division of the verse, though apparently very abrupt and singular, is unavoidable, from the necessity of attending to the history. Nebuchadnezzar, on this revolt, being probably prevented from going himself to Jerusalem, by being engaged in observing the motions of the Medes and Lydians, between whom, in the tenth year of Jehoiakim, he was called upon to mediate a peace, sent orders to all his lieutenants, and governors of provinces, to make war upon the weakened kingdom of Judah, and to ravage the land on every side. This brought upon Jehoiakim all the neighbouring nations, which were subject to the Babylonian power. At the end of three years, during which time these different people had been constantly harrassing the surround-

bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake *by his servants the prophets.

* Heb. *by the hand of.*

[8] Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the Book of the Kings of Israel and Judah: and †Jehoiachin his son reigned in his stead.

2 CHRON. xxxvi. 8.

† Or, *Jeconiah,* 1 Ch. 3. 16, or, *Coniah,* Je. 22. 24.

2 CHRON. xxxvi. 5.—Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

2 KINGS xxiv. 5.—Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the Book of the Chronicles of the kings of Judah?

SECT. III.

A. M. 3405.
B. C. 599.

SECTION III.—*Reign of Jehoiachin;—Jeremiah prophesies the Coming of the Messiah;—The Jews are carried into Captivity.*

2 KINGS xxiv. 6–9.—JER. xxii. 24, *to the end, and* xxiii.—2 KINGS xxiv. 10–16.—2 CHRON. xxxvi. 10, 9.

Accession of Jehoiachin. The king of Egypt is vanquished by the king of Babylon. Jehoiachin's evil reign. Jeremiah prophesieth the judgment of Coniah and a restoration of the scattered flock. Christ shall rule and save them against false prophets and mockers of the true prophets. Jerusalem is taken and the Jews carried captive into Babylon.

[6] So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

[7] And the king of Egypt came not again any more out of his land; for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

* Called *Jeconiah,* 1 Ch. 3. 16. Je. 24. 1. and *Coniah,* Je. 22. 24, 28.

[8] *Jehoiachin was (4)eighteen years old when he began to reign, and

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ing country, they at length united against Jerusalem. Jehoiakim, it is generally supposed, was taken prisoner in a sally which he made upon them; and being slain with a sword, according to the prediction of Jeremiah, his dead body was ignominiously cast out into the highway, without one of the gates of Jerusalem.—Prideaux's *Connection*, vol. i. p. 95.

(4) On comparing 2 Kings xxiv. 8, with the parallel passage 2 Chron. xxxvi. 9, we observe, that in the first of these Jehoiachin is said to have been eighteen when he began to reign; and, in the other, that he was only eight years old. The difference may be reconciled, either by supposing that the custom of uniting the successor to the throne with its actual possessor, which seems to have uniformly existed in the kingdom of Judah, had been here adopted; or, as Lightfoot conjectures, that the commencement of the captivity is referred to in 2 Chron. xxxvi. 9; and that this passage signifies that Jehoiachin began to reign in the eighth year of the first captivity by Nebuchadnezzar. Unmoved either by the warning of Jeremiah, the calamities of his country, or the fate of his father, Jehoiachin continued to "do evil in the sight of the Lord." His conduct provoked a bitter declaration of God's wrath against him, by the mouth of the prophet Jeremiah, and it was as bitterly executed upon him. After Jehoiakim's death, Jerusalem was still besieged by the governors of the provinces, and the other officers of Nebuchadnezzar; and, at the end of three months, this king himself, having settled the affairs of Asia Minor, advanced with the royal army, and laid siege in person to that city. Jehoiachin, finding it was not possible to defend Jerusalem, surrendered it, with himself, his mother, his princes, and his servants, to Nebuchadnezzar. He was immediately put into chains, and carried prisoner to Babylon, where he continued till Nebuchadnezzar's death, shut up in prison, for at least thirty-seven years.

The latter part of this prophecy (Jer. xxii. 29.), is thus translated by Dr. Hales:—

"Oh earth, earth, earth, hear the word of the Lord!
Thus saith the Lord, Write this man childless
A man who shall not prosper in his days:
For none of his seed shall prosper,
Sitting upon the throne of David,
And reigning any more over Judah."

When Jehoiachin was deposed by Nebuchadnezzar, Zedekiah was made king; and none of Jehoiachin's family ever came to the throne. For allowing that Sheshbazzar (who was appointed governor of Judæa under the title of Zerubbabel, at the return from the captivity in the first year of Cyrus, Ezra i. 8.), was the lineal descendant of Jeconiah, 1 Chron. iii. 17–19. Matt. i. 12; yet he was merely a provincial governor, Haggai i. 1; a mere vassal of the king of Persia, in whom the sovereignty rested, and therefore he could not be considered as sitting on the throne of David, and ruling in Judah. Not any of the kings that reigned afterwards in Judah were even of the family of David, till Christ himself came; not of the seed of Jehoiachin, but descended from the same ancestor by a collateral line. The prophet emphatically and solemnly calls upon the earth, to witness the dissolution of the temporal kingdom of the house of David, and predicts, in a beautiful metaphor before used by Isaiah, the spiritual kingdom that should succeed it (compare Jer. xxiii. 5. with Isaiah xi. 1.); and thus, at the very moment when the failure of Solomon's house is denounced, God in his mercy declares he will raise from the root of Jesse an everlasting kingdom, a righteous branch, to live and to flourish for ever. The twenty-third chapter begins with denunciations of woe against all those evil shepherds who scattered, instead of attending to the flock. Zedekiah is generally supposed to be alluded to as one of the evil pastors, ver. 1, 2. From ver. 3–9, the people are consoled with gracious promises of future blessings, of their return from captivity, and of the glorious establishment of Messiah's kingdom. Jeremiah then, with a broken heart, seems to revert again to the ruin that awaited the house of David, and, in proclaiming its decay, denounces the just judgments of God on those false prophets who had predicted its duration, who had deceived the nation to its ruin; and whose bad examples and evil doctrines had he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. 9 And he did *that which was* evil in the sight of the Lord, according to all that his father had done.

Jeremiah xxii. 24, *to the end.*

24 As I live, saith the Lord,
Though Coniah the son of Jehoiakim king of Judah
Were the signet upon my right hand,
Yet would I pluck thee thence;
25 And I will give thee into the hand of them that seek thy life,
And into the hand of them whose face thou fearest,
Even into the hand of Nebuchadrezzar king of Babylon,
And into the hand of the Chaldeans.
26 And I will cast thee out,
And thy mother that bare thee,
Into another country, where ye were not born;
And there shall ye die.

† Heb. *lift up their mind*, Je. 44. 14.

27 But to the land whereunto they †desire to return,
Thither shall they not return.
28 Is this man Coniah a despised broken idol?
Is he a vessel wherein is no pleasure?
Wherefore are they cast out, he and his seed,
And are cast into a land which they know not?

a De. 32. 1. Is. 1. 2. & 34. 1. Mic. 1. 2.

b See 1 Ch. 3. 16, 17. Mat. 1. 12.

29 O [a]earth, earth, earth, hear the word of the Lord!
30 Thus saith the Lord,
Write ye this man [b]childless,
A man that shall not prosper in his days:
For no man of his seed shall prosper,
Sitting upon the throne of David,
And ruling any more in Judah.

Jeremiah xxiii.

c Ez. 34. 2.

1 Woe [c]be unto the pastors
That destroy and scatter the sheep of my pasture! saith the Lord.
2 Therefore thus saith the Lord God of Israel
Against the pastors that feed my people;
Ye have scattered my flock, and driven them away,
And have not visited them:
Behold, [d]I will visit upon you the evil of your doings, saith the Lord.
3 And [e]I will gather the remnant of my flock
Out of all countries whither I have driven them,
And will bring them again to their folds;
And they shall be fruitful and increase.
4 And I will set up [f]shepherds over them which shall feed them:
And they shall fear no more, nor be dismayed,
Neither shall they be lacking, saith the Lord.
5 Behold, [g]the days come, saith the Lord,
That I will raise unto David a righteous Branch,
And a King shall reign and prosper,
And [h]shall execute judgment and justice in the earth.
6 In [i]his days Judah shall be saved,
And Israel [j]shall dwell safely:
And [k]this is his name whereby he shall be called,
‡The Lord our Righteousness.

d Ex. 32. 34.

e Je. 32. 37. Ez. 34. 13, &c.

f Je. 3. 15. Ez. 34. 23, &c.

g Is. 4. 2. & 11. 1. & 40. 10, 11. Je. 33. 14–16. Da. 9. 24. Zec. 3. 8. & 6. 12. Jo. 1. 45.

h Ps. 72. 2. Is. 32. 1, 18. & 9. 7.

i De. 33. 28. Zec. 14. 11.

j Je. 32. 37.

k Je. 33. 16. 1 Co. 1. 30.

‡ Heb. *Jehovah-tsidkenu.*

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so largely contributed to the corruption of the visible Church. He exhorts the people not to trust in them, and threatens with severe punishment all those who, in defiance of this command, still continue to give ear to their deceitful dreams, and calls the word of the Lord spoken by his true prophets "a burden," which signifies a calamitous prophecy, always portending evil. See 1 Kings xxii. 8, where Ahaz makes the same objection to Micaiah. The judgment threatened in the two last verses of this chapter is still fulfilling, and the Jews will remain "an everlasting reproach," and a "perpetual shame," till they shall be finally restored to the city of their fathers.—Lightfoot; Blayney; Hales.

[7] Therefore, behold, the days come, saith the Lord,
That they shall no more say, "The Lord liveth,
Which brought up the children of Israel out of the land of Egypt;"
[8] But, The Lord liveth,
Which brought up and which led the seed of the house of Israel
Out of the north country, and from all countries whither I had driven [them;
And they shall dwell in their own land.
[9] My heart within me is broken because of the prophets;
All my bones shake;
I am like a drunken man,
And like a man whom wine hath overcome,
Because of the Lord,
And because of the words of his holiness.
[10] For the land is full of adulterers;
For because of *swearing the land mourneth;
The pleasant places of the wilderness are dried up,
And their †course is evil,
And their force is not right.
[11] For [l]both prophet and priest are profane;
Yea, in my house have I found their wickedness, saith the Lord.
[12] Wherefore [m]their way shall be unto them as slippery ways in the [darkness:
They shall be driven on, and fall therein;
For I will bring evil upon them,
Even the year of their visitation, saith the Lord.
[13] And I have seen ‡folly in the prophets of Samaria;
They prophesied in Baal, and caused my people Israel to err.
[14] I have seen also in the prophets of Jerusalem *a horrible thing:
They commit adultery, and walk in lies:
They strengthen also the hands of evil-doers,
That none doth return from his wickedness:
They are all of them unto me as [n]Sodom,
And the inhabitants thereof as Gomorrah.
[15] Therefore thus saith the Lord of hosts concerning the prophets;
Behold, I will feed them with wormwood,
And make them drink the water of gall:
For from the prophets of Jerusalem is †profaneness gone forth into [all the land.
[16] Thus saith the Lord of hosts,
Hearken not unto the words of the prophets that prophesy unto you:
They make you vain:
They speak a vision of their own heart,
And not out of the mouth of the Lord.
[17] They say still unto them that despise me,
"The Lord hath said, Ye shall have peace;"
And they say unto every one that walketh after the ‡imagination of [his own heart,
"No evil shall come upon you."
[18] For [o]who hath stood in the *counsel of the Lord,
And hath perceived and heard his word?
Who hath marked his word, and heard it?
[19] Behold, a whirlwind of the Lord is gone forth in fury,
Even a grievous whirlwind:
It shall fall grievously upon the head of the wicked.
[20] The anger of the Lord shall not return,
Until he have executed, and till he have performed
The thoughts of his heart:
In [p]the latter days ye shall consider it perfectly.
[21] I have not sent these prophets—yet they ran:
I have not spoken to them—yet they prophesied.

* Or, *cursing*.
† Or, *violence*.
[l] Zep. 3. 4.
[m] Ps. 35. 6. Pr. 4. 19.
‡ Or, *an absurd thing*. Heb. *unsavory*.
* Or, *filthiness*.
[n] De. 32. 32. Is. 1. 9, 10.
† Or, *hypocrisy*.
‡ Or, *stubbornness*, Je. 13. 10.
[o] Job 15. 8. 1 Co. 2. 16.
* Or, *secret*.
[p] See Ge. 49 1.

[22] But if they had stood in my counsel,
And had caused my people to hear my words,
Then they should have turned them from their evil way,
And from the evil of their doings.
[23] Am I a God at hand, saith the LORD,
And not a God afar off?
[24] Can any [q]hide himself in secret places
That I shall not see him? saith the LORD.
Do [r]not I fill heaven and earth? saith the LORD.
[25] I have heard what the prophets said,
That prophesy lies in my name, saying,
"I have dreamed, I have dreamed."
[26] How long shall this be in the heart of the prophets that prophesy lies?
Yea, they are prophets of the deceit of their own heart;
[27] Which think to cause my people
To forget my name by their dreams
Which they tell every man to his neighbour,
As [s]their fathers have forgotten my name for Baal.
[28] The prophet †that hath a dream—let him tell a dream;
And he that hath my word—let him speak my word faithfully.
What is the chaff to the wheat? saith the LORD.
[29] Is not my word like as a fire? saith the LORD;
And like a hammer that breaketh the rock in pieces?
[30] Therefore, behold, [t]I am against the prophets, saith the LORD,
That steal my words every one from his neighbour.
[31] Behold, I am against the prophets, saith the LORD,
That ‡use their tongues, and say, "He saith."
[32] Behold, I am against them that prophesy false dreams, saith the LORD,
And do tell them, and cause my people to err
By their lies, and by their lightness:
Yet I sent them not, nor commanded them:
Therefore they shall not profit this people at all, saith the LORD.
[33] And when this people,
Or the prophet, or a priest, shall ask thee, saying,
What is the burden of the LORD?
Thou shalt then say unto them, What burden?
I will even forsake you, saith the LORD.
[34] And as for the prophet, and the priest, and the people,
That shall say, The burden of the LORD,
I will even *punish that man and his house.
[35] Thus shall ye say every one to his neighbour,
And every one to his brother,
What hath the LORD answered?
And, What hath the LORD spoken?
[36] And the burden of the LORD shall ye mention no more:
For every man's word shall be his burden;
For ye have perverted the words of the living God,
Of the LORD of hosts our God.
[37] Thus shalt thou say to the prophet,
What hath the LORD answered thee?
And, What hath the LORD spoken?
[38] But since ye say, The burden of the LORD;
Therefore thus saith the LORD;
Because ye say this word, "The burden of the LORD,"
And I have sent unto you, saying,
Ye shall not say, "The burden of the LORD;"
[39] Therefore, behold, I, even I, [u]will utterly forget you

[q] See Ge. 3. 8.
[r] 1 Ki. 8. 27. Ps. 139. 7.
[s] Ju. 3. 7. & 8. 33, 34.
† Heb. *with whom is.*
[t] De. 18. 20.
‡ Or, *smooth their tongues.*
* Heb. *visit upon.*
[u] Ho. 4. 6.

And I will forsake you,
And the city that I gave you and your fathers,
And cast you out of my presence:
40 And I will bring an everlasting reproach upon you,
And a perpetual shame, which shall not be forgotten.

2 Kings xxiv. 10–16.

10 At [v]that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city †was besieged. 11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. 12 And Jehoiachin the king of Judah went out to the king of Babylon, (he, and his mother, and his servants, and his princes, and his ‡officers;) [w]and the king of Babylon [x]took him [y]in the eighth year of his reign. 13 And [z]he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and [a]cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, [b]as the Lord had said. 14 And [c]he carried away all Jerusalem, and all the princes, and all the mighty men of valor, [d]even ten thousand captives, and [e]all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. 15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his *officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.(5) 16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

v Da. 1. 1.
† Heb. *came into siege.*
‡ Or, *eunuchs.*
w *Nebuchadnezzar's* eighth year, Je. 25. 1.
x See 2 Ki. 25. 27.
y See Je. 52. 28.
z Je. 20. 17. Is. 39. 6.
a See Da. 5. 2, 3.
b Je. 20. 5.
c Je. 24. 1.
d See Je. 52. 28.
e So 1 Sa. 13. 19, 22.
* Or, *eunuchs.*

2 Chron. xxxvi. 10.

10 And †when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the ‡goodly vessels of the house of the Lord, and made *Zedekiah his brother king over Judah and Jerusalem.

† Heb. *at the return of the year.*
‡ Heb. *vessels of desire.*
* Or, *Mattaniah his father's brother*, 2 Ki. 24. 17. Je. 37. 1.

2 Chron. xxxvi. 9.—Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem; and he did *that which was* evil in the sight of the Lord.

SECT. IV.

A. M. 3405.
B. C. 599.

Section IV.—*Accession of Zedekiah;—He rebelleth;—Jeremiah predicts the Restoration of the Jews, and the Desolation of Zedekiah.*

Jeremiah lii. 1–3, *and* xxiv.(6)

1 Zedekiah was [a]one and twenty years old when he *began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah. 2 And he did *that which was* evil in the eyes of the Lord, according to all that Jehoiakim had done. 3 For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

a 2 Ki. 24. 18.
* Heb. *reigned.*

Jeremiah xxiv.

1 The Lord showed me, and, behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadrezzar [b]king of Babylon had carried away captive [c]Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. 2 One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be

b 2 Ki. 24. 12, &c. 2 Ch. 36. 10.
c See Je. 22. 24, &c. & 29. 2.

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(5) The prophet Ezekiel and Mordecai were among the captives carried to Babylon after the surrender of Jehoiachin, and this second conquest of Jerusalem by Nebuchadnezzar.—Ezekiel i. 2. Esther ii. 6.

(6) The date and place of this chapter are assigned in ver. 1. The prophecy it contains must have been delivered at the very beginning of Zedekiah's reign, as Jehoiachin's captivity is mentioned as having lately taken place. Under the type of good and bad figs, God represents to Jeremiah the different manner in which he would deal with his people. To those Jews that were taken into Babylon he promises restoration and peace; while Zedekiah and his subjects are threatened with an utter dispersion, and the total desolation of their land. The captivity of the former would be "for their good," and the means of their preservation, the liberty and security of the latter, "by filling up the measure of their iniquities," would tend to their final destruction.—Blayney; Prideaux; Lightfoot.

† Heb. *for badness.*

eaten, †they were so bad. [3] Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

[4] Again the word of the Lord came unto me, saying,—
[5] Thus saith the Lord, the God of Israel;
Like these good figs,
So will I acknowledge ‡them that are carried away captive of Judah,
Whom I have sent out of this place
Into the land of the Chaldeans for their good.
[6] For I will set mine eyes upon them for good,
And I will bring them again to this land:
And I will build them—and not pull them down;
And I will plant them—and not pluck them up.
[7] And I will give them [d]a heart to know me, that I am the Lord:
And they shall be my people, and I will be their God;
For they shall return unto me with their whole heart.
[8] And as the evil figs, which cannot be eaten, they are so evil;
Surely thus saith the Lord,
So will I give Zedekiah the king of Judah, and his princes,
And the residue of Jerusalem, that remain in this land,
And [e]them that dwell in the land of Egypt.
[9] And I will deliver them *to be removed
Into all the kingdoms of the earth for their hurt,
To [f]be a reproach and a proverb, a taunt [g]and a curse,
In all places whither I shall drive them.
[10] And I will send the sword, the famine, and the pestilence, among them,
Till they be consumed from off the land
That I gave unto them and to their fathers.

‡ Heb. *the captivity.*

d De. 30. 6. Ez. 11. 19. & 36. 26, 27.

e See Je. xliii & xliv.

* Heb. *for removing*, or, *vexation.* De. 28. 25, 37. 1 Ki. 9. 7. 2 Ch. 7. 20.

f Ps. 44. 13, 14.

g Je. 29. 18, 22.

SECT. V.

A. M. 3407.
B. C. 597.

Section V.—*Jeremiah predicts the Duration of the Captivity.*

Jeremiah xxix. 1–14, 16–20, 15, 21, *to the end.*(7)

[1] Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; [2] (after that [a]Jeconiah the king, and the queen, and the *eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) [3] by the hand of Elasah the son of

a 2 Ki. 24. 12, &c.

* Or, *chamberlains.*

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(7) Dr. Blayney observes, (Notes on Jeremiah, in loc. p. 179.) "There is no person that can read this chapter with attention without being sensible of an embarrassment and incoherence in particular parts of it, which leaves a suspicion of some capital defect either in the text, or its arrangement. Happily the LXX are found to step in here to our relief, by evidencing a transposition of ver. 15, which they have placed, where undoubtedly it ought to stand, immediatedly before ver. 21. This emendation I have adopted, as by it a due order and connection is restored, both in the place from whence the verse is removed, and in that to which it is transferred: a sufficient proof of its authenticity." In addition to which it may be observed, that the false prophets alluded to in ver. 15, are mentioned by name in ver. 21.

The letter of Jeremiah, sent to Babylon by the messengers of king Zedekiah, was written to exhort the captive Jews to accommodate themselves to their present circumstances; to provide for themselves in the country whither they were carried, as settled inhabitants of the same; and to conduct themselves in every respect as such; praying for the peace of the city. He assures them their captivity would last seventy years, and it was in vain to expect any deliverance till the time that God had appointed. He informs them of what would happen to their brethren left behind at Jerusalem, who, so far from being able to effect their deliverance, would be visited by "the sword, the famine, and pestilence." He denounces God's curse on those false prophets who had deceived the people with hopes and promises of a speedy restoration. Nebuchadnezzar, on finding that the Jews were prevented from settling in the place assigned to them, by the vain predictions of their false teachers, ordered Zedekiah and Ahab (who are supposed to have been the two elders that conspired against Susannah) to be seized, and roasted to death. This letter being read to the Jewish captives, many of those who believed in the promises of their pretended prophets, and who were unwilling to submit to their appointed chastisement, requested Shemaiah the Nehelamite. to write by the same messengers to Zephaniah, the second priest of the temple, complaining of the conduct of Jeremiah, and requesting that he might be reproved for the same. A severe judgment is, in consequence, pronounced upon Shemaiah.

Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,—

[4] Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

[5] Build ye houses, and dwell in them;
And plant gardens, and eat the fruit of them;
[6] Take ye wives, and beget sons and daughters;
And take wives for your sons,
And give your daughters to husbands,
That they may bear sons and daughters;
That ye may be increased there, and not diminished.
[7] And seek the peace of the city
Whither I have caused you to be carried away captives,
b Ezra 6. 10. 1 Tim. 2. 2.
And [b]pray unto the Lord for it;
For in the peace thereof shall ye have peace.
[8] For thus saith the Lord of hosts, the God of Israel;
Let not your prophets and your diviners,
c Eph. 5. 6.
That be in the midst of you, [c]deceive you,
Neither hearken to your dreams which ye cause to be dreamed.
† Heb. *in a lie.*
[9] For they prophesy †falsely unto you in my name:
I have not sent them, saith the Lord.
[10] For thus saith the Lord,
d 2 Ch. 36. 21, 22. Ezra 1. 1. Je. 25. 12. & 27. 22. Da. 9. 2.
That [d]after seventy years be accomplished at Babylon
I will visit you, and perform my good word toward you,
In causing you to return to this place.
[11] For I know the thoughts that I think toward you, saith the Lord,
Thoughts of peace, and not of evil,
‡ Heb. *end and expectation.*
To give you an ‡expected end.
e Da. 9. 3, &c.
[12] Then shall ye [e]call upon me,
And ye shall go and pray unto me,
And I will hearken unto you.
f Le. 26. 39, &c.
13 And [f]ye shall seek me, and find me,
When ye shall search for me with all your heart.
g De. 4. 7. Is. 55. 6.
14 And [g]I will be found of you, saith the Lord:
And I will turn away your captivity,
h Je. 23. 3, 8. & 30. 3. & 32. 37.
And [h]I will gather you from all the nations,
And from all the places whither I have driven you, saith the Lord.
And I will bring you again into the place
Whence I caused you to be carried away captive.
[16] Know that thus saith the Lord
Of the king that sitteth upon the throne of David,
And of all the people that dwelleth in this city,
And of your brethren that are not gone forth with you into captivity;
[17] Thus saith the Lord of hosts;
Behold, I will send upon them the sword, the famine, and the pestilence,
And will make them like vile figs, that cannot be eaten, they are so evil.
[18] And I will persecute them with the sword, with the famine, and with the pestilence,
i De. 28. 25. 2 Ch. 29. 8.
And [i]will deliver them to be removed to all the kingdoms of the earth,
* Heb. *For a curse*, Je. 26. 6. & 42. 18.
*To be a curse, and an astonishment, and a hissing, and a reproach,
Among all the nations whither I have driven them;
[19] Because they have not hearkened to my words, saith the Lord,
j Je. 25. 4. & 32. 33.
Which [j]I sent unto them by my servants the prophets,

(Rising up early and sending them;)
But ye would not hear, saith the Lord.

[20] Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon; [15] because ye have said, "The Lord hath raised us up prophets in Babylon." [21] Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; [22] and [k]of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah and like Ahab, [l]whom the king of Babylon roasted in the fire; [23] because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the Lord.

k See Ge. 48. 20. Is. 65. 15.

l Da. 3. 6.

[24] Thus shalt thou also speak to Shemaiah the †Nehelamite, saying, [25] Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, (saying, [26] The Lord hath made thee priest in the stead of Jehoiada the priest,) that ye should be officers in the house of the Lord, [a]for every man that is [m]mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. [27] Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? [28] For therefore he sent unto us in Babylon, saying, "This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them." [29] And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

† Or, *dreamer*.

a *Or*, and that ye may put in prison and in the stocks every man that is mad.—*Ed*

m 2 Ki. 9. 11. Ac 26. 24.

[30] Then came the word of the Lord unto Jeremiah, saying,—

[31] Send to all them of the captivity, saying, Thus saith the Lord concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie; [32] therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among his people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught ‡rebellion against the Lord.

‡ Heb. *revolt*.

SECT. VI.

A. M. 3407.
B. C. 597.

Section VI.—*Jeremiah's Prophecy of the Restoration of the Jews.*

Jeremiah xxx. *and* xxxi.(8)

God showeth Jeremiah the return of the Jews. 4 *After their trouble they shall have deliverance.* 10 *He comforteth Jacob.* 18 *Their return shall be gracious.* 20 *Wrath shall fall on the wicked.*—Chap. xxxi. 1 *The restoration of Israel.* 10 *The publication thereof.* 15 *Rachel mourning is comforted.* 18 *Ephraim repenting is brought home again.* 22 *Christ is promised.* 27 *His care over the Church.* 31 *His new covenant.* 35 *The stability,* 38 *and amplitude of the Church.*

[1] The word that came to Jeremiah from the Lord, saying,—

[2] Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. [3] For, lo! the days

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(8) These two chapters of Jeremiah are made to follow the 29th, on the united authority of Blayney, Lightfoot, and other commentators. As there is no particular date annexed to this prophecy, it is not unreasonable to suppose it was delivered immediately after the preceding one; in which the restoration of the people from their captivity was clearly foretold. The temporal deliverance of the Jews from Babylon is always regarded as a type of their spiritual and glorious redemption; and both these events are frequently connected together in the prophetic writings; the accomplishment of the former affording the Jews the strongest possible evidence, that the latter, how remote soever its period, would in like manner be effected at the appointed time, by the interposition of Divine Providence. These chapters predict not only the restoration of the captivity of Babylon, but the restoration of the captivity of Israel also, those ten tribes that were carried away by Shalmaneser, king of Assyria: and the whole tenor of the prophecy gives us reason to expect a complete and universal deliverance, when God will manifest himself, as formerly, the God and Patron of all the families of Israel, and not of a few only. This great redemption remains to be accomplished in the reign of the Messiah, when there can be no doubt, that this prophecy of the final spiritual establishment of the Jews, will be as

a Ez. 39. 25. Am. 9. 14, 15.
b Je. 16. 15.

come, saith the Lord, that [a]I will bring again the captivity of my people Israel and Judah, saith the Lord: [b]and I will cause them to return to the land that I gave to their fathers, and they shall possess it. 4 And these are the words that the Lord spake concerning Israel and concerning Judah.

* Or, *There is fear, and not peace.*
† Heb. *a male.*

5 For thus saith the Lord;
We have heard a voice of trembling,
*Of fear, and not of peace.
6 Ask ye now, and see
Whether †a man doth travail with child?
Wherefore do I see every man
With his hands on his loins, as a woman in travail,
And all faces are turned into paleness?

c Joel 2. 11, 31. Am. 5. 18. Zep. 1. 14, &c.
d Da. 12. 1.

7 Alas! [c]for that day is great,
So [d]that none is like it:
It is even the time of Jacob's trouble.
But he shall be saved out of it;
8 For it shall come to pass in that day, saith the Lord of hosts,
That I will break his yoke from off thy neck,
And will burst thy bonds,
And strangers shall no more serve themselves of him:
9 But they shall serve the Lord their God,

e Is. 55. 3, 4. Ez. 34. 23. & 37. 24. Ho. 3. 5.
f Lu. 1. 69. Ac. 2. 30. & 13. 23.

And [e]David their king, whom I will [f]raise up unto them.
10 Therefore fear thou not, O my servant Jacob, saith the Lord;
Neither be dismayed, O Israel:
For, lo! I will save thee from afar,
And thy seed from the land of their captivity;
And Jacob shall return,
And shall be in rest, and be quiet,
And none shall make him afraid.

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faithfully fulfilled, as that which predicted their temporal return to the holy city.

The 30th chapter opens with a description of the distress and consternation that should fall upon all nations preparatory to the deliverance of Jacob. Israel (from ver. 10 to 18) is promised restoration, after a severe chastisement for the multitude of its offences. This is followed by an enumeration of the blessings and privileges the Jews would enjoy on their admission to God's favor; and ver. 23 and 24 declare, that the anger of Jehovah should not subside, till all his enemies are destroyed; and then, and not till then, an entire reconciliation should take place between the Lord and all the families of Israel, (see xxxi. 1.) The second part of this prophecy, beginning at ver. 2, is marked by a sudden transition to a more distant period of time, and represented in a vision, (ver. 26.) God announces therein the renewal of his ancient love for Israel, and promises them speedy restoration and happiness. He promises to conduct them to Zion, and to "turn their mourning into joy," that "they shall not sorrow any more at all."

Ramah was a city of Benjamin, near which Rachel, the mother of Joseph and Benjamin, was buried. Rachel is represented (ver. 15 to 18.) as just risen from her grave, refusing to be comforted for her children, who are all either slain or gone into exile. The Evangelist applies this prophecy to Herod's massacre of the infants at Bethlehem, (Matt. ii. 17, 18.); but this cruel destruction could not have been the primary signification of the prophecy, as the sequel consoles Rachel with the promise, that her children were not lost for ever, that they should still reward her care, and "come again from the land of the enemy." Ephraim is afterwards described as "bemoaning himself" for his past disobedience; and, on his penitence, God receives him once more as his darling child, and promises to "have mercy upon him." The "virgin of Israel" is exhorted (ver. 21, 22.) to hasten her return; and, for her encouragement, she is told, that God would work a miracle in her favor, and would enable her, though apparently so weak, to overcome and prevail against all her powerful enemies. The vision closes with an allusion to the circumstances that attended the first introduction of the Jews to the land of Canaan, when each family had a separate portion assigned them for their own cultivation and subsistence; and each individual, in consequence, became a husbandman and feeder of flocks. God promises his people, they shall again dwell in the "mountain of holiness," and cultivate it according to their ancient institutions, redeemed from every want and infirmity. After Jeremiah awakes from his vision, or dream, God assures him, that he would be more anxious to restore Israel and Judah, than he had ever been to destroy them. The meaning of the proverbial expression, "The fathers have eaten a sour grape, and the children's teeth are set on edge," seems to have been founded on what is often declared in Scripture, that "God visiteth the sins of the fathers upon the children." It is here promised, that no man hereafter should suffer for the sins of another but that "every one shall die for his own iniquity," only. God declares he will make with Israel and Judah a better covenant than he did with their forefathers; that they shall continue his people as long as the sun and moon endure; and that Jerusalem shall be again built with enlarged boundaries, not to be "plucked up nor thrown down any more for ever."—Blayney in loc.

[11] For I am with thee, saith the LORD, to save thee:
Though I make a full end of all nations whither I have scattered thee,
Yet will I not make a full end of thee:
But I will correct thee in measure,
And will not leave thee altogether unpunished.
[12] For thus saith the LORD,
Thy bruise is incurable,
And thy wound is grievous.
‡ Heb *for binding up*, or, *pressing*.
[13] There is none to plead thy cause, ‡that thou mayest be bound up:
Thou hast no healing medicines.
[14] All thy lovers have forgotten thee;
They seek thee not;
For I have wounded thee with the wound of an enemy,
With the chastisement of a cruel one,
For the multitude of thine iniquity;
Because thy sins were increased.
[15] Why criest thou for thine affliction?
Thy sorrow is incurable for the multitude of thine iniquity:
Because thy sins were increased, I have done these things unto thee.
g Ex. 23. 22. Is. 33. 1. & 41. 11.
[16] Therefore all they that devour thee [g]shall be devoured;
And all thine adversaries, every one of them, shall go into captivity;
And they that spoil thee shall be a spoil,
And all that prey upon thee will I give for a prey.
[17] For I will restore health unto thee,
And I will heal thee of thy wounds, saith the LORD;
Because they called thee "An Outcast," saying,
"This is Zion, whom no man seeketh after."
[18] Thus saith the LORD;
Behold, I will bring again the captivity of Jacob's tents,
And have mercy on his dwelling-places;
* Or, *little hill*.
And the city shall be builded upon her own *heap,
And the palace shall remain after the manner thereof.
h Is. 35. 10. & 51. 11.
[19] And [h]out of them shall proceed thanksgiving
And the voice of them that make merry:
i Zec. 10. 8.
And [i]I will multiply them—and they shall not be few;
I will also glorify them—and they shall not be small.
j Is. 1. 26.
[20] Their children also shall be [j]as aforetime,
And their congregation shall be established before me,
And I will punish all that oppress them.
[21] And their nobles shall be of themselves,
k Ge. 49. 10.
And [k]their governor shall proceed from the midst of them;
l Nu. 16. 5.
And I will [l]cause him to draw near, and he shall approach unto me:
For who is this that engaged his heart to approach unto me? saith the LORD.
m See Ge. 17. 8.
[22] And ye shall be [m]my people,
And I will be your God.
[23] Behold, the whirlwind of the LORD goeth forth with fury,
† Heb. *cutting*. ‡ Or, *remain*.
A †continuing whirlwind: it shall ‡fall with pain upon the head of the wicked.
[24] The fierce anger of the LORD shall not return, until he have done it,
And until he have performed the intents of his heart:
In the latter days he shall consider it.
[1] At the same time, saith the LORD, JEREMIAH XXXI.
Will I be the God of all the families of Israel,
And they shall be my people.
[2] Thus saith the LORD,
n Nu. 10. 33. De. 1. 33. Ps. 95. 11. Is. 63. 14.
The people which were left of the sword found grace in the wilderness;
Even Israel, when [n]I went to cause him to rest.

[3] The LORD hath appeared [*]of old unto me, saying,—
Yea, I have loved thee with [o]an everlasting love:
Therefore [†]with loving-kindness have I drawn thee.
[4] Again I will build thee,
And thou shalt be built, O virgin of Israel!
Thou shalt again be adorned with thy [‡]tabrets,
And shalt go forth in the dances of them that make merry.
[5] Thou [p]shalt yet plant vines upon the mountains of Samaria:
The planters shall plant, and shall [*]eat them as common things.
[6] For there shall be a day,
That the watchmen upon the Mount Ephraim shall cry,
Arise ye, and let us go up to Zion unto the LORD our God.
[7] For thus saith the LORD;
Sing with gladness for Jacob,
And shout among the chief of the nations!
Publish ye, praise ye, and say,
O LORD, save thy people, the remnant of Israel!
[8] Behold, I will bring them [q]from the north country,
And [r]gather them from the coasts of the earth,
And with them the blind and the lame,
The woman with child and her that travaileth with child together:
A great company shall return thither.
[9] They shall come with weeping,
And with [†]supplications will I lead them:
I will cause them to walk by the rivers of waters
In a straight way, wherein they shall not stumble:
For I am a father to Israel, and Ephraim is my [s]firstborn.
[10] Hear the word of the LORD, O ye nations,
And declare it in the isles afar off, and say,
He that scattered Israel [t]will gather him,
And keep him, as a shepherd doth his flock.
[11] For the LORD hath redeemed Jacob,
And ransomed him from the hand of him that was stronger that he.
[12] Therefore they shall come and sing in the height of Zion,
And shall flow together to the goodness of the LORD,
For wheat, and for wine, and for oil,
And for the young of the flock and of the herd:
And their soul shall be as a watered garden;
And [u]they shall not sorrow any more at all.
[13] Then shall the virgin rejoice in the dance,
Both young men and old together:
For I will turn their mourning into joy,
And will comfort them, and make them rejoice from their sorrow.
[14] And I will satiate the soul of the priests with fatness,
And my people shall be satisfied with my goodness, saith the LORD.
[15] Thus saith the LORD;
A [v]voice was heard in [w]Ramah,
Lamentation, and bitter weeping;
Rachel weeping for her children
Refused to be comforted for her children, because [x]they were not.
[16] Thus saith the LORD;
Refrain thy voice from weeping,
And thine eyes from tears:
For thy work shall be rewarded, saith the LORD;
And [y]they shall come again from the land of the enemy.
[17] And there is hope in thine end, saith the LORD,
That thy children shall come again to their own border.

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[*] Heb. *from afar.*
[o] Ro. 11. 28, 29.
[†] Or, *have I extended loving-kindness unto thee.*
[‡] Or, *timbrels.* Ex. 15. 20.
[p] Is. 65. 21. Am. 9. 14.
[*] Heb. *profane* them, De. 20. 6. & 28. 30.
[q] Je. 3. 12, 18.
[r] Ez. 20. 34, 41. & 34. 13.
[†] Or, *favors,* Zec. 12. 10.
[s] Ex. 4. 22.
[t] Is. 40. 11. Ez. 34. 12-14.
[u] Is. 55. 10. & 65. 19. Re. 21. 4.
[v] Mat. 2. 17, 18.
[w] Jos. 18. 25.
[x] Ge. 42. 13.
[y] Ezra 1. 5. Ho. 1. 11.

[18] I have surely heard Ephraim bemoaning himself thus;
Thou hast chastised me,
And I was chastised, as a bullock unaccustomed to the yoke:
Turn thou me, and I shall be turned;
For thou art the LORD my God.

[z] De. 30. 2.

[19] Surely [z]after that I was turned—I repented;
And after that I was instructed—I smote upon my thigh:
I was ashamed—yea, even confounded,
Because I did bear the reproach of my youth.
[20] Is Ephraim my dear son?
Is he a pleasant child?
For since I spake against him,
I do earnestly remember him still:

[a] De. 32. 36. Is. 63. 15. Ho. 11. 8.
‡ Heb. *sound.*

Therefore [a]my bowels ‡are troubled for him;
I will surely have mercy upon him, saith the LORD.
[21] Set thee up waymarks,
Make thee high heaps:
Set thy heart toward the highway,
Even the way which thou wentest:
Turn again, O virgin of Israel,
Turn again to these thy cities.
[22] How long wilt thou go about, O thou backsliding daughter?
For the LORD hath created a new thing in the earth,
A woman shall compass a man.
[23] Thus saith the LORD of hosts, the God of Israel;
As yet they shall use this speech in the land of Judah
And in the cities thereof, when I shall bring again their captivity;
The LORD bless thee, O habitation of justice, and mountain of holiness!
[24] And there shall dwell in Judah itself, and in all the cities thereof
Husbandmen, and they that go forth with flocks. [together,
[25] For I have satiated the weary soul,
And I have replenished every sorrowful soul.
[26] Upon this I awaked, and beheld;
And my sleep was sweet unto me.

[b] Ez. 36. 9–11. Ho. 2. 23. Zec. 10. 9.

[27] Behold, the days come, saith the LORD,
That [b]I will sow the house of Israel and the house of Judah
With the seed of man, and with the seed of beast.
[28] And it shall come to pass, that like as I have watched over them,
To pluck up, and to break down, and to throw down,
And to destroy, and to afflict;
So will I watch over them,
To build, and to plant, saith the LORD.

[c] Ez. 18. 2, 3.

[29] In [c]those days they shall say no more,
"The fathers have eaten a sour grape,
And the children's teeth are set on edge."

[d] Gal. 6. 5, 7.

[30] But [d]every one shall die for his own iniquity:
Every man that eateth the sour grape,
His teeth shall be set on edge.

[e] Je. 32. 40. & 33. 14. Ez. 37. 26. Heb. 8. 8–12. & 10. 16, 17.

[31] Behold, [e]the days come, saith the LORD,
That I will make a new covenant
With the house of Israel, and with the house of Judah;
[32] Not according to the covenant that I made with their fathers
In the day that I took them by the hand
To bring them out of the land of Egypt;
Which my covenant they brake,
*Although I was a husband unto them, saith the LORD:

* Or, *Should I have continued a husband unto them?*

[33] But this shall be the covenant that I will make with the house of Israel;
After those days, saith the LORD,
I [f]will put my law in their inward parts,
And write it in their hearts;
And will be their God,
And they shall be my people.

f Ps. 40. 8. Ez. 11. 19, 20. & 36. 26, 27. 2 Co. 3. 3.

[34] And they shall teach no more
Every man his neighbour, and every man his brother, saying,
Know the LORD;
For [g]they shall all know me,
From the least of them unto the greatest of them, saith the LORD;
For [h]I will forgive their iniquity,
And I will remember their sin no more.

g Is. 54. 13. Jo. 6. 45. 1 Co. 2. 10. 1 Jo. 2. 20.

h Je. 33. 8. & 50. 20. Mic. 7. 18. Ac. 10. 43. & 13. 39. Ro. 11. 27.

[35] Thus saith the LORD,
Which giveth the sun for a light by day,
And the ordinances of the moon and of the stars for a light by night,
Which divideth the sea when the waves thereof roar;
The LORD of hosts is his name:
[36] If those ordinances depart from before me, saith the LORD,
Then the seed of Israel also shall cease
From being a nation before me for ever.
[37] Thus saith the LORD;
If heaven above can be measured,
And the foundations of the earth searched out beneath,
I will also cast off all the seed of Israel
For all that they have done, saith the LORD.
[38] Behold, the days come, saith the LORD,
That the city shall be built to the LORD
From [i]the tower of Hananeel unto the gate of the corner.
[39] And the measuring line shall yet go forth
Over against it upon the hill Gareb,
And shall compass about to Goath.
[40] And the whole valley of the dead bodies, and of the ashes,
And all the fields unto the brook of Kidron,
Unto [j]the corner of the horse gate toward the east,
Shall be holy unto the LORD;
It shall not be plucked up,
Nor thrown down any more for ever.

i Ne. 3. 1. Zec. 14. 10.

j 2 Ch. 23. 15. Ne. 3. 28.

SECT. VII.

A. M. 3409.
B. C. 595.

SECTION VII.—*Jeremiah prefigures the Fate of the surrounding Nations;—Hananiah the false Prophet is punished with Death.*

JEREMIAH xxvii.(9) *and* xxviii.

Under the type of bonds and yokes Jeremiah prophesieth the subduing of the neighbour kings unto Nebuchadnezzar. 8 *He exhorteth them to yield, and not to believe the false prophets.* 12 *The like he doeth to Zedekiah.* 19 *He foretelleth, the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation.* — Chap. xxviii. 1 *Hananiah prophesieth falsely the return of the vessels, and of Jeconiah.* 5 *Jeremiah, wishing it to be true, showeth that the event will declare who are true prophets.* 10 *Hananiah breaketh Jeremiah's yoke.* 12 *Jeremiah telleth of an iron yoke,* 15 *and foresheweth Hananiah's death.*

[1] IN the beginning of the reign of [a]Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,— [2] Thus [*]saith the LORD to me; 'Make thee bonds and yokes, and

a i. e. Zedekiah, as is evident from the references: see ver. 3, 12, 19, 20, and Je. 28. 1.

* Or, *hath the LORD said.*

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(9) By some error of the transcribers the word *Jehoiakim* has been inserted in the first verse of chapter xxvii., which is placed here on the authority of Dr. Blayney. Lightfoot would insert it in the fourth year of Jehoiakim, on the supposition that Jeremiah spoke prophetically both of Zedekiah's reign, and of the surrounding kings who sent messengers to him to make a league against Egypt. It is so difficult to reconcile the common reading with what follows, that Mr. Lowth acknowledges that the least forced way of solving the difficulty, is, to say that *Jehoiakim* crept into the text instead of *Zedekiah*, by the negligence of the scribes. We accordingly find צדקיהו (Zedekiah) in one MS. of good repute and antiquity; in the margin of another, and most probably it was so in the text of a third, where the י was evidently צ at first, and the remainder of the word is upon an erasure. The Syriac and the

put them upon thy neck, [3] and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; [4] and command them †to say unto their masters, thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters; [5] I have made the earth, the man and the beast that are upon the ground, by my great power and by my out-stretched arm, [a]and have given it unto whom it seemed meet unto me. [6] And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and [b]the beasts of the field have I given him also to serve him. [7] And [c]all nations shall serve him, and his son, and his son's son, [d]until the very time of his land come: [e]and then many nations and great kings shall serve themselves of him. [8] And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

† Or, *concerning their masters, saying.*

a Da. 4. 17, 25, 32.

b Da. 2. 38.

c 2 Ch. 36. 20.

d Da. 5. 26.

e Je. 25. 14.

[9] Therefore hearken not ye to your prophets, nor to your diviners, nor to your ‡dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, "Ye shall not serve the king of Babylon:" [10] for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. [11] But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

‡ Heb. *dreams.*

[12] I spake also to Zedekiah king of Judah according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. [13] Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon? [14] Therefore hearken not unto the words of the prophets that speak unto you, saying, 'Ye shall not serve the king of Babylon;' for they prophesy a lie unto you. [15] For I have not sent them, saith the LORD, yet they prophesy *a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you."

* Heb. *in a lie,* or, *lyingly.*

Oxford MS. of the Arabic version also read *Zedekiah.*

It is evident, Dr. Blayney further observes, (Notes on Jeremiah in loc. p. 201,) that the prophecies contained both in this chapter and that which follows, belong to the fourth year of Zedekiah's reign. About this time ambassadors came to Zedekiah from the kings of Edom, Moab, and other neighbouring nations, to solicit him, as it should seem, to join with them in a confederacy against the king of Babylon. On this occasion Jeremiah is ordered to put bands and yokes about his neck, and to send them afterwards to the before mentioned kings, declaring the sovereignty of Nebuchadnezzar, and his successors, to be of divine appointment, and promising peace and protection to such as submitted quietly, but menacing evil in case of resistance, (ver. 1–11.) A like admonition is given to Zedekiah, advising him not to expose himself and his people to certain ruin, by listening to the suggestions of false prophets, and revolting from the service of the king of Babylon, (ver. 12–15.) The priests and all the people are also warned not to give credit to the false prophets, who taught them to expect a speedy restoration of the vessels which had been carried to Babylon, together with Jeconiah. Instead of which it is foretold that the remaining vessels in the house of God, and in the king's house at Jerusalem, should be carried after the other, and should not return till the appointed period of Judah's captivity was at an end, (ver. 16, to the end.) In chap. xxviii. ver. 1, the precise date of the preceding prophecy, which gave rise to the transaction now related, is determined. Hananiah was one of those false prophets who deceived the Jews with the hope that the yoke of the king of Babylon would be broken "within two full years," and the captives restored. Jeremiah consents (ver. 5–9.) to acknowledge Hananiah to be a prophet of the Lord, should his prediction be accomplished: in confirmation of which the latter takes the yoke from Jeremiah's neck, and breaks it, (ver. 10.) Jeremiah is then commanded to declare that the yokes of wood, that Hananiah had broken, should be made, unto these nations, yokes of iron; and further, to convince the people that he was not a true prophet, but that he "taught rebellion against the Lord," his death, within the year, is predicted, and takes place two months afterwards.

[16] Also I spake to the priests and to all this people, saying, "Thus saith the Lord; Hearken not to the words of your prophets that prophesy unto you, saying, 'Behold, [f]the vessels of the Lord's house shall now shortly be brought again from Babylon;' for they prophesy a lie unto you. [17] Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste? [18] But if they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

[f] 2 Ch. 36. 7, 10. Da. 1. 2.

[19] "For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, [20] which Nebuchadnezzar king of Babylon took not, when he carried away [g]captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; [21] yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and of Jerusalem; [22] They shall be [h]carried to Babylon, and there shall they be until the day that I [i]visit them, saith the Lord; then [j]will I bring them up, and restore them to this place."

[g] 2 Ki. 24. 14, 15.
[h] 2 Ki. 25. 13. 2 Ch. 36. 18.
[i] 2 Ch. 36. 21.
[j] Ezra 1. 7. & 7. 19.

Jeremiah xxviii.

[1] And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying, [2] "Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. [3] Within †two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: [4] and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the ‡captives of Judah, that went into Babylon, saith the Lord; for I will break the yoke of the king of Babylon."

† Heb. *two years of days.*
‡ Heb. *captivity.*

[5] Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the Lord, [6] even the prophet Jeremiah said, "Amen! the Lord do so! the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place. [7] Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; [8] the prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. [9] The [k]prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."

[k] De. 18. 22.

[10] Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. [11] And Hananiah spake in the presence of all the people, saying, "Thus saith the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years." And the prophet Jeremiah went his way.

[12] Then the word of the Lord came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, [13] "Go and tell Hananiah, saying, Thus saith the Lord; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. [14] For thus saith the Lord of hosts, the

l De. 28. 48.

God of Israel; [l]I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also."

15 Then said the prophet Jeremiah unto Hananiah the prophet, "Hear now, Hananiah! The LORD hath not sent thee; but thou makest this people to trust in a lie. 16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught *rebellion against the LORD." 17 So Hananiah the prophet died the same year in the seventh month.

* Heb. *revolt.* De. 13. 5.

SECT. VIII.

A. M. 3409.
B. C. 595.

SECTION VIII.—*Jeremiah's Prophecy of the Fate of the surrounding Nations.*

JEREMIAH xlviii. *and* xlix.(10)

The judgment of Moab, 7 *for their pride,* 11 *for their security,* 14 *for their carnal confidence,* 26 *and for their contempt of God and his people.* 47 *The restoration of Moab.* — Chap. xlix. 1 *The judgment of the Ammonites.* 6 *Their restoration.* 7 *The judgment of Edom,* 23 *of Damascus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The restoration of Elam.*

a Is. xv. & xvi. Je. 25. 21. & 27. 3. Ez. 25. 9. Am. 2. 1, 2.
b Nu. 32. 38. & 33. 47. Is. 15. 2.
c Nu. 32. 37.
* Or, *The high place.*
† Or, *be brought to silence.* Is. 15. 1.
a *Or,* Madmenah, a city of Simeon. —*Ed.*
‡ Heb. *go after thee.*

1 AGAINST [a]Moab thus saith the LORD of hosts, the God of Israel;
Woe unto [b]Nebo! for it is spoiled:
Kiriathaim [c]is confounded and taken:
*Misgab is confounded and dismayed.
2 There shall be no more praise of Moab:
In Heshbon they have devised evil against it;
Come, and let us cut it off from being a nation.
Also thou shalt †be cut down, O Madmen;[a]
The sword shall ‡pursue thee.
3 A voice of crying shall be from Horonaim,
Spoiling and great destruction.
4 Moab is destroyed;
Her little ones have caused a cry to be heard.
5 For in the going up of Luhith
*Continual weeping shall go up;
For in the going down of Horonaim
The enemies have heard a cry of destruction.
6 Flee! save your lives!
And be like †the heath in the wilderness.
7 For because thou hast trusted in thy works and in thy treasures,
Thou shalt also be taken;
And [d]Chemosh shall go forth into captivity
With his priests and his princes together.
8 And the spoiler shall come upon every city,
And no city shall escape:
The valley also shall perish,
And the plain shall be destroyed, as the LORD hath spoken.
9 Give wings unto Moab, that it may flee and get away;
For the cities thereof shall be desolate,
Without any to dwell therein.

* Heb. *Weeping with weeping.*
† Or, *a naked tree.*
d Nu. 21. 29. Ju. 11. 24. See Is. 46. 1, 2.

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(10) Chapters xlviii. and xlix. are placed in this section on account of their apparent connection with the two preceding chapters. It is not improbable, that, (immediately after the death of Hananiah, whose warmest adherents must now be convinced of the deception he had practised on them, and the fallacy of his predictions,) Jeremiah directed the king and the people to his own prophecies, in the hope they would now be persuaded by them to yield to the yoke of the king of Babylon. He wished them to save themselves from the fatal desolations, which would attend those nations that were leagued against that monarch, in direct opposition to the commands of God, who had "given all these lands into the hands of Nebuchadnezzar." Many passages and expressions will be found in this chapter, similar to those of Isaiah xv. and xvi. in a prophecy against Moab. (Compare also Isaiah xxiv. 17, 18, with ver. 43, 44, of this chapter.) These prophecies concerning the Moabites, Ammonites, Edomites, and other neighbouring nations, are supposed to have been fulfilled about the time of the siege of Tyre. Isaiah, Jeremiah, Ezekiel, Amos, and Zephaniah, prophesied in succession against these people. The only date that the chapters bear is contained in ver. 34, and it seems probable, therefore, that the prediction against Elam was uttered soon after those in the former part of the chapter, but not added to them till the time of Ezra.

[10] Cursed [e]be he that doeth the work of the LORD ‡deceitfully!
And cursed be he that keepeth back his sword from blood!
[11] Moab hath been at ease from his youth,
And he hath settled on his lees,
And hath not been emptied from vessel to vessel,
Neither hath he gone into captivity:
Therefore his taste *remained in him,
And his scent is not changed.
[12] Therefore, behold, the days come, saith the LORD,
That I will send unto him wanderers, that shall cause him to wander,
And shall empty his vessels, and break their bottles.
[13] And Moab shall be ashamed of Chemosh,
As the house of Israel was ashamed of [f]Beth-el their confidence.
[14] How say ye, "We are mighty
And strong men for the war?"
[15] Moab is spoiled, and gone up out of her cities,
And †his chosen young men are gone down to the slaughter,
Saith the King, whose name is the LORD of hosts.
[16] The calamity of Moab is near to come,
And his affliction hasteth fast.
[17] All ye that are about him, bemoan him;
And all ye that know his name, say,
How [g]is the strong staff broken,
And the beautiful rod!
[18] Thou daughter that dost inhabit Dibon,
Come down from *thy* glory, and sit in thirst;
For the spoiler of Moab shall come upon thee,
And he shall destroy thy strong-holds.
[19] O ‡inhabitant of Aroer!
Stand by the way, and espy;
Ask him that fleeth, and her that escapeth,
And say, What is done?
[20] Moab is confounded; for it is broken down:
Howl and cry!
Tell ye it in Arnon, that Moab is spoiled!
[21] And judgment is come upon the plain country;
Upon Holon, and upon Jahazah, and upon Mephaath,
[22] And upon Dibon, and upon Nebo, and upon Beth-diblathaim,
[23] And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,
[24] And upon Kerioth, and upon Bozrah,
And upon all the cities of the land of Moab, far or near.
[25] The horn of Moab is cut off,
And his [h]arm is broken, saith the LORD.
[26] Make ye him drunken;
For he magnified himself against the LORD.
Moab also shall wallow in his vomit,
And he also shall be in derision.
[27] For [i]was not Israel a derision unto thee?
Was [j]he found among thieves?
For since thou spakest of him, thou *skippedst for joy.
[28] O ye that dwell in Moab,
Leave the cities, and dwell in the rock,
And be like the dove
That maketh her nest in the sides of the hole's mouth.
[29] We have heard [k]the pride of Moab,
(He is exceeding proud,)

[e] See Ju. 5. 23. 1 Sa. 15. 3, 9. 1 Ki. 20. 42.
‡ Or, *negligently.*
* Heb. *stood.*
[f] 1 Ki. 12. 29.
† Heb. *the choice of.*
[g] See Is. 9. 4. & 14. 4, 5.
‡ Heb. *inhabitress.*
[h] See Ez. 30. 21.
[i] Zep. 2. 8.
[j] See Je. 2. 26.
* Or, *movedst thyself.*
[k] Is 16. 6, &c.

His loftiness, and his arrogancy,
And his pride, and the haughtiness of his heart.
30 I know his wrath, saith the Lord;
But it shall not be so;
†His lies shall not so affect it.

† Or, *those on whom he stayeth* (Heb. *his bars*) *do not right.*

31 Therefore will I howl for Moab,
And I will cry out for all Moab;
My heart shall mourn for the men of Kir-heres.
32 O vine of Sibmah!
I [a]will weep for thee with the weeping of Jazer:

[a] *Or*, impersonally, There shall be a mourning. —*Ed.*

Thy plants are gone over the sea,
They reach even to the sea of Jazer:
The spoiler is fallen upon thy summer fruits and upon thy vintage.
33 And joy and gladness is taken
From the plentiful field,
And from the land of Moab;
And I have caused wine to fail from the winepresses:
None shall tread with shouting;
Their shouting shall be no shouting.
34 From the cry of Heshbon even unto Elealeh,
And even unto Jahaz, have they uttered their voice,
From Zoar even unto Horonaim,
As a heifer of three years old;
For the waters also of Nimrim shall be ‡desolate.

‡ Heb. *desolations.*

35 Moreover I will cause to cease in Moab, saith the Lord,
Him that offereth in the high places,
And him that burneth incense to his gods.
36 Therefore my heart shall sound for Moab like pipes,
And my heart shall sound like pipes for the men of Kir-heres;
Because the riches that he hath gotten are perished.
37 For every head shall be bald,
And every beard *clipped:

* Heb. *diminished.*

Upon all the hands shall be cuttings,
And upon the loins sackcloth.
38 There shall be lamentation generally upon all the housetops of Moab,
And in the streets thereof:
For I have broken Moab
Like a vessel wherein is no pleasure, saith the Lord.
39 They shall howl, saying, How is it broken down!
How hath Moab turned the ‡back with shame!

‡ Heb. *neck.*

So shall Moab be a derision,
And a dismaying to all them about him.
40 For thus saith the Lord;
Behold, [l]he shall fly as an eagle,
And shall [m]spread his wings over Moab.
41 *Kerioth is taken, and the strong-holds are surprised,
And [n]the mighty men's hearts in Moab at that day shall be
As the heart of a woman in her pangs.

[l] De. 28. 49. Da. 7. 4. Ho. 8. 1. Hab. 1. 8.
[m] Is. 8. 8.
* Or, *The cities.*
[n] Is. 13. 8. & 21. 3. Mic. 4. 9.

42 And Moab shall be destroyed from being a people,
Because he hath magnified himself against the Lord.
43 Fear, [o]and the pit, and the snare, shall be upon thee,
O inhabitant of Moab! saith the Lord.

[o] Is. 24. 17, 18.

44 He that fleeth from the fear—shall fall into the pit;
And he that getteth up out of the pit—shall be taken in the snare;
For I will bring upon it, even upon Moab,
The year of their visitation, saith the Lord.
45 They that fled

Stood under the shadow of Heshbon because of the force:
But a fire shall come forth out of Heshbon,
And a flame from the midst of Sihon,
And shall devour the corner of Moab,
And the crown of the head of the †tumultuous ones.
[46] Woe be unto thee, O Moab!
The people of Chemosh perisheth;
For thy sons are taken ‡captives,
And thy daughters captives.
[47] Yet will I bring again the captivity of Moab
In the latter days, saith the Lord.
Thus far is the judgment of Moab.

Jeremiah xlix.

[1] *Concerning the Ammonites, thus saith the Lord;
Hath Israel no sons?
Hath he no heir?
Why then doth †their king inherit Gad,
And his people dwell in his cities?
[2] Therefore, behold, the days come, saith the Lord,
That I will cause an alarm of war to be heard
In Rabbah of the Ammonites;
And it shall be a desolate heap,
And her daughters shall be burned with fire:
Then shall Israel be heir unto them that were his heirs, saith the Lord.
[3] Howl, O Heshbon, for Ai is spoiled!
Cry, ye daughters of Rabbah,
Gird you with sackcloth!
Lament, and run to and fro by the hedges!
For ‡their king shall go into captivity,
And his priests and his princes together.
[4] Wherefore gloriest thou in the valleys,
*Thy flowing valley, O backsliding daughter?
That trusted in her treasures, saying, Who shall come unto me?
[5] Behold, I will bring a fear upon thee, saith the Lord God of hosts,
From all those that be about thee;
And ye shall be driven out every man right forth;
And none shall gather up him that wandereth.
[6] And afterward I will bring again the captivity
Of the children of Ammon, saith the Lord.
[7] Concerning Edom, thus saith the Lord of hosts;
Is wisdom no more in Teman?
Is counsel perished from the prudent?
Is their wisdom vanished?
[8] Flee ye, †turn back, dwell deep, O inhabitants of Dedan!
For I will bring the calamity of Esau upon him,
The time that I will visit him.
[9] If grapegatherers come to thee,
Would they not leave some gleaning grapes?
If thieves by night, they will destroy ‡till they have enough.
[10] But I have made Esau bare,
I have uncovered his secret places,
And he shall not be able to hide himself:
His seed is spoiled, and his brethren, and his neighbours—and he is not.
[11] Leave thy fatherless children—I will preserve them alive;
And let thy widows trust in me.
[12] For thus saith the Lord;
Behold, they whose judgment was not to drink of the cup
Have assuredly drunken;

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† Heb. *children of noise.*
‡ Heb. *in captivity.*
* Or, *Against.* Ez. 21. 28. & 25. 2. Am. 1. 13. Zep. 2. 8, 9.
† Or, *Melcom.*
‡ Or, *Melcom.* 1 Ki. 11. 5, 33.
* Or, *Thy valley floweth away.*
† Or, *they are turned back.*
‡ Heb. *their sufficiency.*

And art thou he that shall altogether go unpunished?
Thou shalt not go unpunished,
But thou shalt surely drink of it.
13 For I have sworn by myself, saith the Lord,
That Bozrah shall become a desolation,
A reproach, a waste, and a curse;
And all the cities thereof shall be perpetual wastes.
14 I have heard a rumor from the Lord,
And an ambassador is sent unto the heathen, saying,
Gather ye together, and come against her,
And rise up to the battle.
15 For, lo, I will make thee small among the heathen,
And despised among men.
16 Thy terribleness hath deceived thee,
And the pride of thy heart, O thou that dwellest in the clefts of the rock,
That holdest the height of the hill!
p Job 39. 27.
Though thou shouldest make [p]thy nest as high as the eagle,
q Am. 9. 2.
I [q]will bring thee down from thence, saith the Lord.
17 Also Edom shall be a desolation:
Every one that goeth by it shall be astonished,
And shall hiss at all the plagues thereof.
r See Ge. 19. 24.
18 As [r]in the overthrow of Sodom and Gomorrah
And the neighbour cities thereof, saith the Lord,
No man shall abide there,
Neither shall a son of man dwell in it.
19 Behold, he shall come up
Like a lion from the swelling of Jordan
Against the habitation of the strong:
But I will suddenly make him run away from her:
And who is a chosen man, that I may appoint over her?
s Ex. 15. 11.
For [s]who is like Me? and who will *appoint Me the time?
* Or, *convent me in judgment.*
And [t]who is that shepherd that will stand before Me?
t Job 41. 10.
20 Therefore hear the counsel of the Lord,
That he hath taken against Edom;
And his purposes, that he hath purposed against the inhabitants of Teman!
Surely the least of the flock shall draw them out:
Surely he shall make their habitations desolate with them.
21 The earth is moved at the noise of their fall,
† Heb. *Weedy Sea.*
At the cry the noise thereof was heard in the †Red Sea.
22 Behold, he shall come up and fly as the eagle,
And spread his wings over Bozrah;
And at that day shall the heart of the mighty men of Edom be
As the heart of a woman in her pangs.
u Is. 17. 1. & 37. 13. Am. 1. 3. Zec. 9. 1, 2.
23 Concerning [u]Damascus.
Hamath is confounded, and Arpad;
For they have heard evil tidings:
‡ Heb. *melted.*
They are ‡faint-hearted;
* Or, *as on the sea.*
There is sorrow *on the sea;
It cannot be quiet.
24 Damascus is waxed feeble,
And turneth herself to flee,
And fear hath seized on her:
Anguish and sorrows have taken her,
As a woman in travail.
25 How is the city of praise not left,
The city of my joy!
26 Therefore her young men shall fall in her streets,

And all the men of war shall be cut off in that day,
Saith the Lord of hosts.
[27] And I will kindle a fire in the wall of Damascus,
And it shall consume the palaces of Ben-hadad.

v Is. 21. 13.

[28] Concerning [v]Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord,—

Arise ye, go up to Kedar,
And spoil the men of the east.
[29] Their tents and their flocks shall they take away:
They shall take to themselves their curtains,
And all their vessels, and their camels;
And they shall cry unto them, Fear is on every side!

† Heb. *flit greatly.*

[30] Flee, †get you far off,
Dwell deep, O ye inhabitants of Hazor! saith the Lord;
For Nebuchadrezzar king of Babylon hath taken counsel against you,
And hath conceived a purpose against you.

‡ Or, *that is at ease.*

[31] Arise, get you up unto the ‡wealthy nation,
That dwelleth without care, saith the Lord,
Which have neither gates nor bars,

w Nu. 23. 9. De. 33. 28. Mic. 7. 14.

Which [w]dwell alone.
[32] And their camels shall be a booty,
And the multitude of their cattle a spoil:

* Heb. *cut off into corners*, or, *that have the corners of* their hair *polled.*

And I will scatter into all winds them that are *in the utmost corners;
And I will bring their calamity
From all sides thereof, saith the Lord.
[33] And Hazor shall be a dwelling for dragons,
And a desolation for ever:
There shall no man abide there, nor any son of man dwell in it.

[34] The word of the Lord that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,—

[35] Thus saith the Lord of hosts;

x See Is. 22. 6.

Behold, I will break [x]the bow of Elam,
The chief of their might.
[36] And upon Elam will I bring the four winds
From the four quarters of heaven,
And will scatter them toward all those winds;
And there shall be no nation,
Whither the outcasts of Elam shall not come.
[37] For I will cause Elam to be dismayed before their enemies,
And before them that seek their life:
And I will bring evil upon them,
Even my fierce anger, saith the Lord;
And I will send the sword after them,
Till I have consumed them:

y See Je. 43. 10.

[38] And I will [y]set my throne in Elam,
And will destroy from thence
The king and the princes, saith the Lord.
[39] But it shall come to pass in the latter days,
That I will bring again the captivity of Elam, saith the Lord.

SECT. IX.

A. M. 3409.
B. C. 595.

SECTION IX.—*Jeremiah prophesies the Destruction of Babylon, and the Return of the Jews.*

JEREMIAH l. *and* li.(11)

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Israel.*— Chap. li. 1 *The severe judgment of God against Babylon in revenge of Israel.* 59 *Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.*

a Is. 13. 1. & 21. 1. & 47. 1.
* Heb. *by the hand of Jeremiah.*
† Heb. *lift up.*

1 THE word that the LORD spake [a]against Babylon and against the land of the Chaldeans *by Jeremiah the prophet:—

2 Declare ye among the nations,
And publish, and †set up a standard;
Publish, and conceal not:
Say, Babylon is taken,
Bel is confounded, Merodach is broken in pieces;
Her idols are confounded,
Her images are broken in pieces.
3 For out of the north there cometh up a nation against her,
Which shall make her land desolate,
And none shall dwell therein:
They shall remove, they shall depart,
Both man and beast.
4 In those days, and in that time, saith the LORD,
The children of Israel shall come,
They [b]and the children of Judah together,
Going [c]and weeping:
They shall go, [d]and seek the LORD their God.
5 They shall ask the way to Zion
With their faces thitherward, saying,
Come, and let us join ourselves to the LORD
In a perpetual covenant that shall not be forgotten.
6 My people hath been [e]lost sheep:
Their shepherds have caused them to go astray,
They have turned them away on the mountains:
They have gone from mountain to hill,
They have forgotten their ‡resting place.
7 All that found them have devoured them:
And their adversaries said, "We offend not,
Because they have sinned against the LORD,
The habitation of justice,
Even the LORD, the hope of their fathers."
8 Remove [f]out of the midst of Babylon,
And go forth out of the land of the Chaldeans,
And be as the he-goats before the flocks.
9 For, lo! I will raise and cause to come up against Babylon
An assembly of great nations from the north country:
And they shall set themselves in array against her;
From thence she shall be taken:

b Ho. 1. 11.
c Ezra 3. 12, 13. Ps. 126. 5, 6. Zec. 12. 10.
d Ho. 3. 5.
e Is. 53. 6. 1 Pe. 2. 25.
‡ Heb. *place to lie down in.*
f Is. 48. 20. Zec. 2. 6, 7. Re. 18. 4.

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(11) We learn from chapter li. 59, that Zedekiah went to Babylon attended by Seraiah, and probably for the purpose of paying the tribute which Nebuchadnezzar had imposed on him. The prophet embraced the opportunity of sending various predictions to his brethren of the captivity. Ezekiel had not yet received his commission to execute the prophetic office, and it belonged therefore to Jeremiah to watch over their spiritual welfare.

These chapters contain a most animated and distinct prophecy of the fall of Babylon, intermixed and contrasted with predictions concerning the return of Israel and Judah to Zion; who were not, like their predecessors, to be destroyed, but on their repentance and conversion to be pardoned and restored. This prophecy was delivered in the fourth year of the reign of Zedekiah, (ch. li. 59.) and Jeremiah desired after it had been read at Babylon, it should be sunk to rise no more, in the river Euphrates; thereby intimating the perpetual destruction of that proud city. More than two thousand years have passed since Cyrus took possession of Babylon, from which time it began to decay, and has now, for a long period, been

"A land wherein no man dwelleth,
Neither doth any son of man pass thereby."

(ch. li. 43.) So literally has this prediction been accomplished.

Their arrows shall be as of a mighty [*]expert man;
None [g]shall return in vain.
[10] And Chaldea shall be a spoil:
All [h]that spoil her shall be satisfied, saith the Lord.
[11] Because ye were glad, because ye rejoiced,
O ye destroyers of my heritage,
Because ye are grown †fat as the heifer at grass,
And ‡bellow as bulls;
[12] Your mother shall be sore confounded;
She that bare you shall be ashamed:
Behold, the hindermost of the nations shall be
A wilderness, a dry land, and a desert!
[13] Because of the wrath of the Lord it shall not be inhabited,
But it shall be wholly desolate:
Every one that goeth by Babylon shall be astonished,
And hiss at all her plagues.
[14] Put yourselves in array against Babylon round about:
All ye that bend the bow,
Shoot at her, spare no arrows:
For she hath sinned against the Lord.
[15] Shout against her round about!
She hath [i]given her hand:
Her foundations are fallen,
Her walls are thrown down:
For it is the vengeance of the Lord:
Take vengeance upon her;
As [j]she hath done, do unto her.
[16] Cut off the sower from Babylon,
And him that handleth the [*]sickle in the time of harvest:
For fear of the oppressing sword
They shall turn every one to his people,
And they shall flee every one to his own land.
[17] Israel is a scattered sheep;
The lions have driven him away;
First [k]the king of Assyria hath devoured him;
And last this [l]Nebuchadrezzar king of Babylon hath broken his bones.
[18] Therefore thus saith the Lord of hosts, the God of Israel;
Behold, I will punish the king of Babylon and his land,
As I have punished the king of Assyria.
[19] And [m]I will bring Israel again to his habitation,
And he shall feed on Carmel and Bashan,
And his soul shall be satisfied
Upon Mount Ephraim and Gilead.
[20] In those days, and in that time, saith the Lord,
The iniquity of Israel shall be sought for—and there shall be none;
And the sins of Judah—and they shall not be found:
For I will pardon them whom I reserve.
[21] Go up against the land †of Merathaim,
Even against it, and against the inhabitants of ‡Pekod:
Waste and utterly destroy after them, saith the Lord,
And do [n]according to all that I have commanded thee.
[22] A sound of battle is in the land,
And of great destruction.
[23] How is the hammer of the whole earth cut asunder and broken!
How is Babylon become a desolation among the nations!
[24] I have laid a snare for thee, and thou art also taken,
O Babylon! [o]and thou wast not aware!

[*] Or, *destroyer.*
[g] 2 Sa. 1. 22.
[h] Re. 17. 16.
† Heb. *big*, or, *corpulent.*
‡ Or, *neigh as steeds.*
[i] 1 Ch. 29. 24. 2 Ch. 30. 8. La. 5. 6. Ez. 17. 18.
[j] Ps. 137. 8. Re. 18. 6.
[*] Or, *scythe.*
[k] 2 Ki. 17. 6.
[l] 2 Ki. 24. 10, 14.
[m] Is. 65. 10. Ez. 34. 13, 14.
† Or, *of the rebels.*
‡ Or, *visitation.*
[n] See 2 Sa. 16. 11. 2 Ki. 18. 25. 2 Ch. 36. 23. Is. 10. 6. & 41. 28. & 48. 14.
[o] Da. 5. 30, 31.

Thou art found, and also caught,
Because thou hast striven against the LORD.
[25] The LORD hath opened his armory,
And hath brought forth the weapons of his indignation;
For this is the work of the Lord GOD of hosts
In the land of the Chaldeans.
[26] Come against her *from the utmost border,
Open her storehouses:
†Cast her up as heaps, and destroy her utterly:
Let nothing of her be left.
[27] Slay all her bullocks;
Let them go down to the slaughter:
Woe unto them! for their day is come,
The time of their visitation.
[28] The voice of them that flee and escape out of the land of Babylon,
To declare in Zion the vengeance of the LORD our God,
The vengeance of his temple.
[29] Call together the archers against Babylon:
All ye that bend the bow,
Camp against it round about;
Let none thereof escape:
Recompense [p]her according to her work;
According to all that she hath done, do unto her:
For she hath been proud against the LORD,
Against the Holy One of Israel.
[30] Therefore shall her young men fall in the streets,
And all her men of war shall be cut off in that day, saith the LORD.
[31] Behold, I am against thee, O thou ‡most proud,
Saith the Lord GOD of hosts,
For thy day is come—the time that I will visit thee.
[32] And *the most proud shall stumble and fall,
And none shall raise him up:
And I will kindle a fire in his cities,
And it shall devour all round about him.
[33] Thus saith the LORD of hosts;
The children of Israel and the children of Judah were oppressed [together:
And all that took them captives held them fast;
They refused to let them go.
[34] Their [q]Redeemer is strong;
The LORD of hosts is his name:
He shall thoroughly plead their cause,
That he may give rest to the land,
And disquiet the inhabitants of Babylon.
[35] A sword is upon the Chaldeans, saith the LORD,
And upon the inhabitants of Babylon,
And [r]upon her princes, and upon [s]her wise men.
[36] A sword is [t]upon the †liars—and they shall dote:
A sword is upon her mighty men—and they shall be dismayed.
[37] A sword is upon their horses, and upon their chariots,
And upon all the mingled people that are in the midst of her;
And they shall become as women:
A sword is upon her treasures—and they shall be robbed.
[38] A [u]drought is upon her waters—and they shall be dried up:
For it is the land of graven images,
And they are mad upon their idols.
[39] Therefore [v]the wild beasts of the desert
With the wild beasts of the islands shall dwell there,

* Heb. *from the end.*
† Or, *Tread her.*
p Re. 18. 6.
‡ Heb. *pride.*
* Heb. *pride.*
q Re. 18. 8.
r Da. 5. 30.
s Is. 47. 13.
t Is. 44. 25.
† Or, *chief stays.* Heb. *bars.*
u Is. 44. 27. Re. 16. 12.
v Re. 18. 2.

And the owls shall dwell therein:
w Is. 13. 20. — And [w]it shall be no more inhabited for ever;
Neither shall it be dwelt in from generation to generation.
x Ge. 19. 25. — 40 As [x]God overthrew Sodom and Gomorrah
And the neighbour cities thereof, saith the LORD,
So shall no man abide there,
Neither shall any son of man dwell therein.
y Je. 6. 22. & 25. 14. Re. 17. 16. — 41 Behold, [y]a people shall come from the north, and a great nation,
And many kings shall be raised up from the coasts of the earth.
z Je. 6. 22. — 42 They [z]shall hold the bow and the lance:
a Is. 13. 18. — They [a]are cruel, and will not show mercy:
b Is. 5. 30. — Their [b]voice shall roar like the sea,
And they shall ride upon horses,
Every one put in array, like a man to the battle,
Against thee, O daughter of Babylon!
43 The king of Babylon hath heard the report of them,
And his hands waxed feeble:
Anguish took hold of him,
And pangs as of a woman in travail.
44 Behold, he shall come up
Like a lion from the swelling of Jordan
Unto the habitation of the strong;
But I will make them suddenly run away from her—
And who is a chosen man, that I may appoint over her?
‡ Or, *convent me to plead?* — For who is like Me? and who will ‡appoint Me the time?
c Job 41. 10. — And [c]who is that shepherd that will stand before Me?
45 Therefore hear ye the counsel of the LORD,
That he hath taken against Babylon;
And his purposes, that he hath purposed against the land of the Chaldeans;
Surely the least of the flock shall draw them out:
Surely he shall make their habitation desolate with them.
d Re. 18. 9. — 46 At [d]the noise of the taking of Babylon the earth is moved,
And the cry is heard among the nations.
1 Thus saith the LORD; JEREMIAH li.
Behold, I will raise up against Babylon,
* Heb. *heart.* — And against them that dwell in the *midst of them that rise up against me,
e 2 Ki. 19. 7. — A [e]destroying wind;
2 And will send unto Babylon fanners,
That shall fan her, and shall empty her land:
For in the day of trouble they shall be against her round about.
3 Against him that bendeth let the archer bend his bow,
And against him that lifteth himself up in his brigandine:
And spare ye not her young men;
Destroy ye utterly all her host.
4 Thus the slain shall fall in the land of the Chaldeans,
And they that are thrust through in her streets.
5 For Israel hath not been forsaken, nor Judah,
Of his God, of the LORD of hosts;
Though their land was filled with sin against the Holy One of Israel.
f Re. 18. 4. — 6 Flee [f]out of the midst of Babylon,
And deliver every man his soul:
Be not cut off in her iniquity;
For this is the time of the LORD's vengeance;
He will render unto her a recompence.
g Re. 17. 4. — 7 Babylon [g]hath been a golden cup in the LORD's hand,
That made all the earth drunken:

The [h]nations have drunken of her wine;
Therefore the nations are mad.
8 Babylon is suddenly [i]fallen and destroyed:
Howl [j]for her!
Take balm for her pain,
If so be she may be healed.
9 We [a]would have healed Babylon—but she is not healed:
Forsake her, and let us go every one into his own country:
For [k]her judgment reacheth unto heaven,
And is lifted up even to the skies.
10 The Lord hath brought forth our righteousness:
Come, and let us declare in Zion the work of the Lord our God!
11 Make †bright the arrows! gather the shields!
The [l]Lord hath raised up the spirit of the kings of the Medes:
For his device is against Babylon, to destroy it;
Because it is the vengeance of the Lord,
The vengeance of his temple.
12 Set [m]up the standard upon the walls of Babylon!
Make the watch strong, set up the watchmen!
Prepare the ‡ambushes!
For the Lord hath both devised and done
That which he spake against the inhabitants of Babylon.
13 O [n]thou that dwellest upon many waters, abundant in treasures,
Thine end is come, and the measure of thy covetousness.
14 The Lord of hosts hath sworn *by himself, saying,
Surely I will fill thee with men, as with caterpillars;
And they shall †lift up a shout against thee.
15 He [o]hath made the earth by his power,
He hath established the world by his wisdom,
And [p]hath stretched out the heaven by his understanding.
16 When he uttereth his voice, there is a ‡multitude of waters in the heavens;
And he causeth the vapors to ascend from the ends of the earth:
He maketh lightnings with rain,
And bringeth forth the wind out of his treasures.
17 Every man *is brutish by his knowledge;
Every founder is confounded by the graven image:
For his molten image is falsehood,
And there is no breath in them.
18 They are vanity, the work of errors:
In the time of their visitation they shall perish.
19 The portion of Jacob is not like them;
For he is the Former of all things:
And Israel is the rod of his inheritance:
The Lord of hosts is his name.
20 Thou art my battle-axe and weapons of war:
For †with thee will I break in pieces the nations,
And with thee will I destroy kingdoms;
21 And with thee will I break in pieces the horse and his rider;
And with thee will I break in pieces the chariot and his rider;
22 With thee also will I break in pieces man and woman;
And with thee will I break in pieces [q]old and young;
And with thee will I break in pieces the young man and the maid;
23 I will also break in pieces with thee the shepherd and his flock;
And with thee will I break in pieces the husbandman and his yoke of oxen;
And with thee will I break in pieces captains and rulers.

h Re. 14. 8.
i Is. 21. 9. Re. 14. 8. & 18. 2.
j Re. 18. 9, 11, 19.
a Spoken perhaps by the allies of Babylon to justify their desertion of her.—*Ed.*
k Re. 18. 5.
† Heb. *pure.*
l Is. 13. 17.
m Na. 2. 1. & 3. 14.
‡ Heb. *liers in wait.*
n See Ge. 6. 13. Re. 17. 1, 15.
* Heb. *by his soul.*
† Heb. *utter.*
o Ge. 1. 1, 6.
p Job 9. 8.
‡ Or, *noise.*
* Or, *is more brutish than to know.*
† Or, *in thee*, or, *by thee.*
q So 2 Ch. 36. 17.

[24] And I will render unto Babylon
And to all the inhabitants of Chaldea
All their evil that they have done in Zion
In your sight, saith the LORD.
[25] Behold, I am against thee, [r]O destroying mountain, saith the LORD,
Which destroyest all the earth;
And I will stretch out my hand upon thee,
And roll thee down from the rocks,
And [s]will make thee a burnt mountain.
[26] And they shall not take of thee a stone for a corner,
Nor a stone for foundations;
But thou shalt be ‡desolate for ever, saith the LORD.
[27] Set ye up a standard in the land,
Blow the trumpet among the nations,
Prepare the nations against her,
Call together against her the kingdoms
Of Ararat, Minni, and Ashchenaz;
Appoint a captain against her;
Cause the horses to come up as the rough caterpillars.
[28] Prepare against her the nations with the kings of the Medes,
The captains thereof, and all the rulers thereof,
And all the land of his dominion.
[29] And the land shall tremble and sorrow;
For every purpose of the LORD shall be performed against Babylon,
To make the land of Babylon a desolation
Without an inhabitant.
[30] The mighty men of Babylon have forborne to fight,
They have remained in their holds:
Their might hath failed;
They became as women:
They have burned her dwelling-places;
Her bars are broken.
[31] One post shall run to meet another,
And one messenger to meet another,
To show the king of Babylon
That his city is taken at one end,
[32] And that the passages are stopped,
And the reeds they have burned with fire,
And the men of war are affrighted.
[33] For thus saith the LORD of hosts, the God of Israel;
The daughter of Babylon is like a threshingfloor,
*It is time to thresh her:
Yet a little while, [t]and the time of her harvest shall come.
[34] Nebuchadrezzar the king of Babylon hath devoured [a]me;
He hath crushed me,
He hath made me an empty vessel,
He hath swallowed me up like a dragon,
He hath filled his belly with my delicates,
He hath cast me out.
[35] †The violence done to me and to my ‡flesh be upon Babylon,
Shall the *inhabitant of Zion say;
And My blood upon the inhabitants of Chaldea,
Shall Jerusalem say.
[36] Therefore thus saith the LORD;
Behold, I will plead thy cause, and take vengeance for thee;
And I will dry up her sea, and make her springs dry.

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[r] Is. 13. 2. Zec. 4. 7.

[s] Re. 8. 8.

‡ Heb. *everlasting desolations.*

* Or, *In the time that he thresheth her.*

[t] Is. 17. 5, &c. Ho. 6. 11. Joel 3. 13. Re. 14. 15, 18.

[a] *i. e.* my people. —*Ed.*

† Heb. *My violence.*

‡ Or, *remainder.*

* Heb. *inhabitress.*

37 And [u]Babylon shall become heaps,
A dwelling-place for dragons,
An [v]astonishment, and a hissing,
Without an inhabitant.
38 They shall roar together like lions:
They shall †yell as lions' whelps.
39 In their heat I will make their feasts,
And I will make them drunken, that they may rejoice,
And sleep a perpetual sleep, and not wake, saith the Lord.
40 I will bring them down like lambs to the slaughter,
Like rams with he-goats.
41 How is Sheshach taken!
And how is [w]the praise of the whole earth surprised!
How is Babylon become an astonishment among the nations!
42 The [x]sea is come up upon Babylon:
She is covered with the multitude of the waves thereof.
43 Her cities are a desolation,
A dry land, and a wilderness,
A land wherein no man dwelleth,
Neither doth any son of man pass thereby.
44 And [y]I will punish Bel in Babylon,
And I will bring forth out of his mouth that which he hath swallowed up:
And the nations shall not flow together any more unto him:
Yea, the wall of Babylon shall fall.
45 My [z]people, go ye out of the midst of her!
And deliver ye every man his soul
From the fierce anger of the Lord!
46 And ‡lest your heart faint,
And ye fear [a]for the rumor that shall be heard in the land;
A rumor shall both come one year,
And after that in another year shall come a rumor,
And violence in the land—ruler against ruler.
47 Therefore, behold, the days come,
That I will *do judgment upon the graven images of Babylon;
And her whole land shall be confounded,
And all her slain shall fall in the midst of her.
48 Then [b]the heaven and the earth, and all that is therein, shall sing for Babylon;
For the spoilers shall come unto her from the north, saith the Lord.
49 †As Babylon hath caused the slain of Israel to fall,
So at Babylon shall fall the slain of all ‡the earth.
50 Ye that have escaped the sword, go away,
Stand not still:
Remember the Lord afar off,
And let Jerusalem come into your mind.
51 [a]We are confounded, because we have heard reproach:
Shame hath covered our faces:
For strangers are come into the sanctuaries of the Lord's house.
52 Wherefore, behold, the days come, saith the Lord,
That I will do judgment upon her graven images;
And through all her land the wounded shall groan.
53 Though Babylon should mount up to heaven,
And though she should fortify the height of her strength,
Yet from me shall spoilers come unto her, saith the Lord.
54 A sound of a cry cometh from Babylon,
And great destruction from the land of the Chaldeans:
55 Because the Lord hath spoiled Babylon,

[u] Is. 13. 22. Re. 18. 2.
[v] Je. 25. 9, 18.
† Or, *shake themselves.*
[w] Is. 13. 19. Je. 49. 25. Da. 4. 30.
[x] See Is. 8. 7, 8.
[y] Is. 46. 1.
[z] Re. 18. 4.
‡ Or, *let not.*
[a] 2 Ki. 19. 7.
* Heb. *visit upon.*
[b] Is. 44. 23. & 49. 13. Re. 18. 20.
† Or, *Both Babylon is to fall, O ye slain of Israel! and with Babylon, &c.*
‡ Or, *the country.*
[a] Spoken by the exiled Jews.—*Ed.*

And destroyed out of her the great voice;
When her waves do roar like great waters,
A noise of their voice is uttered:
[56] Because the spoiler is come upon her,
Even upon Babylon,
And her mighty men are taken,
Every one of their bows is broken:
For the LORD God of recompences shall surely requite.
[57] And I will make drunk her princes, and her wise men,
Her captains, and her rulers, and her mighty men:
And they shall sleep a perpetual sleep, and not wake,
Saith the King, whose name is the LORD of hosts.
[58] Thus saith the LORD of hosts;
‡The broad walls of Babylon shall be utterly *broken,
And her high gates shall be burned with fire;
And the people shall labor in vain,
And the folk in the fire, and they shall be weary.

‡ Or, *The walls of broad Babylon.*
* Or, *made naked.*

[59] The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went †with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a ‡quiet prince. [60] So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. [61] And Jeremiah said to Seraiah, "When thou comest to Babylon, and shalt see, and shalt read all these words; [62] then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be *desolate for ever. [63] And it shall be, when thou hast made an end of reading this book, [c]that thou shalt bind a stone to it, and cast it into the midst of Euphrates. [64] And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary." Thus far are the words of Jeremiah.

† Or, *on the behalf of.*
‡ Or, *prince of Menucha*, or, *chief chamberlain.*
* Heb. *desolations.*
c See Re. 18. 21.

SECT. X.

SECTION X.—*General Introduction to the Narrative of the Destruction of the Temple and Jerusalem.*

2 CHRON. xxxvi. 11–21.

[11] ZEDEKIAH [a]was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. [12] And he did *that which was* evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. [13] And he also [b]rebelled against king Nebuchadnezzar, who had made him swear by God: but he [c]stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

[14] Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. [15] And [d]the LORD God of their fathers sent to them *by his messengers, (rising up †betimes, and sending;) because he had compassion on his people, and on his dwelling-place. [16] But [e]they mocked the messengers of God, and [f]despised his words, and [g]misused his prophets, until the wrath of the LORD arose against his people, till there was no ‡remedy. [17] Therefore [h]he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. [18] And [i]all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. [19] And [j]they burnt the house of God,

a 2 Ki. 24. 18. Je. 52. 1, &c.
b Je. 52. 3. Ez. 17. 15, 18.
c 2 Ki. 17. 14.
d Je. 25. 3, 4 & 35. 15. & 44. 4.
* Heb. *by the hand of his messengers.*
† That is, *continually and carefully.*
e Je. 5. 12, 13.
f Pr. 1. 25, 30.
g Je. 32. 3. & 38. 6. Mat. 23. 34.
‡ Heb. *healing.*
h De. 28. 49. 2 Ki. 25. 1, &c. Ezra 9. 7.
i 2 Ki. 25. 13, &c.
j 2 Ki. 25. 9.

and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. [20] And *them that had escaped from the sword carried he away to Babylon; [k]where they were servants to him and his sons until the reign of the kingdom of Persia: [21] to fulfil the word of the Lord by the mouth of [l]Jeremiah, until the land [m]had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years.

* Heb. *the remainder from the sword.* 2 Ki. 25. 11.
[k] Je. 27. 7.
[l] Je. 25. 9, 11, 12. & 26. 6, 7. & 29. 10.
[m] Le. 26. 34, 35, 43. Da. 9. 2.

SECT. XI.
A. M. 3414.
B. C. 590.

Section XI.—*Approach of the Chaldean Army;—Capture of Zedekiah and the City foretold by Jeremiah;—The Hebrew Slaves released.*

Jer. xxxix. 1.—2 Kings xxv. *end of ver.* 1, 2.—Jer. xxxvii. 1-4, xxxiv. 1-10.—2 Kings xxv. *beginning of ver.* 1.

[1] In [a]the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it; [1] and they built forts against it round about. [2] And the city was besieged unto the eleventh year of king Zedekiah.

[a] 2 Ki. 15. 1-4. Je. 52. 4-7.

2 Kings xxv. *part of* 1, 2.

Jer. xxxvii. 1-4.

[1] And king [b]Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. [2] But [c]neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake *by the prophet Jeremiah.

[3] And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, "Pray now unto the Lord our God for us." [4] Now Jeremiah came in and went out among the people; for they had not put him into prison.(12)

[b] 2 Ki. 24. 17.
[c] 2 Ch. 36. 12, 14.
* Heb. *by the hand of the prophet.*

Jer. xxxiv. 1-10.

[1] The word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth †of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,—

[2] Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire. [3] And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and ‡he shall speak with thee mouth to mouth, and thou shalt go to Babylon. [4] Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, Thou shalt not die by the sword, [5] but thou shalt die in peace, and with [d]the burnings of thy fathers, the former kings which were before thee, [e]so shall they burn odors for thee; and [f]they will lament thee, saying, Ah, lord! for I have pronounced the word, saith the Lord."

† Heb. *the dominion of his hand.*
‡ Heb. *his mouth shall speak to thy mouth.*
[d] See 2 Ch. 16. 14. & 21. 19.
[e] Da. 2. 46.
[f] See Je. 22. 18.

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(12) In the arrangement of the circumstances which took place at Jerusalem between the approach of the Chaldean army, and the eventual capture of the city, I have been principally guided by the accurate and learned Prideaux. The contents of Jer. xxxix. ver. 1, sufficiently show that this verse may be rightly placed first, as introductory to the whole amount. As Jeremiah was put into prison the first time, chap. xxxvii. 4, while the Chaldeans were besieging the city, that is, at the beginning of the tenth year, and before the army of Pharaoh Hophra came from Egypt, it is evident that this part of the chapter precedes in historical order both the account of his imprisonment, and the delivery of the prophecy, (Jer. xxxiv. 1-6.) which is supposed to have occasioned his confinement. Blayney, and other commentators, differ from Prideaux, and think the prediction contained in the twenty-first chapter was the cause of the prophet's punishment. Both these chapters announce the burning of the city, and the captivity of Zedekiah: but, in Jer. xxxiv. 1, we read the prediction was delivered on the commencement of the siege, by immediate inspiration, without any application from the king, while Nebuchadnezzar was still engaged in fighting against the cities of Judah, and had perhaps just reached Jerusalem. The latter prediction, (chap. xxi.) on the contrary, was spoken in reply to the message from the king, sent by Pashur and Zephaniah, after his imprisonment: and in it Jeremiah recapitulates his first prediction, with some additional denunciations; upon which he is more strictly confined in the dungeon of Malchiah.

g 2 Ki. 18. 13. & 19. 8. 2 Ch. 11. 5, 9.

[6] Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, [7] when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah; for [g]these defenced cities remained of the cities of(13) Judah.

h Ex. 21. 2. Le. 25. 10.
i Neh. 5. 11.
j Le. 25. 39–46.

[8] This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim [h]liberty unto them; [9] that [i]every man should let his manservant, and every man his maidservant, being a Hebrew or a Hebrewess, go free; [j]that none should serve himself of them, to wit, of a Jew his brother. [10] Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

2 Kings xxv. *beginning of ver.* 1.—And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it;—

SECT. XII.

A. M. 3415.
B. C. 589.

Section XII.—*Imprisonment of Jeremiah;—He foretells the Restoration of the Jews.*

Jeremiah xxxii. *and* xxxiii.(14)

Jeremiah, being imprisoned by Zedekiah for his prophecy, 6 *buyeth Hanameel's field.* 13 *Baruch must preserve the evidences, as tokens of the people's return.* 16 *Jeremiah in his prayer complaineth to God.* 26 *God confirmeth the captivity for their sins,* 36 *and promiseth a gracious return.* —Chap. xxxiii. 9 *a joyful state,* 12 *a settled government,* 15 *Christ the Branch of Righteousness,* 17 *a continuance of kingdom and priesthood,* 20 *and a stability of a blessed seed.*

a 2 Ki. 25. 1, 2. Je. 39. 1.

[1] The word that came to Jeremiah from the Lord [a]in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar. [2] For then the king of Babylon's army besieged Jerusalem; and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house. [3] For Zedekiah king of Judah had shut him up, saying, "Wherefore dost thou prophesy, and say, Thus saith the Lord, 'Behold, I will give this city into the hand of the king of Babylon, and he shall take it; [4] and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall

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(13) After the Jews discovered that all their cities were taken but Lachish and Azekah, terrified at these losses, and apprehensive of the siege then ready to be laid to Jerusalem, they made a show of returning to God, and of observing his laws, (see ver. 9.) They enter into a solemn covenant with God, and immediately issue a proclamation "that every man should let his manservant and every man his maidservant, being a Hebrew, or a Hebrewess, go free," Deut. xv. 12. This covenant, however, was broken as soon as the Jews considered themselves relieved from danger by the Chaldean army retiring from Jerusalem.

(14) The place and date of these chapters are assigned in chap. xxxii. ver 2. By purchasing the field at Anathoth, on the prospect of not being able, under the present circumstances of the city, to take possession of the land, Jeremiah confirmed to the people his own firm belief in the truth of all the predictions which he had been commanded of God to utter to his brethren. This purchase prefigured, that although Judah and Jerusalem should be laid waste, and the inhabitants led into captivity, yet a day would come when there should be a general restoration, the land flourish again. possessions bought and sold, as in former times, and the lands enjoyed by their rightful owners, ver. 36, to the end. In chap. xxxiii. God reveals his gracious purpose of healing the wounds of Jerusalem. He foretells the land, whose desolation they now deplore, shall be filled again with the voice of them "that shall bring the sacrifice of praise," and "shall be a habitation of shepherds causing their flocks to lie down." He promises them a kingdom in which a branch of the house of David shall rule in righteousness; and declares his covenant with David, and the priesthood of the sons of Levi, to be as lasting as the covenant of day and night; and, to remove the reproach cast on Israel and Judah, God renews his protestations of infallibly restoring the seed of Jacob, and of appointing the seed of David to rule over them for ever.

From the Babylonish captivity to the coming of Christ, David was without a successor of his family sitting upon the throne of Judah or Israel. And from the destruction of Jerusalem to the present time. the Jews have had neither a king nor a regular priesthood. It is evident. therefore, the time is not yet arrived for the actual accomplishment of this prophecy; it remains to be fulfilled in those days when Israel and Judah shall be restored under Christ. their Righteousness. Admitting this, and that all the families of Israel shall again be re-established in their own possessions, what improbability is there, that the two families of David and Levi, may actually revert also to the ancient privileges. subject only to the supreme authority of the Messiah. and continue to enjoy them, as is here expressly declared. in interrupted succession, to the end of the world.—Blayney, notes on Jeremiah, p. 222.—Prideaux's *Connection.*

surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; [5] and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.' "

[6] And Jeremiah said, "The word of the LORD came unto me, saying, [7] Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for [b]the right of redemption is thine to buy it. [8] So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, 'Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin; for the right of inheritance is thine, and the redemption is thine; buy it for thyself.' Then I knew that this was the word of the LORD. [9] And I bought the field of Hanameel mine uncle's son, that was in Anathoth, and [c]weighed him the money, even *seventeen shekels of silver. [10] And I †subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. [11] So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open. [12] And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. [13] And I charged Baruch before them, saying, [14] 'Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. [15] For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.' [16] Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying, [17] 'Ah Lord GOD! behold, [d]thou hast made the heaven and the earth by thy great power and stretched-out arm, and [e]there is nothing ‡too hard for thee. [18] Thou showest [f]loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name, [19] (great in counsel, and mighty in *work; for thine [g]eyes are open upon all the ways of the sons of men, [h]to give every one according to his ways, and according to the fruit of his doings;) [20] which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee [i]a name, as at this day; [21] and [j]hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror; [22] and hast given them this land, which thou didst swear to their fathers to give them, [k]a land flowing with milk and honey; [23] and they came in, and possessed it; but [l]they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them. [24] Behold the †mounts! they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence. And what thou hast spoken is come to pass; and, behold, thou seest it! [25] And thou hast said unto me, O Lord GOD, 'Buy thee the field for money, and take witnesses; ‡for the city is given into the hand of the Chaldeans.' [26] Then came the word of the LORD unto Jeremiah, saying, [27] Behold, I am the

[b] Le. 25. 24, 25, 32. Ru. 4. 4.

[c] Ge. 23. 16. Zec. 11. 12.

* Or, *seven shekels and ten pieces of silver.*

† Heb. *wrote in the book.*

[d] See Ge. 1. 1.

[e] See Ge. 18. 14.

‡ Or, *hid from thee.*

[f] Ex. 20. 6. & 34. 7. De. 5. 9, 10.

* Heb. *doing.*

[g] See Job 14. 16. Ps. 33. 13.

[h] See Job 34. 11.

[i] Ex. 9. 16. 1 Ch. 17. 21. Is. 63. 12. Da. 9. 15.

[j] Ex. 6. 6. 2 Sa. 7. 23. 1 Ch. 17. 21. Ps. 136. 11, 12.

[k] See Ex. 3. 8, 17.

[l] Neh. 9. 26. Da. 9. 10–14.

† Or, *engines of shot.* Je. 33. 4. [*i. e.* the mounds built by the besiegers.]—*Ed.*

‡ Or, *though.*

Lord, the God of all flesh—is there any thing too hard for me? [28] Therefore thus saith the Lord; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it. [29] And the Chaldeans, that fight against this city, shall come and [m]set fire on this city, and burn it with the houses, [n]upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. [30] For the children of Israel and the children of Judah have only done evil before me from their youth; for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. [31] For this city hath been to me as [*]a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face, [32] because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, [o]they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. [33] And they have turned unto me the [†]back, and not the face: though I taught them, (rising up early and teaching them,) yet they have not hearkened to receive instruction. [34] But they set their abominations in the house, which is called by my name, to defile it. [35] And they built the high places of Baal, which are in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through the fire unto [p]Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. [36] And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, 'It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence;' [37] Behold, [q]I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. [38] And they shall be my people, and I will be their God. [39] And I will [r]give them one heart, and one way, that they may fear me [‡]for ever, for the good of them, and of their children after them. [40] And [s]I will make an everlasting covenant with them, that I will not turn away [*]from them, to do them good; but [t]I will put my fear in their hearts, that they shall not depart from me. [41] Yea, [u]I will rejoice over them to do them good, and [v]I will plant them in this land [†]assuredly with my whole heart and with my whole soul. [42] For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. [43] And fields shall be bought in this land, whereof ye say, 'It is desolate without man or beast; it is given into the hand of the Chaldeans.' [44] Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the Valley, and in the cities of the South: for I will cause their captivity to return," saith the Lord.

m Je. 21. 10. & 37. 8, 10. & 52. 13.
n Je. 19. 13.
* Heb. *for my anger.*
o Is. 1. 4, 6. Da. 9. 8.
† Heb. *neck.*
p Le. 18. 21. 1 Ki. 11. 33.
q De. 30. 3. Je. 23. 3. & 29. 14. & 31. 10. Ez. 37. 21.
r Ez. 11. 19, 20.
‡ Heb. *all days.*
s Is. 55. 3.
* Heb. *from after them.*
t Je. 31. 33.
u De. 30. 9. Zep. 3. 17.
v Je. 24. 6. & 31. 28. Am. 9. 15.
† Heb. *in truth, or, stability.*

Jeremiah xxxiii.

[1] Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,—

[2] Thus saith the Lord the Maker thereof,
The Lord that formed it, to establish it,
[‡]The Lord is his name;
[3] Call [w]unto me, and I will answer thee,
And show thee great and [*]mighty things,
Which thou knowest not.

‡ Or, *JEHOVAH.* Ex. 15. 3. Am. 5. 8. & 9. 6.
w Ps. 91. 15.
* Or, *hidden.* Is. 48. 6.

[4] For thus saith the Lord, the God of Israel,
Concerning the houses of this city,
And concerning the houses of the kings of Judah,
Which are thrown down by the mounts, and by the sword;
[5] They come to fight with the Chaldeans,
But it is to fill them with the dead bodies of men,
Whom I have slain in mine anger and in my fury,
And for all whose wickedness
I have hid my face from this city.
[6] Behold, I will bring it health and cure, and I will cure them,
And will reveal unto them the abundance of peace and truth.
[7] And I will cause the captivity of Judah
And the captivity of Israel to return,
And will build them, [x]as at the first.
[8] And I will [y]cleanse them from all their iniquity,
Whereby they have sinned against me;
And I will [z]pardon all their iniquities,
Whereby they have sinned,
And whereby they have transgressed against me.
[9] And it shall be to me a name of joy,
A praise and an honor before all the nations of the earth,
Which shall hear all the good that I do unto them:
And they shall fear and tremble for all the goodness
And for all the prosperity that I procure unto it.
[10] Thus saith the Lord;
Again there shall be heard in this place,
Which ye say shall be desolate without man and without beast,
Even in the cities of Judah, and in the streets of Jerusalem,
That are desolate, without man,
And without inhabitant, and without beast,
[11] The [a]voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,
The voice of them that shall say, [b]Praise the Lord of hosts!
For the Lord is good,
For his mercy endureth for ever;
And of them that shall bring [c]the sacrifice of praise into the house of the Lord.
For I will cause to return the captivity of the land,
As at the first, saith the Lord.
[12] Thus saith the Lord of hosts;
Again [d]in this place, which is desolate
Without man and without beast,
And in all the cities thereof,
Shall be a habitation of shepherds
Causing their flocks to lie down.
[13] In the cities of the mountains, in the cities of the vale,
And in the cities of the South, and in the land of Benjamin,
And in the places about Jerusalem, and in the cities of Judah,
Shall the flocks [e]pass again
Under the hands of him that telleth them, saith the Lord.
[14] Behold, the days come, saith the Lord,
That I will perform that good thing which I have promised
Unto the house of Israel and to the house of Judah.
[15] In those days, and at that time,
Will I cause the [f]Branch of Righteousness to grow up unto David;
And he shall execute judgment and righteousness in the land.
[16] In those days shall Judah be saved,

[x] Is. 1. 26.
[y] Ez. 36. 25. Zec. 13. 1. He. 9. 13, 14.
[z] Mic. 7. 18.
[a] Re. 18. 23.
[b] 1 Ch. 16. 8, 34. 2 Ch. 5. 13. & 7. 3. Ezra 3. 11. Ps. 136. 1. Is. 12. 4.
[c] Le. 7. 12. Ps. 107. 22. & 116. 17.
[d] Is. 65. 10. Je. 50. 19.
[e] Le. 27. 32.
[f] Is. 4. 2. & 11. 1. Je. 23. 5.

And Jerusalem shall dwell safely:
And this is the name wherewith she shall be called,
†The Lord our Righteousness.
[17] For thus saith the Lord;
‡David shall never [g]want a man
To sit upon the throne of the house of Israel;
[18] Neither shall the priests the Levites want a man before me
To [h]offer burnt offerings, and to kindle meat offerings,
And to do sacrifice continually.
[19] And the word of the Lord came unto Jeremiah, saying,—
[20] Thus saith the Lord;
If ye can break my covenant of the day,
And my covenant of the night,
And that there should not be day and night in their season;
[21] Then may also my covenant be broken with David my servant,
That he should not have a son to reign upon his throne;
And with the Levites the priests, my ministers.
[22] As [i]the host of heaven cannot be numbered,
Neither the sand of the sea measured;
So will I multiply the seed of David my servant,
And the Levites that minister unto me.
[23] Moreover the word of the Lord came to Jeremiah, saying,
[24] Considerest thou not what this people have spoken, saying,
"The two families which the Lord hath chosen,
He hath even cast them off?"
Thus they have despised my people,
That they should be no more a nation before them.
[25] Thus saith the Lord;
If [j]my covenant be not with day and night,
And if I have not appointed the ordinances of heaven and earth;
[26] Then will I cast away the seed of Jacob, and David my servant,
So that I will not take any of his seed to be rulers
Over the seed of Abraham, Isaac, and Jacob:
For [k]I will cause their captivity to return, and have mercy on them.

† Heb. *Jehovah-tsidkenu.*
‡ Heb. *There shall not be cut off from David.*
g 2 Sa. 7. 16. 1 Ki. 2. 4. Ps. 89. 29, 35. Lu. 1. 32, 33.
h Ro. 12. 1. & 15. 16. 1 Pe. 2. 5, 9. Re. 1. 6.
i See Ge. 12. 2.
j Ge. 8. 22.
k Ezra 2. 1.

SECT. XIII.
A. M. 3415.
B. C. 589.

Section XIII.—*The Chaldeans raise the Siege of Jerusalem, and march against Pharaoh Hophra, King of Egypt.*

Jeremiah xxxvii. 5.

[5] Then [a]Pharaoh's army was come forth out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

a See 2 Ki. 24. 7. Ez. 17. 15.

SECT. XIV.
A. M. 3415.
B. C. 589.

Section XIV.—*Jeremiah foretells the Destruction of the Philistines and the Egyptians.*

Jeremiah xlvii. *and* xxxvii. 6–10.

[1] The word of the Lord that came to Jeremiah the prophet [a]against the Philistines, [b]before that Pharaoh smote *Gaza.(15)

a Ez. 25. 15, 16. Zep. 2. 4, 5.
b Am. 1. 6-8.
* Heb. *Azzah.*

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(15) As no history, either sacred or profane, has mentioned the capture of Gaza by the king of Egypt, there is no means of ascertaining the precise date of the delivery of this prophecy. Lightfoot has placed it in this ninth year of Zedekiah, on the supposition that Gaza was taken by Pharaoh's army soon after this time. In the fourth verse the Philistines are called the remnant of the country of Caphtor. This expression perhaps will serve as a clue to the right understanding of the history. On consulting the map of Palestine, we find that Gaza was a city of the tribe of Judah, and that it was near the seacoast. The circumstances related concerning it in the Old Testament prove the great importance attached to it, both by the Israelites and the surrounding nations. It was given to Judah, in the division of the country by Joshua; and it was one of the five principalities of the Philistines towards the southern extremity of Canaan. It was frequently taken and retaken by the Philistines and Hebrews; and, after having been lost by Ahaz, it was finally conquered by Hezekiah, (2 Kings xviii. 8.)

These contests for the possession of Gaza are supposed, by Calmet, to have been occasioned by its favorable situation for commerce. The revolu-

[2] Thus saith the LORD;
Behold, waters rise up out of the north,
And shall be an overflowing flood,
And shall overflow the land, and †all that is therein;
The city, and them that dwell therein:
Then the men shall cry,
And all the inhabitants of the land shall howl.
[3] At the noise of the stamping of the hoofs of his strong horses,
At the rushing of his chariots,
And at the rumbling of his wheels,
The fathers shall not look back to their children
For feebleness of hands;
[4] Because of the day that cometh
To spoil all the Philistines,
And to cut off from Tyrus and Zidon
Every helper that remaineth:
For the LORD will spoil the Philistines,
The remnant of ‡the country of Caphtor.
[5] Baldness [c]is come upon Gaza;
Ashkelon is cut off with the remnant of their valley—
How long wilt thou cut thyself?
[6] O thou [d]sword of the LORD, how long will it be ere thou be quiet?
*Put up thyself into thy scabbard—rest, and be still!

† Heb. *the fulness thereof.*

‡ Heb. *the isle.*

c Am. 1. 7. Mic. 1. 16. Zep. 2. 4, 7. Zec. 9. 5.

d De. 32. 41. Ez. 21. 3–5.

* Heb. *Gather thyself.*

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tions of preceding ages, however, furnish us with more powerful reasons for these contentions.

In Gen. x. 13, 14, we read, "Misraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (out of whom came Philistim), and Caphtorim." And in Deut. ii. 23, Moses, in commanding the Israelites not to interfere with the possessions of the Ammonites, leaves his immediate subject, and gives a short history of the conquest of the Zamzummins by the Ammonites, in a prior age. This conquest leads us to allude to the defeat of the Horim by the Edomites, and in ver. 23, to the overthrow of the Avims by the Caphtorim; his words are, "the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead." Azza is the same as Gaza: the ע, which commences the Hebrew name, being by the Septuagint pronounced as a G.

From comparing these expressions, it evidently appears that the Philistim, who may be considered the same as the Egyptians, invaded Palestine (to which they gave their name) by the south-west; and leaving the country of the Caphtorim, took possession of the seacoast as far as Gaza, before the Israelites entered the Holy Land on the eastern side over the river Jordan. Bishop Cumberland, in his Dissertation on Deut. ii. 23, has plainly shown that Caphtor was the same as Pelusium; and, on referring to the map, it will be seen that the Pelusiac mouth of the Nile is the nearest branch of that river to the country thus invaded By keeping possession of Gaza, or of Ashkelon, on one side, and Pelusium on the other, the Egyptians and Philistines maintained under their dominion the whole of this part of the seacoast; a territory eminently valuable to them. Besides which, it was the conquest of their ancestors, and a sure protection to their own territory; it was a certain source of revenue, and afforded an easy admission into the country of the Israelites, whenever the distresses of the Jews or their own ambition prompted them to make an invasion. The Egyptians and the Philistines therefore, who were the remnant of the country of Caphtor, seeing at this juncture the distress of Judæa, most probably attempted to regain possession from the Jews, or Assyrians, of the seacoast, from Pelusium to Ashkelon. Egypt and Assyria were the two powerful nations who were contending for empire: the impoverished and crumbling dominion of Judæa was divided between them at their pleasure. The king of Assyria invaded it from the east and north, had taken all its fortified towns, except Jerusalem, Lachish, and Azekah, which two last places were not far distant from Gaza. I have supposed, therefore, that on Nebuchadnezzar's rapid success in Palestine, the king of Egypt, in union with the Philistines, was making an attempt to recover possession of the much desired territory from Pelusium to Ashkelon. In his progress through the country "he smote Gaza," and this conquest, with the proximity of the Egyptian army, to those divisions of Nebuchadnezzar's army which were besieging Lachish and Azekah, occasioned the raising of the siege of Jerusalem by the larger part of the Chaldean army; on seeing which, the Egyptians retreated to their own country, and left Zedekiah and the Jews to their fate.

Dr. Blayney suggests the idea, that Gaza might have been taken by the Egyptians on their retiring before the army of Nebuchadnezzar; but it is not probable that an army, which was hastily retreating to its own territory for safety, would stop before a strongly fortified town, besiege, and capture it. Others have supposed that it was taken by Pharaoh Necho, on his return from the battle of Megiddo, where Josiah was killed, and when all the country submitted to his victorious arms. But we have no authority, either for supposing that the whole country submitted to Pharaoh, or that Jeremiah should predict the destruction of the Philistines, on the capture of that town, more than on the capture of any other. On considering the various authorities, it seems most probable, that the capture of Gaza must either have been the cause of Nebuchadnezzar's raising the siege of Jerusalem; or, that it was taken about the time when Lachish and Azekah were besieged by the Chaldean army. —Vide Bishop Cumberland's *Origines Gentium*, Tract 2d; Faber's *Pag. Idol.* vol. iii. p. 567; Lightfoot in loc.; Dr. Blayney in loc.; Calmet's *Dictionary*, art. Gaza.

† Heb. *How canst thou.*
e Ez. 14. 17.

[7] †How can it be quiet, seeing the LORD hath [e]given it a charge
Against Ashkelon, and against the sea shore?
There hath he appointed it.

JEREMIAH xxxvii. 6–10.

[6] Then came the word of the LORD unto the prophet Jeremiah, saying,—

f Je. 21. 2.
g Je. 34. 22.
‡ Heb. *souls.*
h Je. 21. 4, 5.
* Heb. *thrust through.*

[7] Thus saith the LORD, the God of Israel; thus shall ye say to the king of Judah, [f]that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. [8] And [g]the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. [9] Thus saith the LORD; Deceive not ‡yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart. [10] For [h]though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but *wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

SECT. XV.

A. M. 3415.
B. C. 589.

SECTION XV.—*On the Departure of the Chaldeans the Hebrew Slaves are recalled; for which Jeremiah predicts the Babylonish Captivity.*

JEREMIAH xxxiv. 11, *to the end.*

[11] BUT afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.(16) [12] Therefore the word of the LORD came to Jeremiah from the LORD, saying,—

a Ex. 21. 2 & 23. 10.
* Or, *hath sold himself.*
† Heb. *to-day.*
b So 2 Ki. 23. 3. Ne. 10. 29.
‡ Heb. *whereupon my name is called.*
c Ex. 20. 7. Le. 19. 12.
d Mat. 7. 2. Gal 6. 7. Ja. 2. 13.
* Heb. *for a removing.* De. 28. 25, 64.
e See Ge. 15. 10, 17.

[13] Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, [14] "At [a]the end of seven years let ye go every man his brother a Hebrew, which *hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee:" but your fathers hearkened not unto me, neither inclined their ear. [15] And ye were †now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had [b]made a covenant before me in the house ‡which is called by my name. [16] But ye turned and [c]polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. [17] Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: [d]behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you *to be removed into all the kingdoms of the earth. [18] And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when [e]they cut the calf in twain, and passed between the parts thereof, [19] (the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;) [20] I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. [21] And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into

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(16) The prophet, in this part of chap. xxxiv., reproaches the people of Judah for the utter hollowness of their pretended reformation, and for their perfidious conduct to their Hebrew slaves; whom they again reduced, in despite of their covenant, to their former unlawful bondage, as soon as the danger that threatened them from the Chaldeans appeared to be past. God threatens to punish them by giving liberty to the sword, to the pestilence, and the famine. He assures them he will deliver them into the hands of those enemies "who are gone up from you," that he will cause them to return, and make Judah "a desolation without an inhabitant."—See note on the first part of chapter xxxiv. sect. xi. p. 928.

f See Je. 37. 5, 11, 8, 10.
g Je. 38. 3. & 39. 1, 2, 8. & 52. 7, 13.
h Je. 9. 11. & 44. 2, 6.

the hand of the king of Babylon's army, [f]which are gone up from you. [22] Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, [g]and take it, and burn it with fire: and [h]I will make the cities of Judah a desolation without an inhabitant.

SECT. XVI.

A. M. 3416.
B. C. 588.

SECTION XVI.—*Jeremiah, attempting to make his Escape from Jerusalem, is again imprisoned.*

JEREMIAH xxxvii. 11, *to the end.*(17)

Jeremiah is taken for a fugitive, beaten, and put in prison. He assureth Zedekiah of the captivity. Entreating for his liberty, he obtaineth some favor.

* Heb. *made to ascend.*
† Or, *to slip away from thence in the midst of the people.*
‡ Heb. *falsehood,* or, *a tie.*

[11] AND it came to pass, that when the army of the Chaldeans was *broken up from Jerusalem for fear of Pharaoh's army, [12] then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, †to separate himself thence in the midst of the people. [13] And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, "Thou fallest away to the Chaldeans." [14] Then said Jeremiah, "It is ‡false—I fall not away to the Chaldeans." But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. [15] Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

* Or, *cells.*
† Heb. *let my supplication fall.*

[16] When Jeremiah was entered into the dungeon, and into the *cabins, and Jeremiah had remained there many days; [17] then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, "Is there any word from the LORD?" And Jeremiah said, "There is: for," said he, "thou shalt be delivered into the hand of the king of Babylon." [18] Moreover Jeremiah said unto king Zedekiah, "What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? [19] Where are now your prophets which prophesied unto you, saying, 'The king of Babylon shall not come against you, nor against this land?' [20] Therefore hear now, I pray thee, O my lord the king! †let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there." [21] Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

SECT. XVII.

A. M. 3416.
B. C. 588.

SECTION XVII.—*Jeremiah, applied to by the King, repeats his former Predictions.*

JEREMIAH xxi.(18)

Zedekiah sendeth to Jeremiah to inquire the event of Nebuchadrezzar's war. 3 Jeremiah foretelleth a hard siege and miserable captivity. 8 He counselleth the people to fall to the Chaldeans, 11 and upbraideth the king's house.

[1] THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Malchiah, and Zephaniah the son of Maaseiah the priest, saying, [2] "Inquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us."

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(17) The place and date of this part of Jeremiah xxxvii. are assigned in ver. 11.

(18) For the reasons why the twenty-first chapter is inserted here, see a preceding note on chap. xxxiv. 1–8. In a loathsome dungeon, the prophet still retains his unshaken fidelity and constancy, and repeats his former predictions with unwavering firmness; he exhorts the royal house to execute judgment and justice. The king and people, even to the last, are offered terms of mercy and acceptance, on obedience and submission to the divine will; "Behold, I set before you the way of life, and the way of death," ver. 8, 9. Jeremiah xxxviii. 17.

[3] Then said Jeremiah unto them, "Thus shall ye say to Zedekiah, [4] Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and [a]I will assemble them into the midst of this city. [5] And I myself will fight against you with [b]an out-stretched hand and with a strong arm, even in anger, and in fury, and in great wrath. [6] And I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence. [7] And afterward, saith the LORD, [c]I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city, from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; [d]he shall not spare them, neither have pity, nor have mercy.

a Is. 13. 4.
b Ex. 6. 6.
c Je. 37. 17. & 39. 5. & 52. 9.
d De. 28. 50. 2 Ch. 36. 17.

[8] "And unto this people thou shalt say, thus saith the LORD; Behold, [e]I set before you the way of life, and the way of death. [9] He that [f]abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and [g]his life shall be unto him for a prey. [10] For I have [h]set my face against this city for evil, and not for good, saith the LORD: [i]it shall be given into the hand of the king of Babylon, and he shall [j]burn it with fire.

e De. 30. 19.
f Je. 38. 2, 17, 18.
g Je. 39. 18. & 45. 5.
h Le. 17. 10. Je. 44. 11. Am. 9. 4.
i Je. 38. 3.
j Je. 34. 2, 22. & 37. 10. & 38. 18, 23. & 52. 13.

[11] "And touching the house of the king of Judah, *say*, Hear ye the word of the LORD! [12] O house of David, thus saith the LORD; *Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. [13] Behold, I am against thee, O †inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations? [14] But I will ‡punish you according to the [k]fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it."

* Heb. *Judge.*
† Heb. *inhabitress.*
‡ Heb. *visit upon.*
k Pr. 1. 31. Is. 3. 10, 11.

SECT. XVIII.

A. M. 3416.
B. C. 588.

SECTION XVIII.—*Jeremiah is committed to the Dungeon of Malchiah.*

JEREMIAH xxxviii.,(19) *and* xxxix. 15, *to the end.*

Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 *Ebed-melech, by suit, getteth him some enlargement.* 14 *Upon secret conference he counselleth the king by yielding to save his life.* 24 *By the king's instructions he concealeth the conference from the princes.* — Chap. xxxix. 15 *God's promise to Ebed-melech.*

[1] THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, [2] "Thus saith the LORD, [a]He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. [3] Thus saith the LORD, [b]This city shall surely be given into the hand of the king of Babylon's army, which shall take it." [4] Therefore the princes said unto the king, "We beseech thee, [c]let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the *welfare of this people, but the hurt." [5] Then Zedekiah the king said, "Behold, he is in your hand! for the king is not he that can do any

a Je. 21. 9, 10.
b Je. 32. 3.
c See Je. 26. 11.
* Heb. *peace.*

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(19) That this chapter ought to be inserted here, is evident from ver. 28; "Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken." The place of chap. xxxix. 15–18, is assigned by comparing ver. 15 with the last verse of the preceding chapter, and by the events alluded to in that chapter.

thing against you." [6] Then took they Jeremiah, and cast him into the dungeon of Malchiah the son †of Hammelech, that was in the court of the prison; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

† Or, *of the king.*

[7] Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; (the king then sitting in the gate of Benjamin;) [8] Ebed-melech went forth out of the king's house, and spake to the king, saying, [9] "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and ‡he is like to die for hunger in the place where he is, for there is no more bread in the city." [10] Then the king commanded Ebed-melech the Ethiopian, saying, "Take from hence thirty men *with thee, and take up Jeremiah the prophet out of the dungeon, before he die." [11] So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. [12] And Ebed-melech the Ethiopian said unto Jeremiah, "Put now these old cast clouts and rotten rags under thine armholes under the cords." And Jeremiah did so. [13] So they drew up Jeremiah with cords, and took him up out of the dungeon; and Jeremiah remained in the court of the prison.

‡ Heb. *he will die.*

* Heb. *in thy hand.*

[14] Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the †third entry that is in the house of the LORD; and the king said unto Jeremiah, "I will ask thee a thing; hide nothing from me."

† Or, *principal.*

[15] Then Jeremiah said unto Zedekiah, "If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?" [16] So Zedekiah the king sware secretly unto Jeremiah, saying, "As the LORD liveth, [d]that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life!"

d Is. 57. 16.

[17] Then said Jeremiah unto Zedekiah, "Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thy house. [18] But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and [e]thou shalt not escape out of their hand."

e Je. 32. 4. & 34. 3.

[19] And Zedekiah the king said unto Jeremiah, "I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me."

[20] But Jeremiah said, "They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. [21] But if thou refuse to go forth, this is the word that the LORD hath showed me. [22] And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, ‡Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back. [23] So they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and *thou shalt cause this city to be burned with fire."

‡ Heb. *Men of thy peace.*

* Heb. *thou shalt burn, &c.*

[24] Then said Zedekiah unto Jeremiah, "Let no man know of these words, and thou shalt not die. [25] But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, De-

clare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: [26] then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there." [27] Then came all the princes unto Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So †they left off speaking with him; for the matter was not perceived. [28] So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when Jerusalem was taken.

† Heb. *they were silent from him.*

Jeremiah xxxix. 15, *to the end.*

[15] Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying,
[16] Go and speak to Ebed-melech the Ethiopian, saying,—
Thus saith the Lord of hosts, the God of Israel;
Behold, I will bring my words upon this city
For evil, and not for good:
And they shall be accomplished in that day before thee.
[17] But I will deliver thee in that day, saith the Lord;
And thou shalt not be given into the hand
Of the men of whom thou art afraid.
[18] For I will surely deliver thee,
And thou shalt not fall by the sword,
But [f]thy life shall be for a prey unto thee;
Because [g]thou hast put thy trust in me, saith the Lord.

f Je. 21. 9. & 45. 5.
g 1 Ch 5. 20. Ps. 37. 40.

Sect. XIX.
A. M. 3416.
B. C. 588.

Section XIX.—*The Capture of Jerusalem and of Zedekiah;—The Deliverance of Jeremiah;—The Burning of the Temple;—The People are carried captive to Babylon.*

Jer. lii. 5, 6, xxxix. 3, lii. 7–11, xxxix. 11–14, lii. 24–27, 12–14, 17–23, *and* 15, 16, *and* xxxix. 10.—2 Kings xxiv. 17, *to the end*, xxv. 3–21.—Jeremiah xxxix. 2, *and* 4–9, lii. 4.

Jerusalem is besieged and taken. Zedekiah is taken prisoner, his sons killed, and his own eyes put out. Nebuchadrezzar's charge for the good usage of Jeremiah. The chief priest slain. Nebuzar-adan burneth and spoileth the city, and carrieth the people captive to Jerusalem.

[5] So the city was besieged unto the eleventh year of king Zedekiah. [6] And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. [3] And [a]all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon. [7] Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about;) and they went by the way of the plain.

a Je. 38. 17.

Jeremiah xxxix. 3.

Jeremiah lii. 7–11.

[8] But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. [9] Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. [10] And [b]the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. [11] Then he *put out the eyes of Zedekiah; and the king of Babylon bound him in †chains, and carried him to Babylon, and put him in ‡prison till the day of his death.

b Ez. 12. 13.
* Heb. *blinded.*
† Or, *fetters.*
‡ Heb. *house of the wards.*

Jeremiah xxxix. 11–14.

[11] Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah *to Nebuzar-adan the captain of the guard, saying, [12] "Take him, and †look well to him, and do him no harm; but do unto him even as he shall say unto thee." [13] So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-

* Heb. *by the hand of.*
† Heb. *set thine eyes upon him.*

saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; [14] even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

JER. lii. 24–27, 12–14, 17–23, 15, 16.

[24] And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the ‡door. [25] He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that *were near the king's person, which were found in the city; and the †principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. [26] So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. [27] And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

‡ Heb. *threshold.*
* Heb. *saw the face of the king.*
† Or, *scribe of the captain of the host.*

[12] Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, ‡captain of the guard, which *served the king of Babylon, into Jerusalem, [13] and burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire. [14] And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. [17] Also the [c]pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon. [18] The [d]caldrons also, and the †shovels, and the snuffers, and the ‡bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. [19] And the basons, and the *firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. [20] The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the LORD: †the brass of all these vessels was without weight. [21] And concerning the pillars, the height of one pillar was eighteen cubits; and a ‡fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow. [22] And a chapiter of brass was upon it; and the height of one chapiter was five cubits, with network and pomegranates upon the chapiters round about, all of brass. The second pillar also and the pomegranates were like unto these. [23] And there were ninety and six pomegranates on a side; and [e]all the pomegranates upon the network were an hundred round about.

‡ Or, *chief marshal.* Heb. *chief of the executioners,* or, *slaughtermen.* And so ver. 14, &c.
* Heb. *stood before.*
[c] See 1 Ki. 7. 15, 23, 27, 50.
[d] Ex. 27. 3. 2 Ki. 25. 14–16.
† Or, *instruments to remove the ashes.*
‡ Or, *basons.*
* Or, *censers.*
† Heb. *their brass.* 1 Ki. 7. 47. 2 Ki. 25. 17. 2 Ch. 3. 15.
‡ Heb. *thread.*
[e] See 1 Ki. 7. 20.

[15] Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. [16] But Nebuzar-adan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen. [10] But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields *at the same time.

JEREMIAH xxxix. 10.

* Heb. *in that day.*

2 KINGS xxiv. 17, *to the end.*—[17] And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. [18] Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. [19] And he *did that*

which was evil in the sight of the LORD, according to all that Jehoiakim had done. [20] For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

2 KINGS xxv. 3–21.—[3] And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

[4] And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden; (now the Chaldees were against the city round about;) and the king went the way toward the plain. [5] And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered from him. [6] So they took the king, and brought him up to the king of Babylon to Riblah; and they *gave judgment upon him. [7] And they slew the sons of Zedekiah before his eyes, and †put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

* Heb. *spake judgment with him.*

† Heb. *made blind.*

[8] And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, ‡captain of the guard, a servant of the king of Babylon, unto Jerusalem. [9] And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. [10] And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. [11] Now the rest of the people that were left in the city, and the *fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. [12] But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen. [13] And the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. [14] And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. [15] And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. [16] The two pillars, †one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight. [17] The height of the one pillar was eighteen cubits, and the chapiter upon it was brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

‡ Or, *chief marshal.*

* Heb. *fallen away.*

† Heb. *the one sea.*

[18] And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the ‡door. [19] And out of the city he took an *officer that was set over the men of war, and five men of them that †were in the king's presence, which were found in the city, and the ‡principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city. [20] And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah; [21] and the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

‡ Heb. *threshold.*

* Or, *eunuch.*

† Heb. *saw the king's face.* Est. 1. 14.

‡ Or, *scribe of the captain of the host.*

JEREMIAH xxxix. 2, *and* 4–9.—[2] And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

[4] And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. [5] But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he *gave judgment upon him. [6] Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. [7] Moreover he put out Zedekiah's eyes, and bound him †with chains, to carry him to Babylon.

* Heb. *spake with him judgments*, Je. 4. 12.

† Heb. *with two brazen chains*, or, *fetters.*

[8] And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. [9] Then Nebuzar-adan the ‡captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

‡ Or, *chief marshal.* Heb. *chief of the executioners*, or, *slaughtermen*: and so ver. 10, &c. see Ge. 37. 26.

JEREMIAH lii. 4.—And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

Section XX.—*Psalms composed by the Jews during their Captivity at Babylon.*

PS. LXXIX.

PSALM LXXIX.(20)

The psalmist complaineth of the desolation of Jerusalem. 8 *He prayeth for deliverance,* 13 *and promiseth thankfulness.*

A Psalm *of Asaph.

* Or, *for Asaph.*
a Ex. 15. 17.
b 2 Ki. 25. 9, 10. 2 Ch. 36. 19. Mic. 3. 12.
c Je. 7. 33.

1 O God, [a]the heathen are come into thine inheritance;
Thy holy temple have they defiled;
They [b]have laid Jerusalem on heaps.
2 The [c]dead bodies of thy servants have they given
To be meat unto the fowls of the heaven,
The flesh of thy saints
Unto the beasts of the earth.
3 Their blood have they shed like water round about Jerusalem;
And [d]there was none to bury them.
4 We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.
5 How long, Lord? wilt thou be angry for ever?
Shall thy jealousy burn like fire?
6 Pour [e]out thy wrath upon the heathen that have [f]not known thee,
And upon the kingdoms that have not called upon thy name.
7 For they have devoured Jacob,
And laid waste his dwelling-place.
8 O remember not against us †former iniquities:
Let thy tender mercies speedily prevent us;
For we are brought very low.
9 Help us, O God of our salvation!
For the glory of thy name:
And deliver us, and purge away our sins,
For thy name's sake.
10 Wherefore should the heathen say, Where is their God?
Let him be known among the heathen in our sight
By the ‡revenging of the blood of thy servants which is shed.
11 Let the sighing of the prisoner come before thee;
According to the greatness of *thy power
†Preserve thou those that are appointed to die;
12 And render unto our neighbours sevenfold into their bosom
Their reproach, wherewith they have reproached thee, O Lord!
13 So we thy people and sheep of thy pasture
Will give thee thanks for ever:
We will show forth thy praise ‡to all generations.

d Je. 14. 16. Re. 11. 9.
e Je. 10. 25. Re. 16. 1.
f Is. 45. 4, 5. 2 Thes. 1. 8.
† Or, *the iniquities of them that were before us.*
‡ Heb. *vengeance.*
* Heb. *thine arm.*
† Heb. *reserve the children of death.*
‡ Heb. *to generation and generation.*

PS. LXXIV.

PSALM LXXIV.

The prophet complaineth of the desolation of the sanctuary. 10 *He moveth God to help in consideration of his power,* 18 *of his reproachful enemies, of his children, and of his covenant.*

*Maschil of Asaph.

* Or, *A Psalm for Asaph to give instruction.*
a Je. 31. 37. & 33. 24.

1 O God, why hast thou [a]cast us off for ever?

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(20) Psalm lxxix.—In this Psalm Asaph complains that the Babylonians had destroyed the city and temple at Jerusalem, and beseeches God to be reconciled to his people, and to punish the blasphemies and cruelties of their idolatrous enemies.—Green; Dr. Wells.

Psalm lxxiv.—This Psalm was occasioned by the desolation of Jerusalem and the temple, and the rest of the country of Judæa, made by Nebuchadnezzar, or the Babylonish forces.—Vide ver. 5–7; Dr. Wells; Pole's *Synopsis;* and others.

Psalm lxxxiii.—In this Psalm are enumerated the various nations who were leagued against Jerusalem, at the time it was written. In the eighth verse, Assur or Assyria is mentioned among them. This fixes the date of the composition of the Psalm to the latter period of the Jewish monarchy, and as all the surrounding tribes were, about the time of Zedekiah and his immediate predecessor, united against Jerusalem, it was most probably written about this time.—Dr. Wall.

Psalm xciv.—This Psalm is enumerated by Dr. Gray, from Calmet, among those which were written during some of the captivities and distresses of the Church. Its precise date is not known. It is not improbable that it was written on the destruction of the city and temple. On comparing the fifth verse with the fourteenth, it appears that it was written to console the Church of God in its distress; and that distress was apparently a total ruin of the Church, which God however would not cast off, neither would he forsake his inheritance.

Why doth thine anger smoke against the sheep of thy pasture?
b Ex. 15. 16.
[2] Remember thy congregation, [b]which thou hast purchased of old;
† Or, *tribe*. De. 32. 9. Je. 10. 16.
The †rod of thine inheritance, which thou hast redeemed;
This Mount Zion, wherein thou hast dwelt.
[3] Lift up thy feet unto the perpetual desolations;
Even all that the enemy hath done wickedly in the sanctuary.
c La. 2. 7.
[4] Thine [c]enemies roar in the midst of thy congregations;
d Da. 6. 27.
They [d]set up their ensigns for signs.
[5] A man was famous according as he had lifted up
Axes upon the thick trees.
[6] But now they break down the carved work thereof at once
With axes and hammers.
‡ Heb. *They have sent thy sanctuary into the fire.* 2 Ki. 25. 9.
[7] ‡They have cast fire into thy sanctuary,
They have defiled by casting down the dwelling-place of thy Name to the ground.
* Heb. *break.*
[8] They said in their hearts, Let us *destroy them together:
They have burned up all the synagogues of God in the land.
[9] We see not our signs:
There is no more any prophet:
Neither is there among us any that knoweth how long.
[10] O God, how long shall the adversary reproach?
Shall the enemy blaspheme thy name for ever?
e La. 2. 3.
[11] Why [e]withdrawest thou thy hand, even thy right hand?
Pluck it out of thy bosom.
[12] For God is my King of old,
Working salvation in the midst of the earth.
† Heb. *break.* Ex. 14. 21.
[13] Thou didst †divide the sea by thy strength:
‡ Or, *whales.* Is. 51. 9, 10.
Thou brakest the heads of the ‡dragons in the waters.
[14] Thou brakest the heads of leviathan in pieces,
And gavest him to be meat to the people inhabiting the wilderness.
f Ex. 17. 5, 6. Nu. 20. 11.
[15] Thou [f]didst cleave the fountain and the flood:
g Jos. 3. 13, &c.
Thou [g]driedst up *mighty rivers.
* Heb. *rivers of strength.*
[16] The day is thine, the night also is thine:
h Ge. 1. 14, &c.
Thou [h]hast prepared the light and the sun.
i Ac. 17. 26.
[17] Thou hast [i]set all the borders of the earth:
j Ge. 8. 22.
Thou [j]hast †made summer and winter.
† Heb. *made them.*
[18] Remember [k]this, that the enemy hath reproached, O Lord!
k Re. 16. 19.
And that the foolish people have blasphemed thy name.
[19] O deliver not the soul of thy turtledove unto the multitude of the wicked:
Forget not the congregation of thy poor for ever.
l Ge. 17. 7. Le. 26. 44, 45.
[20] Have [l]respect unto the covenant:
For the dark places of the earth are full of the habitations of cruelty.
[21] O let not the oppressed return ashamed:
Let the poor and needy praise thy name.
[22] Arise, O God, plead thine own cause:
Remember how the foolish man reproacheth thee daily.
[23] Forget not the voice of thine enemies:
‡ Heb. *ascendeth,* Jonah 1. 2.
The tumult of those that rise up against thee ‡increaseth continually.

PS. LXXXIII.

PSALM LXXXIII.

A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the Church.

* Or, *for Asaph.*

A Song or Psalm *of Asaph.

[1] Keep not thou silence, O God!
Hold not thy peace, and be not still, O God!
a Ps. 2. 1. Acts 4. 25.
[2] For, lo! [a]thine enemies make a tumult:
And they that hate thee have lifted up the head.
[3] They have taken crafty counsel against thy people,
And consulted against thy hidden ones.

[4] They have said, "Come, and [b]let us cut them off from being a nation;
That the name of Israel may be no more in remembrance."
[5] For they have consulted together with one †consent:
They are confederate against thee:
[6] The [c]tabernacles of Edom, and the Ishmaelites;
Of Moab, and the Hagarenes;
[7] Gebal, and Ammon, and Amalek;
The Philistines with the inhabitants of Tyre;
[8] Assur also is joined with them:
They have ‡holpen the children of Lot. Selah!
[9] Do unto them as unto the [d]Midianites;
As to [e]Sisera, as to Jabin, at the brook of Kison:
[10] Which perished at En-dor:
They became as dung for the earth.
[11] Make their nobles like [f]Oreb, and like Zeeb:
Yea, all their princes as [g]Zebah, and as Zalmunna: [12] who said,—
"Let us take to ourselves the houses of God in possession."
[13] O my God, make them like a wheel;
As the stubble before the wind.
[14] As the fire burneth a wood,
And as the flame setteth the mountains on fire;
[15] So persecute them with thy tempest,
And make them afraid with thy storm.
[16] Fill their faces with shame;
That they may seek thy name, O LORD!
[17] Let them be confounded and troubled for ever;
Yea, let them be put to shame, and perish:
[18] That men may know that thou, whose [h]name alone is JEHOVAH,
Art the Most High over all the earth.

[b] See Est. 3. 6, 9. Je. 11. 19. & 31. 36.
† Heb. *heart.*
[c] See 2 Ch. 20. 1, 10, 11.
‡ Heb. *been an arm to the children of Lot.*
[d] Nu. 31. 7. Ju. 7. 22.
[e] Ju. 4. 15, 24. & 5. 21.
[f] Ju. 7. 25.
[g] Ju. 8. 12, 21.
[h] Ex. 6. 3.

PS. XCIV.

PSALM XCIV.

The prophet, calling for justice, complaineth of tyranny and impiety. 8 He teacheth God's providence. 12 He showeth the blessedness of affliction. 16 God is the defender of the afflicted.

[1] O LORD *God, to whom vengeance belongeth;
O God, to whom vengeance belongeth, †show thyself.
[2] Lift up thyself, thou [a]Judge of the earth:
Render a reward to the proud.
[3] LORD, how long shall the wicked,
How long shall the wicked triumph?
[4] How long shall they utter and speak hard things?
And all the workers of iniquity boast themselves?
[5] They break in pieces thy people, O LORD!
And afflict thy heritage.
[6] They slay the widow and the stranger,
And murder the fatherless.
[7] Yet they say, "The LORD shall not see,
Neither shall the God of Jacob regard it."
[8] Understand, ye brutish among the people:
And ye fools, when will ye be wise?
[9] He [b]that planted the ear—shall He not hear?
He that formed the eye—shall He not see?
[10] He that chastiseth the heathen—shall not He correct?
He that [c]teacheth man knowledge—*shall not He know?*
[11] The [d]LORD knoweth the thoughts of man,
That they are vanity.
[12] Blessed [e]is the man whom thou chastenest, O LORD!
And teachest him out of thy law;

* Heb. *God of revenges.* De. 32. 35. Nah. 1. 2.
† Heb. *shine forth.* Ps. 80. 1.
[a] Ge. 18. 25.
[b] Ex. 4. 11. Pr. 20. 12.
[c] Job 35. 11. Is. 28. 26.
[d] 1 Co. 3. 20.
[e] Job 5. 17. Pr. 3. 11. 1 Co. 11 32. He. 12. 5, &c.

13 That thou mayest give him rest from the days of adversity,
Until the pit be digged for the wicked.
f 1 Sa. 12. 22. Ro. 11. 1, 2.
14 For [f]the Lord will not cast off his people,
Neither will he forsake his inheritance.
15 But judgment shall return unto righteousness:
‡ Heb. *shall be after it.*
And all the upright in heart ‡shall follow it.
16 Who will rise up for me against the evildoers?
Or who will stand up for me against the workers of iniquity?
17 Unless the Lord had been my help,
* Or, *quickly.*
My soul had *almost dwelt in silence.
18 When I said, "My foot slippeth;"
Thy mercy, O Lord, held me up.
19 In the multitude of my thoughts within me
Thy comforts delight my soul.
20 Shall the throne of iniquity have fellowship with Thee,
Which frameth mischief by a law?
g Mat. 27. 1.
21 They [g]gather themselves together against the soul of the righteous,
h Ex. 23. 7. Pr. 17. 15.
And [h]condemn the innocent blood.
22 But the Lord is my defence;
And my God is the rock of my refuge.
i Ps. 7. 16. Pr. 2. 22. & 5. 22.
23 And [i]he shall bring upon them their own iniquity,
And shall cut them off in their own wickedness;
Yea, the Lord our God shall cut them off.

SECT. XXI.

Section XXI.—*Jeremiah laments the Desolation of his Country.*(21)

THE LAMENTATIONS OF JEREMIAH.

LAMENT. I.

LAMENTATION I.

The miserable estate of Jerusalem by reason of her sin. 12 She complaineth of her grief, 18 and confesseth God's judgment to be righteous.

א 1 How doth the city sit solitary, that was full of people!
How is she become as a widow! she that was great among the nations!
And princess among the provinces, how is she become tributary!

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(21) That Jeremiah was the author of the Elegies or Lamentations which bear his name is evident, not only from a very ancient and almost uninterrupted tradition, but also from the argument and style of the book, which correspond exactly with those of his prophecies.

Josephus, Jerome, Junius, Archbishop Usher, and other eminent writers, are of opinion that the Lamentations of Jeremiah were the same which are mentioned in 2 Chron. xxxv. 25, as being composed by the prophet on the death of the pious King Josiah, and which are there said to have been perpetuated by "an ordinance in Israel." But, whatever may have become of those Lamentations, it is evident that these cannot possibly be the same; for their whole tenor plainly shows that they were not composed till after the subversion of the kingdom of Judah. The calamities, which Jeremiah had foretold in his prophecies, are here deplored as having actually taken place, viz. the impositions of the false prophets who had seduced the people by their lying declarations, the destruction of the holy city and temple, the overthrow of the state, and the extermination of the people. But though it be allowed that the Lamentations were primarily intended as a pathetic description of present calamities, yet it has with great probability been conjectured, that, while Jeremiah mourns the desolation of Judah and Jerusalem, he may be considered as prophetically painting the still greater miseries they were to suffer at some future time; and this seems plainly indicated by his referring to the time when the punishment of their iniquity shall be accomplished, and they shall no more be carried into captivity, (iv. 22.)*

This book, which in our Bibles is divided into five chapters, consists of five distinct elegies, viz.

Elegy I. The prophet begins with lamenting the sad reverse of fortune which his country had experienced, confessing at the same time that all her miseries were the just consequences of the national wickedness and rebellion against God. In the midst of his discourse, Jerusalem herself is personified, and introduced to continue the complaint, and humbly to solicit the divine compassion. Jahn is of opinion, that, in this elegy, Jeremiah deplores the deportation of King Jehoiachin, and ten thousand of the principal Jews to Babylon. Compare 2 Kings xxiv. 8–17, and 2 Chron. xxxvi. 9, 10.

Elegy II. Jeremiah portrays the dire effects of the divine anger in the subversion of the civil and religious constitution of the Jews, and in that extreme misery in which every class of individuals was involved. He represents the wretchedness of his country as unparalleled; and charges the false prophets with having betrayed her into ruin by their false and flattering suggestions. In this forlorn and desolate condition—the astonishment and byword of all who see her—Jerusalem is directed earnestly to implore the removal of those heavy judgments, which God, in the height of his displeasure, had inflicted upon her. Jahn thinks, that this elegy was composed on the storming of Jerusalem by the Babylonian army.

Elegy III. The prophet, by describing his own severe afflictions, and showing his trust in the inexhaustible mercies of God, encourages his

* Bishop Tomline's *Elements of Christian Theology*, vol. i. pp. 112, 113.

[a] Ezra 4. 20.

ב [2] She weepeth sore in the night, and her tears are on her cheeks:
Among all her lovers she hath none to comfort her:
All her friends have dealt treacherously with her, they are become her enemies.

* Heb. *for the greatness of servitude.*
[b] De. 28. 64, 65.

ג [3] Judah is gone into captivity because of affliction, and *because of great servitude:
She [b]dwelleth among the heathen, she findeth no rest:
All her persecutors overtook her between the straits.

ד [4] The ways of Zion do mourn, because none come to the solemn feasts:
All her gates are desolate: her priests sigh,
Her virgins are afflicted, and she is in bitterness.

[c] De. 28. 43, 44.

ה [5] Her adversaries [c]are the chief, her enemies prosper;
For the LORD hath afflicted her for the multitude of her transgressions:
Her children are gone into captivity before the enemy.

ו [6] And from the daughter of Zion all her beauty is departed:
Her princes are become like harts that find no pasture,
And they are gone without strength before the pursuer.

† Or, *desirable*, ver. 10.

ז [7] Jerusalem remembered in the days of her affliction and of her miseries
All her †pleasant things that she had in the days of old,
When her people fell into the hand of the enemy, and none did help her:
The adversaries saw her, and did mock at her Sabbaths.

‡ Heb. *is become a removing*, or, *wandering.*

ח [8] Jerusalem hath grievously sinned; therefore she ‡is removed:
All that honored her despise her, because they have seen her nakedness:
Yea, she sigheth, and turneth backward.

ט [9] Her filthiness is in her skirts; she remembereth not her last end;
Therefore she came down wonderfully: she had no comforter.
O LORD! behold my affliction; for the enemy hath magnified himself.

people to be patient and resigned under the divine chastisements, and to trust in the never-failing mercy of Jehovah. He asserts the divine supremacy in the dispensations of good and evil, and shows the unreasonableness of murmuring under them. He recommends self-examination and repentance; and, from their past experience of former deliverances from God, he encourages them to look for pardon for their sins, and retribution to their enemies.

ELEGY IV. exhibits a striking contrast, in various affecting instances, between the present deplorable and wretched condition of his country, and her former state of prosperity; and ascribes the unhappy change chiefly to the profligacy of its priests and prophets. The national calamities are deeply and tenderly lamented, especially the captivity of their sovereign Zedekiah. This elegy concludes with predicting the judgments that were impending over the Edomites, who had insulted the Jews in their distress.

ELEGY V. is an epilogue or conclusion to the preceding chapters or elegies. In the Syriac, Arabic, and Vulgate versions, this chapter is entitled THE PRAYER OF JEREMIAH; but no such title appears in the Hebrew copies, or in the Septuagint version. It is rather, as Dr. Blayney has remarked, a memorial, representing, in the name of the whole body of Jewish exiles, the numerous calamities under which they groaned; and humbly supplicating God to commiserate their wretchedness, and to restore them to his favor and to their ancient prosperity.

The Lamentations are evidently written in metre, and contain a number of plaintive effusions composed after the manner of funeral dirges. Bishop Lowth is of opinion, that they were originally written by the prophet, as they arose in his mind, as a long course of separate stanzas, and that they were subsequently collected into one poem. Each elegy consists of twenty-two periods, according to the number of letters in the Hebrew alphabet; although it is in the first four Lamentations only that the several periods begin (after the manner of an acrostic) with the different letters following each other in alphabetical order. By this contrivance, the metre is more precisely marked and ascertained, particularly in the third Lamentation, where each period contains three verses, all having the same initial letter. The First and Second Lamentations in like manner, consist of triplets, excepting only the seventh period of the first and the nineteenth of the second, each of which has a supernumerary line. The fourth Lamentation resembles the three former in metre, but the periods are only couplets; and in the fifth the periods are couplets, though of a considerably shorter measure, and are not acrostic.

Although there is no artificial or methodical arrangement of the subject in these incomparable elegies, yet they are totally free from wild incoherency or abrupt transition. Never, perhaps, was there a greater variety of beautiful, tender, and pathetic images, all expressive of the deepest distress and sorrow, more happily chosen and applied than in the Lamentations of this prophet; nor can we too much admire the full and graceful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriot heart, and piously weeps over the ruin of his venerable country.*—Vide Horne's *Critical Introduction*, from which this note is extracted.

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* Dr. Blayney's *Jeremiah*, pp. 445, et seq. Bishop Lowth's *Lectures on Hebrew Poetry*, lect. xxii. in fine. Jahn, *Introd. ad Vet. Fœd.* pp. 415–417. Carpzov. *Introd. ad Libros Biblicos*, pars iii cap. iv. pp. 177–197.

* Or, *desirable.*
[d] De. 23. 3. Ne. 13. 1.

י [10] The adversary hath spread out his hand upon all her *pleasant things:
For she hath seen that the heathen entered into her sanctuary,
Whom thou didst command that [d]they should not enter into thy congregation.

† Or, *to make the soul to come again.*

כ [11] All her people sigh, they seek bread;
They have given their pleasant things for meat †to relieve the soul:
See, O Lord, and consider; for I am become vile.

‡ Or, *It is nothing.*
* Heb. *pass by the way?*

ל [12] ‡Is it nothing to you, all ye that *pass by?
Behold, and see if there be any sorrow like unto my sorrow, which is done unto me,
Wherewith the Lord hath afflicted me in the day of his fierce anger.

מ [13] From above hath he sent fire into my bones, and it prevaileth against them:
He hath spread a net for my feet, he hath turned me back:
He hath made me desolate and faint all the day.

[e] De. 28. 48.

נ [14] The [e]yoke of my transgressions is bound by his hand: they are wreathed,
And come up upon my neck: he hath made my strength to fall,
The Lord hath delivered me into their hands, from whom I am not able to rise up.

[f] Is. 63. 3. Re. 14. 19, 20. & 19. 15.
† Or, *the winepress of the virgin, &c.*

ס [15] The Lord hath trodden under foot all my mighty men in the midst of me:
He hath called an assembly against me to crush my young men:
The [f]Lord hath trodden †the virgin, the daughter of Judah, as in a winepress.

‡ Heb. *bring back.*

ע [16] For these things I weep; mine eye, mine eye runneth down with water,
Because the comforter that should ‡relieve my soul is far from me:
My children are desolate, because the enemy prevailed.

פ [17] Zion spreadeth forth her hands, and there is none to comfort her:
The Lord hath commanded concerning Jacob, that his adversaries should be round about him:
Jerusalem is as a menstruous woman among them.

* Heb. *mouth.*

צ [18] The Lord is righteous; for I have rebelled against his *commandment:
Hear, I pray you, all people, and behold my sorrow:
My virgins and my young men are gone into captivity.

ק [19] I called for my lovers—but they deceived me:
My priests and mine elders gave up the ghost in the city,
While they sought their meat to relieve their souls.

[g] De. 32. 25. Ez. 7. 15.

ר [20] Behold, O Lord; for I am in distress: my bowels are troubled;
My heart is turned within me; for I have grievously rebelled:
Abroad [g]the sword bereaveth—at home there is as death!

† Or, *proclaimed.*

ש [21] They have heard that I sigh: there is none to comfort me:
All mine enemies have heard of my trouble; they are glad that thou hast done it:
Thou wilt bring the day that thou hast †called. and they shall be like unto me.

ת [22] Let all their wickedness come before thee;
And do unto them, as thou hast done unto me for all my transgressions:
For my sighs are many, and my heart is faint.

LAMENT. II.

LAMENTATION II.

Jeremiah lamenteth the misery of Jerusalem. 20 *He complaineth thereof to God*

[a] Mat. 11. 23.

א [1] How hath the Lord covered the Daughter of Zion with a cloud in his anger,
And [a]cast down from heaven unto the earth the beauty of Israel,
And remembered not his footstool in the day of his anger!

ב [2] The LORD hath swallowed up all the habitations of Jacob, and hath not pitied:
He hath thrown down in his wrath the strong-holds of the daughter of Judah;
He hath *brought them down to the ground: he hath polluted the kingdom and the princes thereof.

* Heb. *made to touch.*

ג [3] He hath cut off in his fierce anger all the horn of Israel:
He hath drawn back his right hand from before the enemy,
And he burned against Jacob like a flaming fire, which devoureth round about.

ד [4] He hath bent his bow like an enemy: he stood with his right hand as an adversary,
And slew †all that were pleasant to the eye in the tabernacle of the
He poured out his fury like fire. [Daughter of Zion:

† Heb. *all the desirable of the eye.*

ה [5] The LORD was as an enemy: he hath swallowed up Israel,
He hath swallowed up all her palaces: he hath destroyed his strong-holds,
And hath increased in the Daughter of Judah mourning and lamentation.

ו [6] And he hath violently taken away his ‡tabernacle, as if it were of a garden:
He hath destroyed his places of the assembly:
The LORD hath caused the solemn feasts and Sabbaths to be forgotten in Zion,
And hath despised in the indignation of his anger the king and the priest.

‡ Or, *hedge.*

ז [7] The LORD hath cast off his altar, he hath abhorred his sanctuary,
He hath *given up into the hand of the enemy the walls of her palaces;
They have made a noise in the house of the LORD, as in the day of a solemn feast.

* Heb. *shut up.*

ח [8] The LORD hath purposed to destroy the wall of the Daughter of Zion:
He hath stretched out a line, he hath not withdrawn his hand from †destroying:
Therefore he made the rampart and the wall to lament—they languished together.

† Heb. *swallowing up.*

ט [9] Her gates are sunk into the ground: he hath destroyed and broken her
Her [b]king and her princes are among the Gentiles: [bars:
The [c]Law is no more; her prophets also find no vision from the LORD.

[b] De. 28. 36. 2 Ki. 24. 15.
[c] 2 Ch. 15. 3.

י [10] The elders of the Daughter of Zion sit upon the ground, and keep silence:
They have cast up dust upon their heads; they have girded themselves with sackcloth:
The virgins of Jerusalem hang down their heads to the ground.

כ [11] Mine eyes do fail with tears, my bowels are troubled, my liver is poured
For the destruction of the daughter of my people; [upon the earth,
Because the children and the sucklings ‡swoon in the streets of the city.

‡ Or, *faint.*

ל [12] They say to their mothers, "Where is corn and wine?"
When they swooned as the wounded in the streets of the city,
When their soul was poured out into their mother's bosom.

מ [13] What thing shall I take to witness for thee? what thing shall I liken to thee, O Daughter of Jerusalem?
What shall I equal to thee, that I may comfort thee, O virgin Daughter
For thy breach is great like the sea—who can heal thee? [of Zion?

נ [14] Thy [d]Prophets have seen vain and foolish things for thee:
And they have not discovered thine iniquity, to turn away thy captivity;
But have seen for thee false burdens and causes of banishment.

[d] Jer. 2. 8. & 5. 31. & 14. 14. & 23. 16. & 27. 14. & 29. 8, 9. Ez. 13. 2.

ס [15] All that pass *by clap their hands at thee;
They hiss and wag their head at the daughter of Jerusalem, saying,
"Is this the city that men call 'The perfection of beauty,' 'The joy of the whole earth?'"

* Heb. *by the way.*

ע [16] All thine enemies have opened their mouth against thee:
They hiss and gnash the teeth: they say, "We have swallowed her up:"
Certainly this is the day that we looked for—we have found, we have seen it.

d Le. 26. 16, &c De. 28. 15, &c.

פ [17] The LORD hath done that which he had [d]devised; he hath fulfilled his word that he had commanded in the days of old:
He hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee,
He hath set up the horn of thine adversaries.

צ [18] Their heart cried unto the LORD, O wall of the Daughter of Zion!
Let tears run down like a river day and night:
Give thyself no rest; let not the apple of thine eye cease.

ק [19] Arise, cry out in the night; in the beginning of the watches
Pour out thy heart like water before the face of the LORD:
Lift up thy hands toward him for the life of thy young children,
That faint for hunger in the top of every street.

e Le. 26. 29. De. 28. 53. Je. 19. 9. Ez. 5. 10.

† Or, *swaddled with their hands.*

f 2 Ch. 36. 17.

ר [20] Behold, O LORD, and consider to whom thou hast done this.
Shall [e]the women eat their fruit, and children †of a span long!
Shall the priest and the prophet be slain in the sanctuary of the LORD?

ש [21] The [f]young and the old lie on the ground in the streets:
My virgins and my young men are fallen by the sword;
Thou hast slain them in the day of thine anger; thou hast killed, and not pitied.

ת [22] Thou hast called as in a solemn day my terrors round about,
So that in the day of the LORD's anger none escaped or remained:
Those that I have swaddled and brought up hath mine enemy consumed.

LAMENT. III.

LAMENTATION III.

The faithful bewail their calamities. 22 *By the mercies of God they nourish their hope.* 37 *They acknowledge God's justice.* 55 *They pray for deliverance,* 64 *and vengeance on their enemies.*

א [1] I am the man that hath seen affliction by the rod of his wrath:
א [2] He hath led me, and brought me into darkness, but not into light:
א [3] Surely against me is he turned; he turneth his hand against me all the day.

ב [4] My flesh and my skin hath he made old; he hath broken my bones:
ב [5] He hath builded against me, and compassed me with gall and travail:
ב [6] He hath set me in dark places, as they that be dead of old.

ג [7] He hath hedged me about, that I cannot get out; he hath made my chain heavy:
ג [8] Also when I cry and shout, he shutteth out my prayer:
ג [9] He hath enclosed my ways with hewn stone, he hath made my paths crooked.

ד [10] He was unto me as a bear lying in wait, and as a lion in secret places:
ד [11] He hath turned aside my ways, and pulled me in pieces: he hath made me desolate:
ד [12] He hath bent his bow, and set me as a mark for the arrow.

* Heb. *sons.*

† Heb. *bitternesses.*

ה [13] He hath caused the *arrows of his quiver to enter into my reins:
ה [14] I was a derision to all my people; and their song all the day:
ה [15] He hath filled me with †bitterness, he hath made me drunken with wormwood.

‡ Or, *rolled me in the ashes.*

* Heb. *good.*

ו [16] He hath also broken my teeth with gravel stones, he hath ‡covered me with ashes:
ו [17] And thou hast removed my soul far off from peace: I forgat *prosperity:
ו [18] And I said, "My strength and my hope is perished from the LORD:"

† Or, *Remember.*
‡ Heb. *bowed.*
* Heb. *make to return to my heart.*

ז [19] †Remembering mine affliction and my misery, the wormwood and the gall:
ז [20] My soul hath them still in remembrance, and is ‡humbled in me:
ז [21] This I *recall to my mind, therefore have I hope.

ח 22 It is of the Lord's mercies that we are not consumed, because his compassions fail not;
ח 23 They are new every morning—great is thy faithfulness!
ח 24 The Lord is my portion, saith my soul; therefore will I hope in him.

ט 25 The Lord is good unto them that [a]wait for him, to the soul that seeketh him:
ט 26 It is good that a man should both hope and quietly wait for the salvation of the Lord:
ט 27 It is good for a man that he bear the yoke in his youth.

[a] Ps. 130. 6. Is. 30. 18. Mic. 7. 7.

י 28 He sitteth alone and keepeth silence, because he hath borne it upon him:
י 29 He putteth his mouth in the dust; if so be there may be hope:
י 30 He [b]giveth his cheek to him that smiteth him; he is filled full with reproach.

[b] Is. 50. 6. Mat. 5. 39.

כ 31 For the Lord will not cast off for ever;
כ 32 But though he cause grief, yet will he have compassion according to the multitude of his mercies;
כ 33 For [c]he doth not afflict †willingly nor grieve the children of men.

[c] Ez. 33. 11. He. 12. 10.
† Heb. *from his heart.*

ל 34 To crush under his feet all the prisoners of the earth,
ל 35 To turn aside the right of a man before the face of ‡the Most High,
ל 36 To subvert a man in his cause, the Lord *approveth not.

‡ Or, *a superior.*
* Or, *seeth not.*

מ 37 Who is he that saith, and it cometh to pass, when the Lord commandeth it not?
מ 38 Out of the mouth of the Most High proceedeth not [d]evil and good?
מ 39 Wherefore [e]doth a living man †complain, a man for the punishment of his sins?

[d] Job 2. 10. Is. 45. 7. Am. 3. 6.
[e] Pr. 19. 3.
† Or, *murmur.* Mic. 7. 9.

נ 40 Let us search and try our ways, and turn again to the Lord;
נ 41 Let us lift up our heart with our hands unto God in the heavens:
נ 42 We have transgressed and have rebelled—Thou hast not pardoned.

ס 43 Thou hast covered with anger, and persecuted us; thou hast slain, thou hast not pitied;
ס 44 Thou hast covered thyself with a cloud, that our prayer should not pass through;
ס 45 Thou hast made us as [f]the offscouring and refuse in the midst of the people.

[f] 1 Co. 4. 13.

ע 46 All our enemies have opened their mouths against us;
ע 47 Fear and a snare is come upon us, desolation and destruction:
ע 48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

פ 49 Mine eye trickleth down, and ceaseth not, without any intermission,
פ 50 Till the Lord look down, and behold from heaven;
פ 51 Mine eye affecteth my ‡heart *because of all the daughters of my city.

‡ Heb. *soul.*
* Or, *more than all.*

צ 52 Mine enemies chased me sore, like a bird, without cause;
צ 53 They have cut off my life [g]in the dungeon, and cast a stone upon me;
צ 54 Waters flowed over my head; then I said, "I am cut off!"

[g] Je. 37. 16. & 38. 6, 9, 10.

ק 55 I [h]called upon thy name, O Lord, out of the low dungeon:
ק 56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry:
ק 57 Thou [i]drewest near in the day that I called upon thee: thou saidst, "Fear not!"

[h] Ps. 130. 1. Jonah 2. 2.
[i] Ja. 4. 8.

ר 58 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life:
ר 59 O Lord, thou hast seen my wrong: judge thou my cause:
ר 60 Thou hast seen all their vengeance and all their imaginations against me.

ש 61 Thou hast heard their reproach, O Lord, and all their imaginations against me;
ש 62 The lips of those that rose up against me, and their device against me all the day:
ש 63 Behold their sitting down, and their rising up—I am their music.

j Ps. 28. 4. See Je. 11. 20. 2 Ti. 4. 14.

ת [64] Render [j]unto them a recompence, O Lord, according to the work of their hands:

† Or, *obstinacy of heart.*

ת [65] Give them †sorrow of heart, thy curse unto them:
ת [66] Persecute and destroy them in anger from under the heavens of the Lord.

LAMENT. IV.

LAMENTATION IV.

Zion bewaileth her pitiful estate. 13 *She confesseth her sins.* 21 *Edom is threatened.* 22 *Zion is comforted.*

א [1] How is the gold become dim! how is the most fine gold changed!
The stones of the sanctuary are poured out in the top of every street.

ב [2] The precious sons of Zion, comparable to fine gold,
How are they esteemed [a]as earthen pitchers, the work of the hands of the potter!

a Is. 30. 14. Je. 19. 11. 2 Co. 4. 7.

* Or, *calves.*

ג [3] Even the sea *monsters draw out the breast, they give suck to their young ones:
The daughter of my people is become cruel, like the ostriches in the wilderness.

ד [4] The tongue of the sucking child cleaveth to the roof of his mouth for thirst:
The young children ask bread, and no man breaketh it unto them.

ה [5] They that did feed delicately are desolate in the streets:
They that were brought up in scarlet embrace dunghills.

† Or, *iniquity.*

ו [6] For the †punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom,
That was [b]overthrown as in a moment, and no hands stayed on her.

b See Ge. 19. 25.

ז [7] Her Nazarites were purer than snow, they were whiter than milk,
They were more ruddy in body than rubies, their polishing was of sapphire:—

‡ Heb. *darker than blackness.*

ח [8] Their visage is ‡blacker than a coal; they are not known in the streets:
Their skin cleaveth to their bones; it is withered, it is become like a stick.

ט [9] They that be slain with the sword are better than they that be slain with hunger;
For these *pine away, stricken through for want of the fruits of the field.

* Heb. *flow out.*

י [10] The hands of the pitiful women have sodden their own children:
They were their [c]meat in the destruction of the daughter of my people.

c De. 28. 57. 2 Ki. 6. 29.

כ [11] The Lord hath accomplished his fury; he hath poured out his fierce anger,
And [d]hath kindled a fire in Zion, and it hath devoured the foundations thereof.

d De. 32. 22. Je. 21. 14.

ל [12] The kings of the earth, and all the inhabitants of the world, would not have believed
That the adversary and the enemy should have entered into the gates of Jerusalem.

מ [13] For the sins of her prophets, and the iniquities of her priests,
That [e]have shed the blood of the just in the midst of her,

e Mat. 23. 31, 37.

נ [14] They have wandered as blind men in the streets, they have polluted themselves with blood,
†So that men could not touch their garments.

† Or, *In that they could not but touch.* Nu. 19. 16.

ס [15] They cried unto them, "Depart ye, ‡it is unclean; depart, depart, touch not!"
When they fled away and wandered, they said among the heathen, "They shall no more sojourn there."

‡ Or, *ye polluted.* Le. 13. 45.

* Or, *face.*

ע [16] The *anger of the Lord hath divided them; he will no more regard them:
They respected not the persons of the priests, they favored not the elders.

פ [17] As for us, our eyes as yet failed for our vain help:
In our watching we have watched for a nation that could not save us.

צ [18] They hunt our steps, that we cannot go in our streets:
Our end is near, our days are fulfilled; for our end is come.

f De. 28. 49. Je. 4. 13.

ק [19] Our persecutors are [f]swifter than the eagles of the heaven:
They pursued us upon the mountains, they laid wait for us in the wilderness.

ר [20] The breath of our nostrils, the anointed of the Lord, was taken in their pits,
Of whom we said, "Under his shadow we shall live among the heathen."

ש [21] Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz;
The cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

† Or, *Thine iniquity.*

‡ Or, *carry thee captive for thy sins.*

ת [22] †The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity!
He will visit thine iniquity, O daughter of Edom! he will ‡discover thy sins!

LAMENT. V.

LAMENTATION V.

A pitiful complaint of Zion in prayer unto God.

[1] Remember, O Lord, what is come upon us:
Consider, and behold our reproach.
[2] Our inheritance is turned to strangers,
Our houses to aliens.
[3] We are orphans and fatherless,
Our mothers are as widows.
[4] We have drunken our water for money;
Our wood *is sold unto us.
[5] †Our necks are under persecution:
We labor, and have no rest.
[6] We have given the hand to the Egyptians,
And to the Assyrians, to be satisfied with bread.
[7] Our fathers have sinned, and are not;
And we have borne their iniquities.
[8] Servants [a]have ruled over us:
There is none that doth deliver us out of their hand.
[9] We gat our bread with the peril of our lives
Because of the sword of the wilderness.
[10] Our skin was black like an oven
Because of the ‡terrible famine.
[11] They ravished the women in Zion,
And the maids in the cities of Judah.
[12] Princes are hanged up by their hand:
The faces of elders were not honored.
[13] They took the young men [b]to grind,
And the children fell under the wood.
[14] The elders have ceased from the gate,
The young men from their music.
[15] The joy of our heart is ceased;
Our dance is turned into mourning.
[16] The [c]crown *is fallen from our head:
Woe unto us, that we have sinned!
[17] For this our heart is faint;
For these things our eyes are dim.
[18] Because of the mountain of Zion, which is desolate,
The foxes walk upon it.
[19] Thou, O Lord, remainest for ever;
Thy throne from generation to generation.
[20] Wherefore dost thou forget us for ever,
And forsake us †so long time?

* Heb. *cometh for price.*

† Heb. *On our necks are we persecuted.* De. 28. 48. Je. 28. 14.

a Ne. 5. 15.

‡ Or, *terrors,* or, *storms.*

b Ju. 16. 21.

c Job 19. 9. Ps. 89. 39.

* Heb. *of our head is fallen.*

† Heb. *for length of days?*

[21] Turn thou us unto thee, O LORD!
And we shall be turned; renew our days as of old.
[22] ‡But thou hast utterly rejected us;
Thou art very wroth against us.

‡ Or, *For wilt thou utterly reject us?*

[END OF THE LAMENTATIONS OF JEREMIAH.]

PART II.

EVENTS AT BABYLON BETWEEN THE COMMENCEMENT OF THE CAPTIVITY AND THE DESTRUCTION OF THE TEMPLE.

SECTION I.—*Condition of Daniel and his Companions at Babylon.*

DANIEL i. 8, *to the end.*

SECT. I.

A. M. 3398.
B. C. 606.

[8] BUT Daniel purposed in his heart that he would not defile himself [a]with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. [9] Now [b]God had brought Daniel into favor and tender love with the prince of the eunuchs. [10] And the prince of the eunuchs said unto Daniel, "I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces *worse liking than the children which are of your †sort? then shall ye make me endanger my head to the king." [11] Then said Daniel to ‡Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, [12] "Prove thy servants, I beseech thee, ten days; and let them give us *pulse †to eat, and water to drink. [13] Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants." [14] So he consented to them in this matter, and proved them ten days. [15] And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. [16] Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

a De. 32. 38. Ez. 4. 13. Ho. 9. 3.
b See Ge. 39. 21. Ps. 106. 46. Pr. 16. 7.
* Heb. *sadder.*
† Or, *term,* or, *continuance.*
‡ Or, *the steward.*
* Heb. *of pulse.*
† Heb. *that we may eat, &c.*

[17] As for these four children, God gave them [c]knowledge and skill in all learning and wisdom; and ‡Daniel had [d]understanding in all visions and dreams. [18] Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. [19] And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore [e]stood they before the king. [20] And in all matters of *wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. [21] And [f]Daniel continued even unto the first year of king Cyrus.

c Ac. 7. 22. Ja. 1. 5, 17.
‡ Or, *he made Daniel understand.*
d Nu. 12. 6. 2 Ch. 26. 5. Da. 5. 11, 12, 14. & 10. 1.
e See Ge. 41. 46.
* Heb. *wisdom of understanding.*
f Da. 6. 28. & 10. 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So till is used, Ps. 110. 1. & 112. 8.

SECTION II.—*The Commission of Ezekiel.*(22)

THE BEGINNING OF THE BOOK OF THE PROPHET EZEKIEL.

EZEKIEL i. ii. iii. 1–21.

SECT. II.

A. M. 3409.
B. C. 595.

The time of Ezekiel's prophecy at Chebar. 4 *His vision of four cherubim,* 15 *of the four wheels,* 26 *and of the glory of God.* — Chap. ii. *His commission.* 6 *His instruction.* 9 *The roll of his heavy prophecy.* — Chap. iii. *He eateth the roll.* 4 *God encourageth him.* 15 *God showeth him the rule of prophecy.*

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(22) We have now come to the prophecies of Ezekiel, which were addressed to the captives at Babylon, before and after the captivity of Zedekiah and the destruction of the temple. They must therefore have been delivered at the same time, and against the same crimes, against which Jeremiah was denouncing the judgments of God at Jerusalem. Both prophets predicted the same events—promised to the faithful the same consolations, and threatened the disobedient and idolatrous among their countrymen with the same punishments. Both prophets united in denunciations against the false prophets, and in anticipations of the ultimate restoration of the Jews from the Babylonish captivity. The communication between Babylon and Jerusalem, though very limited on

* Heb. *captivity*.
[a] So Mat. 3. 16. Ac. 7. 56. & 10. 11. Re. 19. 11.

[1] Now it came to pass in the (23) thirtieth year, in the fourth month, in the fifth day of the month, as I was among the *captives by the river of Chebar, that [a]the heavens were opened, and I saw visions of God. [2] In the fifth day of the month, which was the fifth year of king

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account of their great distance, and the inconveniences of travelling, remained still open; and must have afforded the Jews occasional opportunities of learning the fate of their captive brethren. It must have informed them of the predictions of Ezekiel in Chaldea, and of the striking similarity and connection which existed between them and those they had received from their own inspired teacher. The distance that separated these two prophets must have precluded all idea of connivance, and rendered it impossible for any communication to have taken place between them. The believing part of the Jews therefore, both at Jerusalem and Babylon, must in the course of some months have been made acquainted with the separate prophecies of these two inspired persons; and within a few years they actually witnessed the fulfilment of them, in the desolation of Judah and the captivity of their brethren. Such were the irresistible appeals that God made to the Jews to convince them that his Providence still watched over them, and directed all things for the welfare of his visible Church.

Thus in the fourth year of Zedekiah, Jeremiah (xxvii. 19, to the end) declared to the people at Jerusalem, at a time when there was no war between the king of Judæa and the king of Babylon, that Nebuchadnezzar should carry to Babylon the brazen pillars, and the residue of the vessels of the temple, which he had previously spared in the capture of the city, when Jehoiachin had been taken: and he further adds, that they should not be melted down nor destroyed, but preserved at Babylon till their captivity terminated. At the time this prediction was delivered there appeared no probability of its accomplishment; and the prophecy must have been well known to all the inhabitants of Jerusalem.

In this year Seraiah went to Babylon, (Jer. li. 59.) and Jeremiah commissioned him to take the prophecy he had lately written against Babylon, to read it there, and then to cast it into the Euphrates. Of the precise time of the year in which Seraiah went, we are not informed in the very brief narrative of Scripture; but as the distance was great, it is not probable they could be less than some months in their journey. If they arrived at Babylon about the end of the fourth, or the beginning of the fifth year of Zedekiah, which was the same as the fifth of Jehoiachin's captivity, they would receive in that city a confirmation and explanation of the predictions of Jeremiah, by a prophecy of Ezekiel delivered to the captives before their arrival; when it was evidently impossible that any communication could have taken place between the two prophets. Jeremiah predicted that the vessels of the temple should be taken; Ezekiel (chap. iv.) predicted the manner in which this prophecy should be accomplished, by the siege and capture of Jerusalem.

In additional confirmation of the supposition that Ezekiel could not have known of this prophecy of Jeremiah when he delivered his own prediction of the last capture of Jerusalem by Nebuchadnezzar, it must be remembered that Ezekiel was among the captives by the river Chebar, and not at Babylon; whither we may naturally suppose the embassy would have immediately proceeded.

In Jeremiah xxxvii. 17, we read that Jeremiah prophesied to Zedekiah himself that he should be delivered into the hands of the king of Babylon. Prior to the date of this prediction, Ezekiel had foretold to the captives in Chaldea the same thing, (chap. xii. 13.) Yet we have no proof that the former had ever heard of the prediction of the latter.

The most undeniable and conclusive proof, however, of this singular and simultaneous coincidence between the two prophets, is to be found in their predictions against Egypt for its treachery and iniquities. Ezekiel, immediately before Zedekiah was made prisoner, uttered in Chaldea that celebrated prediction contained in chap. xxx. ver. 30, to the end; in which he assures the people that the king of Egypt should be subdued by the king of Babylon. In chap. xxxi. the same prediction is repeated, and it was delivered only one month before Jerusalem was taken. Compare with these two chapters of Ezekiel, Jer. xliii. ver. 8, to the end, and chap. xlvi. 13, to the end. On the captivity of Zedekiah, Jeremiah was taken by Nebuzar-adan, who treated him with much respect, and permitted him to return to his own home, under the government of Gedaliah. Soon after, however, Gedaliah having been murdered by Ishmael, and the chief of the remaining Jews escaping into Egypt for fear of the Chaldeans, Jeremiah was compelled to go with them, and it was on his arrival in this country that he uttered the prophecies against Egypt.

Ezekiel, whose name imports the strength of God, was the son of Buzi, of the sacerdotal race, and one of the captives carried by Nebuchadnezzar to Babylon, with Jehoiachin king of Judah: it does not appear that he had prophesied before he came into Mesopotamia. The principal scene of his predictions was some place on the river Chebar, which flows into the Euphrates, about two hundred miles, to the north of Babylon, where the prophet resided; though he was, occasionally, conveyed in vision to Jerusalem. He commenced his prophetic ministry in the thirtieth year of his age, according to general accounts; or rather, as Calmet thinks, in the thirtieth year after the covenant was renewed with God in the reign of Josiah, which answers to the fifth year of Ezekiel's and Jehoiachin's captivity, (Ezek. i. 1, and xl. 1.) the era whence he dates his predictions; and he continued to prophesy about twenty or twenty-one years. The events of his life, after his call to the prophetic office, are interwoven with the detail which he has himself given of his predictions; but the manner of its termination is no where ascertained.

In the following arrangement of Ezekiel, Archbishop Newcome's disposition of the several prophecies, and divisions of the chapters are observed. The prophet being extremely careful throughout, in dating each prophecy, the place is usually assigned by internal evidence; and there is little or no difficulty in arranging each prophetical discourse in its historical and chronological order. For the sake of clearness in apprehending the history of this period, I have inserted the events which took place in Babylon, in a separate chapter from those which occurred at the same time in Judæa.—Vide Gray's *Key;* Horne; Calmet; the Commentators; Introduction to Ezekiel; Archbishop Newcome.

(23) Chronologers and commentators have been much divided as to the thirtieth year, mentioned in ver. 1, of this chapter. Usher, Prideaux, Lowth, and Lightfoot, reckon the thirty years here spoken of, as well as the forty days or years (chap. iv. ver. 6) from the covenant made by Josiah in the eighteenth year of his reign; according to which computation, this thirtieth year will be 595 B. C. Others suppose it to be the thirtieth year of Ezekiel's age. The divine instructions were first revealed to him in a glorious vision, "the appearance of the likeness of the glory of the Lord," attended by his cherubim symbolically portrayed. "The word of the Lord came expressly" unto him, and he received his communication by a voice,

b 2 Ki. 24. 12, 15. [b]Jehoiachin's captivity, [3]the word of the Lord came expressly unto
† Heb. *Jehezkel.* †Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by
the river Chebar; and the hand of the Lord was there upon him.

[4]And(24) I looked, and, behold, a whirlwind came out of the north,
‡ Heb. *catching itself.* a great cloud, and a fire ‡infolding itself, and a brightness was about
it, and out of the midst thereof as the color of amber, out of the midst
c Re. 4. 6, &c. of the fire. [5]Also [c]out of the midst thereof came the likeness of four
living creatures. And this was their appearance; they had the likeness of a man. [6]And every one had four faces, and every one had four
* Heb. *a straight foot.* wings. [7]And their feet were *straight feet; and the sole of their feet was
d Da. 10. 6. Re. 1. 15. like the sole of a calf's foot: and they sparkled [d]like the color of burnished brass. [8]And they had the hands of a man under their wings on
their four sides; and they four had their faces and their wings. [9]Their
wings were joined one to another; they turned not when they went;
e See Re. 4. 7. they went every one straight forward. [10]As for [e]the likeness of their
f Nu. 2. 10. faces, they four [f]had the face of a man, [g]and the face of a lion, on the
g Nu. 2. 3. right side: [h]and they four had the face of an ox on the left side; [i]they
h Nu. 2. 18.
i Nu. 2. 25. four also had the face of an eagle. [11]Thus were their faces: and their
† Or, *divided above.* wings were †stretched upward; two wings of every one were joined
one to another, and two covered their bodies. [12]And they went every
one straight forward: whither the spirit was to go, they went; and
they turned not when they went. [13]As for the likeness of the living
j Re. 4. 5. creatures, their appearance was like burning coals of fire, [j]and like the
appearance of lamps: it went up and down among the living creatures;
and the fire was bright, and out of the fire went forth lightning. [14]And
k Mat. 24. 27. the living creatures ran and returned [k]as the appearance of a flash of
lightning.

[15]Now as I beheld the living creatures, behold one wheel upon the
earth by the living creatures, with his four faces. [16]The appearance
of the wheels and their work was like unto the color of a beryl: and
they four had one likeness: and their appearance and their work was
as it were a wheel in the middle of a wheel. [17]When they went, they
went upon their four sides: and they turned not when they went.

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which was followed by a forcible influence of the Spirit, and by awful directions for his conduct, (chap. i. ii. iii. to ver. 22.)

Many of these directions were figurative and communicated in vision, and were given by way of metaphorical instruction; for when Ezekiel is commanded to "eat the roll of prophecy," we understand that he is enjoined only to receive, and thoroughly to digest its contents; and when he professes to have complied with the command, we perceive that he speaks only of a transaction in vision. With respect to some other relations of this nature contained in Ezekiel's book, whether we suppose them to be descriptive of real or imaginary events, they are very reconcilable with the divine intention in the employment of the prophet. On a supposition that they were real, we may reasonably suppose a miraculous assistance to have been afforded them when necessary; and if we consider them as imaginary, they might be represented equally as emblematical forewarnings revealed to the prophet.—Gray's *Key*, p 396.

(24) Few subjects have occasioned so much discussion as the cherubim, which are so repeatedly spoken of in the Old Testament. The first time we read of the cherubim is in Genesis—"God placed at the east of the garden of Eden cherubim and a flaming sword." It is generally supposed that the words translated *a flaming sword*, signify more properly a bright flame of waving fire; that this appearance was permanent at the gate of Paradise, and that it was the same glory of the Lord, or the Shechinah which afterward appeared to Moses. Under the Levitical economy the cherubic symbols and the burning flame were united, both in the tabernacle, and in the temple. The cherubim appear to have been considered as emblems of the visible church, and the burning flame as the symbol of the Divine Presence. The time had now arrived when the visible Church was to be removed from the holy land, and established among the faithful worshippers of Jehovah, who were taken captives to Babylon. This removal is denoted in the vision by the appearance of the cherubim, of the glory of the Lord, and of the Angel Jehovah, or the form of the man, the head and protector of the visible Church, to the prophet Ezekiel. He receives his commission as prophet from the Angel Jehovah, speaking out of the midst of a burning flame. Ezekiel recognised in the appearance of a man, speaking from between the cherubim, and from the midst of the flame, the same mysterious and Divine Being who was well known to have formerly appeared to the patriarchs, to Abraham, Isaac, Jacob, and Moses. He fell upon his face, as St. Paul and St. John afterwards did, when the same Almighty Being manifested himself, on the road to Damascus, and in the Island of Patmos. Ezekiel fell down before him, as all mankind will fall, when the same Angel Jehovah, of the Patriarchal and Levitical Church, the Messiah of the Christian Church, shall descend to judgment; when he shall again appear, not as a friendless, insulted, and crucified man, but in the glory of his Godhead, which he had with the Father before the world was, (John xvii. 5.)

[18] As for their rings, they were so high that they were dreadful; and
‡ Or, *strakes.* their ‡rings were full of eyes round about them four. [19] And when the
living creatures went, the wheels went by them: and when the living
creatures were lifted up from the earth, the wheels were lifted up.
[20] Whithersoever the spirit was to go, they went, thither was their
spirit to go; and the wheels were lifted up over against them: for the
* Or, *of life.* spirit *of the living creature was in the wheels. [21] When those went,
these went; and when those stood, these stood; and when those were
lifted up from the earth, the wheels were lifted up over against them:
† Or, *of life.* for the spirit †of the living creature was in the wheels.

[22] And the likeness of the firmament upon the heads of the living
creature was as the color of the terrible crystal, stretched forth over
their heads above. [23] And under the firmament were their wings straight,
the one toward the other: every one had two, which covered on this
side, and every one had two, which covered on that side, their bodies.
l Da. 10. 6. Re. 1. 15. [24] And when they went, I heard the noise of their wings, [l]like the
noise of great waters, as the voice of the Almighty, the voice of speech,
as the noise of a host: when they stood, they let down their wings.
[25] And there was a voice from the firmament that was over their heads,
when they stood, and had let down their wings.

[26] And above the firmament that was over their heads was the likeness
m Ex. 24. 10. of a throne, [m]as the appearance of a sapphire stone: and upon
the likeness of the throne was the likeness as the appearance of a man
above upon it. [27] And I saw as the color of amber, as the appearance
of fire round about within it, from the appearance of his loins even
upward, and from the appearance of his loins even downward, I saw
as it were the appearance of fire, and it had brightness round about.
n Re. 4. 3. & 10. 1. [28] As [n]the appearance of the bow that is in the cloud in the day of
rain, so was the appearance of the brightness round about. This was
the appearance of the likeness of the glory of the Lord. And when
o Da. 8. 17. Ac. 9. 4. Re. 1. 17. I saw it, [o]I fell upon my face, and I heard a voice of one that spake.

p Da. 10. 11. [1] And he said unto me, "Son of man! [p]stand upon thy Ezekiel ii.
feet, and I will speak unto thee." [2] And the Spirit entered
into me when he spake unto me, and set me upon my feet, that I heard
him that spake unto me. [3] And he said unto me, "Son of man! I send
‡ Heb. *nations.* thee to the children of Israel, to a rebellious ‡nation that hath rebelled
against me: they and their fathers have transgressed against me, even
* Heb. *hard of face.* unto this very day. [4] For they are *impudent children and stiff-hearted.
I do send thee unto them; and thou shalt say unto them, Thus saith
the Lord God. [5] And they, whether they will hear, or whether they
will forbear, (for they are a rebellious house,) yet shall know that there
q Je. 1. 8, 17. Lu. 12. 4. hath been a prophet among them. [6] And thou, son of man, [q]be not
† Or, *rebels.* Is. 9. 18. Je. 6. 28. Mic. 7. 4. afraid of them, neither be afraid of their words, though †briers and
thorns be with thee, and thou dost dwell among scorpions: [r]be not
r 1 Pe. 3. 14. afraid of their words, nor be dismayed at their looks, though they be
a rebellious house. [7] And thou shalt speak my words unto them,
whether they will hear, or whether they will forbear: for they are
‡ Heb. *rebellion.* ‡most rebellious. [8] But thou, son of man, hear what I say unto thee.
Be not thou rebellious like that rebellious house: open thy mouth, and
s Re. 10. 9. [s]eat that I give thee."

[9] And when I looked, behold, a hand was sent unto me; and, lo,
a roll of a book was therein, [10] and he spread it before me: and it was
a *i. e.* on both sides of the parchment.—*Ed.* written [a]within and without; and there was written therein lamentations, and mourning, and woe!

[1] Moreover he said unto me, "Son of man! eat that Ezekiel iii. 1–21.
thou findest; eat this roll, and go speak unto the house of
Israel." [2] So I opened my mouth, and he caused me to eat that roll.

[3] And he said unto me, "Son of man! cause thy belly to eat, and fill thy bowels with this roll that I give thee." Then did I [t]eat it; and it was in my mouth as honey for sweetness.

[t] Re. 10. 9. See Je. 15. 16.

[4] And he said unto me, "Son of man! go, get thee unto the house of Israel, and speak with my words unto them. [5] For thou art not sent to a people ‡of a strange speech and of a hard language, but to the house of Israel; [6] not to many people *of a strange speech and of a hard language, whose words thou canst not understand. †Surely, had I sent thee to them, they would have hearkened unto thee. [7] But the house of Israel will not hearken unto thee, [u]for they will not hearken unto me; for all the house of Israel are ‡impudent and hard-hearted. [8] Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. [9] As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house."

‡ Heb. *deep of lip, and heavy of tongue*; and so ver. 6.

* Heb. *deep of lip, and heavy of language.*

† Or, *If I had sent thee to them, would they not have hearkened unto thee?*

[u] John 15. 20.

‡ Heb. *stiff of forehead, and hard of heart.*

[10] Moreover he said unto me, "Son of man! all my words that I shall speak unto thee receive in thy heart, and hear with thine ears. [11] And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear."

[12] Then [v]the Spirit took me up, and I heard behind me a voice of a great rushing, saying, "Blessed be the glory of the Lord from his place!" [13] I heard also the noise of the wings of the living creatures that *touched one another, and the noise of the wheels over against them, and a noise of a great rushing. [14] So the Spirit lifted me up, and took me away, and I went †in bitterness, in the ‡heat of my spirit; but the hand of the Lord was strong upon me.

[v] See 1 Ki. 18. 12. 2 Ki. 2. 16. Ac. 8. 39.

* Heb. *kissed.*

† Heb. *bitter.*

‡ Heb. *hot anger.*

[15] Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. [16] And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, [17] "Son of man! I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. [18] When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man [w]shall die in his iniquity, but his blood will I require at thy hand. [19] Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; [x]but thou hast delivered thy soul. [20] Again, when a righteous man doth turn from his *righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thy hand. [21] Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

[w] Jo. 8. 21, 24.

[x] Is. 49. 4, 5. Ac. 20. 26.

* Heb. *righteousnesses.*

SECT. III.

A. M. 3409.
B. C. 595.

Section III.—*Ezekiel prophesies the Miseries and Destruction of Jerusalem.*

Ezekiel iii. 22, *to the end, and* iv. *to* vii.

God shutteth and openeth the prophet's mouth.—Chap. iv. 1 *Under the type of a siege is showed the time from the defection of Jeroboam to the captivity.* 9 *By the provision of the siege, is showed the hardness of the famine.*—Chap. v. 1 *Under the type of hair,* 5 *is showed the judgment of Jerusalem for their rebellion,* 12 *by famine, sword, and dispersion.*—Chap. vi. 1 *The judgment of Israel for their idolatry.* 8 *A remnant shall be blessed.* 11 *The faithful are exhorted to lament their calamities.*—Chap. vii. 1 *The final desolation of Israel.* 16 *The mournful repentance of them that escape.* 20 *The enemies defile the sanctuary because of the Israelites' abominations.* 23 *Under the type of a chain is showed their miserable captivity.*

[22] And the hand of the Lord was there upon me; and he said unto me, "Arise, go forth into the plain, and I will there talk with thee."

[23] Then I arose and went forth into the plain: and, behold, the glory
of the LORD stood there, as the glory which I saw by the river of Che-
bar. And I fell on my face. [24] Then the Spirit entered into me, and
set me upon my feet, and spake with me, and said unto me, "Go, shut
thyself within thy house. [25] But thou, O son of man, behold! they
shall put bands upon thee, and shall bind thee with them, and thou
a Lu. 1. 20, 22. shalt not go out among them; [26] and [a]I will make thy tongue cleave
to the roof of thy mouth, that thou shalt be dumb, and shalt not be to
* Heb. *a man reproving.* them *a reprover: for they are a rebellious house. [27] But when I speak
with thee, I will open thy mouth, and thou shalt say unto them, thus
saith the Lord GOD, He that heareth, let him hear; and he that for-
beareth, let him forbear: for they are a rebellious house."

[1] "Thou also, son of man, take thee a tile, and lay it EZEKIEL iv (25)
before thee, and portray upon it the city, even Jerusalem.
[2] And lay siege against it, and build a fort against it, and cast a
† Or, *chief leaders.* Ez. 21. 22. mount against it; set the camp also against it, and set †battering rams
‡ Or, *a flat plate,* or, *slice.* against it round about. [3] Moreover take thou unto thee ‡an iron pan,
and set it for a wall of iron between thee and the city: and set
thy face against it, and it shall be besieged, and thou shalt lay siege
against it. This shall be a sign to the house of Israel. [4] Lie thou also
upon thy left side, and lay the iniquity of the house of Israel upon it:
according to the number of the days that thou shalt lie upon it thou
shalt bear their iniquity. [5] For I have laid upon thee the years of their
iniquity, according to the number of the days, three hundred and ninety
b Nu. 14. 34. days: [b]so shalt thou bear the iniquity of the house of Israel. [6] And
when thou hast accomplished them, lie again on thy right side, and
thou shalt bear the iniquity of the house of Judah forty days: I have ap-
* Heb. *a day for a year, a day for a year.* pointed thee *each day for a year. [7] Therefore thou shalt set thy face
toward the siege of Jerusalem, and thine arm shall be uncovered, and
thou shalt prophesy against it. [8] And, behold, I will lay bands upon
† Heb. *from thy side to thy side.* thee, and thou shalt not turn thee †from one side to another, till thou
hast ended the days of thy siege.

[9] "Take thou also unto thee wheat, and barley, and beans, and len-
‡ Or, *spelt.* tils, and millet, and ‡fitches, and put them in one vessel, and make
thee bread thereof, according to the number of the days that thou

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(25) Bishop Warburton has some curious observations on the emblematical mode of teaching by the use of types, an instance of which we read in this chapter. Language, he observes, as appears from the nature of the thing, from the records of history, and from the remains of the most ancient languages yet remaining, was at first extremely rude, narrow, and equivocal; so that men would be perpetually at a loss, on any new conception, or uncommon accident, to explain themselves intelligibly to one another. The art of enlarging language by a scientific analogy being a late invention, this would necessarily set them upon supplying the deficiencies of speech by apt and significant signs. Accordingly, in the first ages of the world, mutual converse was upheld by a mixed discourse of words and ACTIONS. Hence came the Eastern phrase of *the voice of the sign* (Exod. iv. 8.); and use and custom, as in most other affairs of life, improving what had arisen out of necessity, into ornament, this practice subsisted long after the necessity was over; especially among the Eastern people, whose natural temperament inclined them to a mode of conversation, which so well exercised their vivacity, by motion; and so much gratified it, by a perpetual representation of material images. Of this we have innumerable instances in Holy Scripture, as, where the false prophet pushed with horns of iron, to denote the entire overthrow of the Syrians—where Jeremiah, by God's direction, hides the linen girdle in a hole of the rock near Euphrates—where he breaks a potter's vessel in sight of the people—puts on bonds, and yokes, and casts a book into the Euphrates—where Ezekiel, by the same appointment, delineates the siege of Jerusalem on a tile—weighs the hair of his beard in balances—carries out his household stuff—and joins together the two sticks for Judah and Israel. By these actions the prophets instructed the people in the will of God, and conversed with them in signs: but where God teaches the prophet, and, in compliance with the custom of that time, condescends to the same mode of instruction, then the significative action is generally changed into a vision, either natural, or extraordinary: as where the prophet is bid to regard the rod of the almond tree—the seething pot—the work on the potter's wheel—the basket of good and bad figs—and the prophet Ezekiel the ideal scene of the resurrection of dry bones. The significative action was, though generally, not always changed into a vision. For as sometimes, where the instruction was for the people, the significative action was, perhaps, in vision: so sometimes again, though the information was only for the prophet, God would set him upon a real expressive action, whose obvious meaning conveyed the intelligence proposed, or sought. See the whole extract.—*Divine Legation*, vol. iii. b. iv. p. 105, &c. 4th edit.

shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. [10] And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. [11] Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink. [12] And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight." [13] And the LORD said, "Even thus [c]shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them."

c Ho. 9. 3.

[14] Then said I, "Ah [d]Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of [e]that which dieth of itself, or is torn in pieces; neither came there [f]abominable flesh into my mouth." [15] Then he said unto me, "Lo! I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith." [16] Moreover he said unto me, "Son of man! behold, I will break the [g]staff of bread in Jerusalem. And they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: [17] that they may want bread and water, and be astonished one with another, and [h]consume away for their iniquity."

d Ac. 10. 14.
e Ex. 22. 31. Le. 11. 40. & 17. 15.
f De. 14. 3. Is. 65. 4.
g Le. 26. 26. Ps. 105. 16. Is. 3. 1.
h Le. 26. 39.

EZEKIEL V.

[1] "And thou, son of man, take thee a sharp knife, take thee a barber's razor, [i]and cause it to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the hair. [2] Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. [3] Thou shalt also take thereof a few in number, and bind them in thy *skirts. [4] Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel."

i See Le. 21. 5. Is. 7. 20.
* Heb. *wings*.

[5] Thus saith the Lord GOD,
This is Jerusalem:
I have set it in the midst of the nations
And countries that are round about her.
[6] And she hath changed my judgments into wickedness more than the nations,
And my statutes more than the countries that are round about her;
For they have refused my judgments and my statutes,
They have not walked in them.
[7] Therefore thus saith the Lord GOD;
Because ye multiplied more than the nations that are round about you,
And have not walked in my statutes,
Neither have kept my judgments,
Neither have done according to the judgments
Of the nations that are round about you;
[8] Therefore thus saith the Lord GOD;
Behold, I, even I, am against thee,
And will execute judgments in the midst of thee
In the sight of the nations.
[9] And [j]I will do in thee that which I have not done,
And whereunto I will not do any more the like,
Because of all thine abominations.
[10] Therefore the fathers [k]shall eat the sons in the midst of thee,
And the sons shall eat their fathers;
And I will execute judgments in thee,
And the whole remnant of thee will I [l]scatter into all the winds.
[11] Wherefore, as I live, saith the Lord GOD,

j La. 4. 6. Da. 9. 12. Am. 3. 2.
k Le. 26. 29. De. 28. 53. 2 Ki. 6. 29. Je. 19. 9. La. 2. 20. & 4. 10. Bar. 2. 3.
l Le 26. 33. De. 28. 64. Zec. 2. 6.

Surely, because thou hast [m]defiled my sanctuary with all thy detestable things,
And with all thine abominations,
Therefore will I also diminish thee;
Neither shall mine eye spare,
Neither will I have any pity.
12 A [n]third part of thee shall die with the pestilence,
And with famine shall they be consumed in the midst of thee:
And a third part shall fall by the sword round about thee;
And [o]I will scatter a third part into all the winds,
And I will draw out a sword after them.
13 Thus shall mine anger be accomplished,
And I will cause my fury to rest upon them,
And [p]I will be comforted;
And they shall know that I the Lord have spoken it in my zeal,
When I have accomplished my fury in them.
14 Moreover [q]I will make thee waste,
And a reproach among the nations that are round about thee,
In the sight of all that pass by.
15 So it shall be [r]a reproach and a taunt,
An instruction and an astonishment unto the nations that are round about thee,
When I shall execute judgments in thee
In anger and in fury and in furious rebukes,
(I the Lord have spoken it,)
16 When I shall [s]send upon them the evil arrows of famine,
Which shall be for their destruction,
And which I will send to destroy you.
And I will increase the famine upon you,
And will break your [t]staff of bread:
17 So will I send upon you famine and [u]evil beasts,
And they shall bereave thee;
And pestilence and blood shall pass through thee;
And I will bring the sword upon thee.
I the Lord have spoken it.

Ezekiel vi

1 And the word of the Lord came unto me, saying,
2 Son of man, set thy face toward the mountains of Israel, and prophesy against them, 3 and say,—
Ye mountains of Israel, hear the word of the Lord God!
Thus saith the Lord God to the mountains, and to the hills,
To the rivers, and to the valleys;
Behold, I, even I, will bring a sword upon you,
And [v]I will destroy your high places.
4 And your altars shall be desolate,
And your †images shall be broken;
And [w]I will cast down your slain men before your idols.
5 And I will ‡lay the dead carcasses of the children of Israel before their idols;
And I will scatter your bones round about your altars.
6 In all your dwelling-places the cities shall be laid waste,
And the high places shall be desolate;
That your altars may be laid waste and made desolate,
And your idols may be broken and cease,
And your images may be cut down,
And your works may be abolished.
7 And the slain shall fall in the midst of you,
And ye shall know that I am the Lord.

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m 2 Ch. 36. 14.
n Je. 15. 2. & 21. 9.
o Je. 9. 16.
p De. 32. 36. Is. 1. 24.
q Le. 26. 31, 32. Neh. 2. 17.
r De. 28. 37. 1 Ki. 9. 7. Ps. 79. 4. Je. 24. 9. La. 2. 15.
s De. 32. 23, 24.
t Le. 26. 26.
u Le. 26. 22. De. 32. 24.
v Le. 26. 30.
† Or, *sun images*, and so ver. 6.
w Le. 26. 30.
‡ Heb. *give*.

w Je. 44. 28.
[8] Yet [w]will I leave a remnant,
That ye may have some that shall escape the sword among the nations,
When ye shall be scattered through the countries.
[9] And they that escape of you shall remember me
Among the nations whither they shall be carried captives,
Because I am broken
With their whorish heart, which hath departed from me,
And with their eyes, which go a whoring after their idols;
x Le. 26. 39.
And [x]they shall loathe themselves for the evils which they have committed
In all their abominations.
[10] And they shall know that I am the Lord,
And that I have not said in vain
That I would do this evil unto them.
[11] Thus saith the Lord God;
Smite with thy hand,
And stamp with thy foot, and say,
Alas for all the evil abominations of the house of Israel!
For they shall fall by the sword, by the famine, and by the pestilence.
[12] He that is far off shall die of the pestilence;
And he that is near shall fall by the sword;
And he that remaineth and is besieged shall die by the famine:
Thus will I accomplish my fury upon them.
[13] Then shall ye know that I am the Lord,
When their slain men shall be among their idols round about their altars,
Upon every high hill, in all the tops of the mountains,
And under every green tree, and under every thick oak,
The place where they did offer sweet savour to all their idols.
[14] So will I stretch out my hand upon them,
And make the land desolate,
* Or, *desolate from the wilderness.*
Yea, *more desolate than the wilderness toward [y]Diblath,
In all their habitations:
y Nu. 33. 46. Je. 48. 22.
And they shall know that I am the Lord.
[1] Moreover the word of the Lord came unto me, saying **EZEKIEL vii.**
[2] Also, thou son of man, thus saith the Lord God unto the land of Israel;—
z See Ge. 6. 13. Am. 8. 2. Mat. 24. 6, 13, 14.
An [z]end, the end is come
Upon the four corners of the land.
[3] Now is the end come upon thee,
And I will send mine anger upon thee,
And will judge thee according to thy ways,
† Heb. *give.*
And will †recompense upon thee all thine abominations.
[4] And mine eyes shall not spare thee,
Neither will I have pity;
But I will recompense thy ways upon thee,
And thine abominations shall be in the midst of thee:
And ye shall know that I am the Lord.
[5] Thus saith the Lord God;
An evil, an only evil, behold, is come.
[6] An end is come, the end is come:
‡ Heb. *awaketh against thee.*
It ‡watcheth for thee—behold, it is come!
[7] The morning is come upon thee, O thou that dwellest in the land!
a Zep. 1. 14, 15.
The [a]time is come, the day of trouble is near,
* Or, *echo.*
And not the *sounding again of the mountains.
[8] Now will I shortly pour out my fury upon thee,
And accomplish mine anger upon thee;

And I will judge thee according to thy ways,
And will recompense thee for all thine abominations.
[9] And mine eye shall not spare,
Neither will I have pity:
† Heb. *upon thee.*
I will recompense †thee according to thy ways
And thine abominations that are in the midst of thee;
And ye shall know that I am the LORD that smiteth.
[10] Behold the day, behold, it is come!
The morning is gone forth;
The rod hath blossomed, pride hath budded.
[11] Violence is risen up into a rod of wickedness:
‡ Or, *tumult.*
None of them shall remain, nor of their ‡multitude, nor of any of
* Or, *their tumultuous persons.*
b Je. 16. 5, 6.
Neither [b]shall there be wailing for them. [*theirs;
[12] The time is come, the day draweth near!
Let not the buyer rejoice, nor the seller mourn;
For wrath is upon all the multitude thereof.
[13] For the seller shall not return to that which is sold,
† Heb. *Though their life* were *yet among the living.*
†Although they were yet alive:
For the vision is touching the whole multitude thereof,
Which shall not return;
‡ Or, *whose life is in his iniquity.*
* Heb. *his iniquity.*
Neither shall any strengthen himself ‡in *the iniquity of his life.
[14] They have blown the trumpet, even to make all ready;
But none goeth to the battle:
For my wrath is upon all the multitude thereof.
c De. 32. 25. La. 1. 20.
[15] The [c]sword is without, and the pestilence and the famine within:
He that is in the field shall die with the sword;
And he that is in the city, famine and pestilence shall devour him.
[16] But they that escape of them shall escape,
And shall be on the mountains like doves of the valleys,
All of them mourning, every one for his iniquity.
[17] All hands shall be feeble,
† Heb. *go into water.*
And all knees shall †be weak as water.
[18] They shall also gird themselves with sackcloth,
And horror shall cover them;
And shame shall be upon all faces,
And baldness upon all their heads.
[19] They shall cast their silver in the streets,
‡ Heb. *for a separation,* or, *uncleanness.*
And their gold shall be ‡removed:
d See Job 36. 19.
Their [d]silver and their gold shall not be able to deliver them
In the day of the wrath of the LORD:
They shall not satisfy their souls, neither fill their bowels;
* Or, *Because their iniquity is their stumbling-block.*
*Because it is the stumbling-block of their iniquity.
[20] As for the beauty of his ornament, he set it in majesty;
But they made the images of their abominations
And of their detestable things therein:
† Or, *made it unto them an unclean thing.*
Therefore have I †set it far from them.
[21] And I will give it into the hands of the strangers for a prey,
And to the wicked of the earth for a spoil;
And they shall pollute it.
[22] My face will I turn also from them,
And they shall pollute my secret place;
‡ Or, *burglars.*
For the ‡robbers shall enter into it, and defile it.
[23] Make a chain;
e 2 Ki. 21. 16.
For [e]the land is full of bloody crimes,
And the city is full of violence.
[24] Wherefore I will bring the worst of the heathen,
And they shall possess their houses:

I will also make the pomp of the strong to cease;
And *their holy places shall be defiled.
25 †Destruction cometh;
And they shall seek peace—and there shall be none.
26 Mischief [f]shall come upon mischief, and rumor shall be upon rumor;
Then [g]shall they seek a vision of the prophet;
But the law shall perish from the priest,
And counsel from the ancients.
27 The king shall mourn,
And the prince shall be clothed with desolation,
And the hands of the people of the land shall be troubled:
I will do unto them after their way,
And ‡according to their deserts will I judge them;
And they shall know that I am the LORD.

* Or, *they shall inherit their holy places.*
† Heb. *Cutting off.*
f De. 32. 23. Je. 4. 20.
g Ps. 74. 9. La. 2. 9.
‡ Heb. *with their judgments.*

SECT. IV.
A. M. 3410.
B. C. 594.

SECTION IV.—*Ezekiel's Vision of the Idolatries which occasioned the Babylonish Captivity.*

EZEKIEL viii.(26) *to* xi. 1–21.

Ezekiel, in a vision of God at Jerusalem, 5 is showed the image of jealousy. 7 The chambers of imagery. 13 The mourners for Tammuz, 15 the worshippers towards the sun. 18 God's wrath for their idolatry. — Chap. ix. 1 *A vision, whereby is showed the preservation of some, 5 and the destruction of the rest. 8 God cannot be entreated for them.* — Chap. x. 1 *The vision of the coals of fire, to be scattered over the city. 8 The vision of the cherubim.* — Chap. xi. 1 *The presumption of the princes. 4 Their sin and judgment. 13 Ezekiel complaining, God showeth him his purpose in saving a remnant, 21 and punishing the wicked.*

1 AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah

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(26) It has been already observed, (Note 1, in Period vii.) that there were always two parties among the Jews, the party of the idolators, and that of the worshippers of Jehovah; which two parties were in perpetual opposition to each other, and obtained the ascendency as either was protected or depressed by the sovereign of the nation. The eighth chapter of Ezekiel contains a representation, in a vision with which the prophet was favored, of the total apostacy of the heads of the Jewish nation from the religion of their forefathers. They had gradually become more and more corrupted, after the establishment of idolatry by Solomon; and the period of their long-threatened punishment was rapidly approaching. By the time the sins of this wretched people were ripe for the punishment of their approaching captivity, they had polluted themselves with all kinds of Egyptian abominations. In this vision of Ezekiel, their three chief idolatries are graphically described. The image of Jealousy is supposed to have been either an image of Baal, which had been erected by Manasseh, and though destroyed by his successor, Josiah, had been again restored, or an image of Adonis. The first of their principal idolatries, Bishop Warburton supposes to have been the Egyptian superstitions. The tenth verse, "I went in, and saw, and behold every form of creeping things, and abominable beasts, and all the idols of Israel portrayed upon the wall round about" He interprets, as descriptive of that peculiar imagery, some of which is still seen in the Isiac or Bembine table. Mr. Faber supposes them to have been the monstrous forms of those idols, which the Israelites had borrowed from the astronomical mythology of the surrounding nations. Possibly they were images of the same nature as those which our enterprising countrymen have recently discovered in the Egyptian temples. Bishop Warburton further conjectures, that the passage (in chap. viii ver. 6–13.) contains a very lively and circumstantial account of the celebrated mysteries of Isis and Osiris. The most solemn celebration of these mysteries was attended by none but princes, rulers, and the wisest of the people. The "seventy men of the ancients of the house of Israel," (ver. 11.) were the Sanhedrin; the appointed and consecrated preservers of the Law, and the teachers of the people. Even these had all apostatized; and were devoting themselves to those corrupt superstitions, in which only the most distinguished adherents to this prevailing idolatry were initiated, and to which it was considered an honor to be admitted.

The second principal idolatry seen by Ezekiel, as practised among the Jews, was the Phœnician. He looks toward the gate of the Lord's house, which was towards the north (ver. 14.); that is, in his vision he looks towards Phœnicia, and sees, even at the gate of the temple, "women weeping for Tammuz," or Adonis This idolatry, according to the Phœnician custom, was practised in the open day: and the apostacy among the Jews was represented as so general, that the women indulged in the superstition of Phœnicia, even in the presence of the temple of Jehovah.

The third principal idolatry by which the people had now debased themselves, was the Persian, (ver. 16.) "Behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." In this representation, the very interior of the temple of Jehovah is polluted. The space between the temple and the altar, where the Jewish priests invoked the mercy of Jehovah for the people, was profaned, (Joel ii. 17.) The five and twenty men, mentioned ver. 16, were probably the twelve priests, and the twelve Levites of the weekly service, with the high priest at their head. It was the custom of the Jews to turn their faces towards the temple, when they worshipped, (Dan. vi. 10.) But, in this vision, Ezekiel sees that even the priests turn their backs upon the temple of Jehovah; thereby contemptuously expressing their disregard of the God of their fathers, and their preference for the ancient idolatries of Chaldea. He sees the legislature, the women, and the priesthood, alike corrupt and given sat before me, that the hand of the Lord God fell there upon me. [2] Then I beheld, and, lo, a likeness as the appearance of fire! from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber. [3] And [a]he put forth the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of Jealousy, which [b]provoketh to jealousy. [4] And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

[5] Then said he unto me, "Son of man! lift up thine eyes now the way toward the north." So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of Jealousy in the entry. [6] He said furthermore unto me, "Son of man! seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations."

[7] And he brought me to the door of the court; and when I looked, behold a hole in the wall. [8] Then said he unto me, "Son of man! dig now in the wall;" and when I had digged in the wall, behold a door. [9] And he said unto me, "Go in, and behold the wicked abominations that they do here." [10] So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. [11] And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. [12] Then said he unto me, "Son of man! hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, 'The Lord seeth us not; the Lord hath forsaken the earth.'"

[13] He said also unto me, "Turn thee yet again, and thou shalt see greater abominations that they do." [14] Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz.

[15] Then said he unto me, "Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these." [16] And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped [c]the sun toward the east.

[17] Then he said unto me, "Hast thou seen this, O son of man? *Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have [d]filled the land with violence, and have returned to provoke me to anger; and, lo! they put the [a]branch to their nose. [18] Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they [e]cry in mine ears with a loud voice, yet will I not hear them."

[1] He cried also in mine ears with a loud voice, saying, Ezekiel ix.(27) "Cause them that have charge over the city to draw near,

a Da. 5. 5.

b De. 32. 16, 21.

c De. 4. 19. 2 Ki. 23. 5, 11. Job 31. 26. Je. 44. 17.

* Or, *Is there any thing lighter than to commit.*

d Ge. 6. 11.

a The Persians hold a small branch of twigs (called *Barsom*) in their left hand when they pray to their god Ormuzd.—*Ed.*

e See Job 27. 9.

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to idolatry; and he is compelled to acknowledge the undoubted justice of those severe judgments, which God was now about to inflict on them; and which are represented in such strong language in the concluding verses of the ninth chapter. "Mine eye shall not spare, neither will I have pity: but I will recompense their way upon their head."—Faber's *Pag. Idol* vol. i. p. 208; Warburton's *Divine Legation*, vol. i. b. iv. § 6. p. 17–23.

(27) The ninth chapter foretells the preservation of the pious Jews, and denounces vengeance against the idolators, beginning at the elders and people in

even every man with his destroying weapon in his hand." [2] And, behold, six men came from the way of the higher gate, which †lieth toward the north, and every man ‡a slaughter weapon in his hand; [f]and one man among them was clothed with linen, with a writer's inkhorn *by his side; and they went in, and stood beside the brazen altar. [3] And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house.

And he called to the man clothed with linen, which had the writer's inkhorn by his side; [4] and the LORD said unto him, "Go through the midst of the city, through the midst of Jerusalem, and †set a mark upon the foreheads of the men [g]that sigh and that cry for all the abominations that be done in the midst thereof."

[5] And to the others he said in ‡my hearing, "Go ye after him through the city, and smite. Let not your eye spare, neither have ye pity: [6] slay *utterly old and young, both maids, and little children, and women; but [h]come not near any man upon whom is the mark; and begin at my sanctuary." [i]Then they began at the ancient men which were before the house. [7] And he said unto them, "Defile the house, and fill the courts with the slain: go ye forth." And they went forth, and slew in the city.

[8] And it came to pass, while they were slaying them, and I was left, that I [j]fell upon my face, and cried, and said, "Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?" [9] Then said he unto me, "The iniquity of the house of Israel and Judah is exceeding great, and [k]the land is †full of blood, and the city full of ‡perverseness; for they say, 'The LORD hath forsaken the earth, and the LORD seeth not.' [10] And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head."

[11] And, behold, the man clothed with linen, which had the inkhorn by his side, *reported the matter, saying, "I have done as thou hast commanded me."

[1] Then I looked, and, behold, in the firmament that was EZEKIEL X.

† Heb. *is turned.*
‡ Heb. *a weapon of his breaking in pieces.*
[f] Le. 16. 4. Re. 15. 6.
* Heb. *upon his loins.*
† Heb. *mark a mark.* Ex. 12. 7. Re. 7. 3. & 9. 4. & 13. 16, 17. & 20. 4.
[g] Ps. 119. 53, 136. Je. 13. 17. 2 Co. 12. 21. 2 Pe. 2. 8.
‡ Heb. *mine ears.*
* Heb. *to destruction.* 2 Ch. 36. 17.
[h] Re. 9. 4.
[i] Je. 25. 29. 1 Pe. 4. 17.
[j] Nu. 14. 5. & 16. 4, 22, 45. Jos. 7. 6.
[k] 2 Ki. 21. 16.
† Heb. *filled with.*
‡ Or, *wresting of judgment.*
* Heb. *returned the word.*

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the temple. The vision of the coals of fire to be scattered over Jerusalem, and that of the Shechinah departing from the temple, prefigure the destruction of that city, and Jehovah forsaking the sanctuary. Ezekiel (ch. x. ver. 5.) describing the glory of the Lord leaving the temple of Jerusalem; "The sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when he speaketh." Josephus, in his account of the prodigies which preceded the second capture of the temple, relates, "On the feast of Pentecost, the priests having come by night into the inner temple to perform their required services, according to their custom, affirmed they first heard a motion, and a noise, and after that a voice as of a great multitude, which said, 'Let us depart hence.'" There appears a striking similarity of expressions and circumstances in these two passages: and, on comparing the sublime and terrible account of the final destruction of the temple by Titus, given by the Jewish historian, with the brief narrative of the first siege and capture of the city related by Jeremiah, and in the books of Chronicles and Kings, the parallel will be found so exact in a great number of instances, that the one evidently appears a type of the other. In the first siege, Moses predicts a most fearful famine. Levit. xxvi. 29. and in Deut. xxviii. 53. "Thou shalt eat the fruit of thine own body, the flesh of thy sons, and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee." Jeremiah (ch. xix. ver. 9.) foretells the same calamity; and we find, in Lam. iv. 10. that "the hands of the pitiful women have sodden their own children;" and in ver. 4, "They that were brought up in scarlet embrace dunghills." In both sieges the courts of the temple were defiled with the blood of the slain, (Ezek. ix. 7.) Josephus, in relating the dreadful famine that prevailed at the final destruction of the temple, says, "The city was well nigh depopulated Their hunger was so intolerable, that they gathered and eat such things as the most filthy animals would not touch; nor did they abstain from their girdles, shoes, nor the very leather that belonged to their shields. A handful of old hay was sold for four atticks. A woman of the name of Mary, daughter of Eleazer, opulent, and nobly descended, who had fled to Jerusalem for protection, after trying every means to provoke the faction to put her to death, formed the most horrid and unnatural resolution of destroying her own infant, then at the breast. She slew her child, dressed it, and having eaten one part herself, presented the remainder of this inhuman repast to those robbers, who, for their own subsistence, were in the constant practice of depriving her of her daily support." Compare Josephus, book vii. with Lamentations, particularly chapters ii. and iv.

The eleventh chapter of Ezekiel contains a prediction of the destruction of those wicked princes and people who remained in Jerusalem, deriding the types and denunciations of the prophets, and whose counsel "filled the streets thereof with the slain." The return of the Jews from their captivity is foretold, ver. 14 to 22.

above the head of the cherubim there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne. [2] And he spake unto the man clothed with linen, and said, "Go in between the wheels, even under the cherub, and fill †thy hand with coals of fire from between the cherubim, and [l]scatter them over the city." And he went in in my sight.

† Heb. *the hollow of thy hand.*
[l] See Re. 8. 5.

[3] Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. [4] Then the glory of the LORD ‡went up from the cherub, and stood over the threshold of the house; and [m]the house was filled with the cloud, and the court was full of the brightness of the LORD's glory. [5] And the sound of the cherubim's wings was heard even to the outer court, as [n]the voice of the Almighty God when he speaketh.

‡ Heb. *was lifted up.*
[m] 1 Ki. 8. 10, 11.
[n] Ps. 29. 3, &c.

[6] And it came to pass, that when he had commanded the man clothed with linen, saying, "Take fire from between the wheels, from between the cherubim;" then he went in, and stood beside the wheels. [7] And one cherub *stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed with linen, who took it, and went out.

* Heb. *sent forth.*

[8] And there appeared in the cherubim the form of a man's hand under their wings. [9] And [o]when I looked, behold the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub; and the appearance of the wheels was as the color of a beryl stone. [10] And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. [11] When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. [12] And their whole †body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. [13] As for the wheels, ‡it was cried unto them in my hearing, "O wheel!" [14] And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. [15] And the cherubim were lifted up. This is the living creature that I saw by the river of Chebar.

[o] Ez. 1. 15, &c.
† Heb. *flesh.*
‡ Or, *they were called in my hearing, "Wheel," or, "Galgal."*

[16] And when the cherubim went, the wheels went by them; and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. [17] When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit *of the living creature was in them.

* Or, *of life.*

[18] Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubim. [19] And the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above. [20] This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubim. [21] Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. [22] And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

EZEKIEL xi. 1–21.

[1] Moreover the Spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son

of Benaiah, princes of the people. [2] Then said he unto me, "Son of man! these are the men that devise mischief, and give wicked counsel in this city; [3] which say, '†It is not [p]near; let us build houses: [a]this city is the caldron, and we be the flesh.' [4] Therefore prophesy against them, prophesy, O son of man!" [5] And the Spirit of the Lord fell upon me, and said unto me,—

Speak, thus saith the Lord;
Thus have ye said, O house of Israel!
For I know the things that come into your mind, every one of them.
[6] Ye have multiplied your slain in this city,
And ye have filled the streets thereof with the slain.
[7] Therefore thus saith the Lord God;
Your slain whom ye have laid in the midst of it,
They are the flesh, and this city is the caldron;
But I will bring you forth out of the midst of it.
[8] Ye have feared the sword;
And I will bring a sword upon you, saith the Lord God.
[9] And I will bring you out of the midst thereof,
And deliver you into the hands of strangers,
And will execute judgments among you.
[10] Ye [q]shall fall by the sword;
I will judge you in [r]the border of Israel;
And ye shall know that I am the Lord.
[11] This city shall not be your caldron,
Neither shall ye be the flesh in the midst thereof;
But I will judge you in the border of Israel.
[12] And ye shall know that I am the Lord;
‡For ye have not walked in my statutes,
Neither executed my judgments,
But [s]have done after the manners of the heathen that are round about you.

[13] And it came to pass, when I prophesied, that [t]Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, "Ah Lord God! wilt thou make a full end of the remnant of Israel?" [14] Again the word of the Lord came unto me, saying, [15] Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, "Get you far from the Lord: unto us is this land given in possession." [16] Therefore say, Thus saith the Lord God;—

Although I have cast them far off among the heathen,
And although I have scattered them among the countries,
Yet [u]will I be to them as a little sanctuary
In the countries where they shall come.
[17] Therefore say, Thus saith the Lord God;
I [v]will even gather you from the people,
And assemble you out of the countries where ye have been scattered,
And I will give you the land of Israel.
[18] And they shall come thither,
And they shall take away all the detestable things thereof
And all the abominations thereof from thence.
[19] And I will give them one heart,
And I will put a new spirit within you;
And I will take the stony heart out of their flesh,
And will give them a heart of flesh;
[20] That they may walk in my statutes,

† Or, *It is not for us to build houses near.*

[p] 2 Pe. 3. 4.

[a] This is a proverb which means, We will share all fates with her; we will either be preserved or perish with her.—*Michaelis.—Ed.*

[q] 2 Ki. 25. 19–21. Je. 39. 6. & 52. 10.

[r] 1 Ki. 8. 65. 2 Ki. 14. 25.

‡ Or, *Which have not walked.*

[s] Le. 18. 3, 24, &c. De. 12. 30, 31.

[t] Ac. 5. 5.

[u] Ps. 90. 1. & 91. 9. Is. 8. 14.

[v] Je. 24. 5.

And keep mine ordinances, and do them:
And they shall be my people, and I will be their God.
[21] But as for them whose heart walketh after
The heart of their detestable things and their abominations,
I will recompense their way upon their own heads, saith the Lord God.

SECT. V.
A. M. 3410.
B. C. 594.

SECTION V.—*Ezekiel's Prophecies against Zedekiah, the false Prophets, Jerusalem, and the Jewish Nation.*

EZEKIEL xi. 22, *to the end, and* xii. *to* xix.

The glory of God leaveth the city. 24 *Ezekiel is returned to the captivity.*—Chap. xii. 1 *The type of Ezekiel's removing.* 8 *It showed the captivity of Zedekiah.* 17 *Ezekiel's trembling showeth the Jews' desolation.* 21 *The Jews' presumptuous proverb is reproved.* 26 *The speediness of the vision.*—Chap. xiii. 1 *The reproof of lying prophets,* 10 *and their untempered mortar.* 17 *Of prophetesses and their pillows.*—Chap. xiv. 1 *God answereth idolators according to their own heart.* 6 *They are exhorted to repent, for fear of judgments, by means of seduced prophets.* 12 *God's irrevocable sentence of famine,* 15 *of noisome beasts,* 17 *of the sword,* 19 *and of pestilence.* 22 *A remnant shall be reserved for example of others.*—Chap. xv. 1 *By the unfitness of the vine branch for any work,* 6 *is showed the rejection of Jerusalem.*—Chap. xvi. 1 *Under the similitude of a wretched infant is showed the natural state of Jerusalem.* 6 *God's extraordinary love towards her.* 15 *Her monstrous whoredom.* 35 *Her grievous judgment.* 44 *Her sin, matching her mother, and exceeding her sisters, Sodom and Samaria, calleth for judgments.* 60 *Mercy is promised her in the end.*—Chap. xvii. 1 *Under the parable of two eagles and a vine,* 11 *is showed God's judgment upon Jerusalem for revolting from Babylon to Egypt.* 22 *God promiseth to plant the cedar of the Gospel.*—Chap. xviii. 1 *God reproveth the unjust parable of sour grapes.* 5 *He showeth how he dealeth with a just father:* 10 *with a wicked son of a just father:* 14 *with a just son of a wicked father:* 19 *with a wicked man repenting:* 24 *with a just man revolting.* 25 *He defendeth his justice,* 31 *and exhorteth to repentance.*—Chap. xix. 1 *A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit,* 10 *and for Jerusalem, under the parable of a wasted vine.*

[22] THEN did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. [23] And (28)the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

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(28) In this verse we read of the total departure of the glory of the Lord from the city of Jerusalem. In chap. x. ver. 4, we find, that "the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory." In ver. 18 of the same chapter, we read, "then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim; and the cherubim lifted up their wings, and mounted up from the earth in my sight;"—"and every one stood at the door of the east gate of the Lord's house." In ver. 23 of chap. xi. we are informed, "the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." These various expressions denote, that God removed by degrees only from Israel: and the prophecies contained in this section are those delivered by Ezekiel, after the Second Person of the Trinity had manifested to this prophet the removal of the visible Church to Chaldea, in consequence of the total apostacy of the priests, the princes, the king, and the nation, who had been left in Jerusalem. After Ezekiel is brought back again by the Spirit of God, into Chaldea, he predicts to them of the captivity, the fate of Zedekiah and the Jews. It is probable that Ezekiel was enabled to see the wretched state of the Jews at Jerusalem, and to predict their ruin, that he might counteract more forcibly the impression produced by the false prophets, whom he soon after reproves; and who endeavoured to deceive the people into an expectation of a speedy return to their own country. See ver. 25, compared with chap. xiii.

In the 12th chapter, ver. 1–8, under the type of Ezekiel's removing himself and his household goods, is foretold the captivity of Zedekiah, and the Jews at Jerusalem. Ver. 17–20, under the figure of eating and drinking, "with trembling and with carefulness," predicts the desolation and misery that would exist during the siege; and, from ver. 21 to the end, declares the speedy judgment that would fall upon the Jews, for their abuse of the divine forbearance.

Chapter xiii. contains a severe reproof and denunciation against the false prophets; and from ver. 17 to the end, against false prophetesses.

Chapter xiv. is a denunciation of the divine judgments against the idolatrous elders and their false prophets, (1–11.) and against the Jews for their obstinate impenitency, (12–21.) a remnant of whom, it is promised, shall be saved, (22, 23.)

Chapter xv. Under the parable of an unfruitful and unprofitable vine is set forth the utter rejection of Jerusalem.

Chapter xvi. from 1–15, describes the mercy of God towards the Church and nation of the Jews (here represented by Jerusalem) under the emblem of a person that should take an exposed infant, bring her up with great tenderness, and afterwards marry her. The Jews are then upbraided (under the figure of a woman who proves false to a tender and indulgent husband) with their monstrous ingratitude in departing from God's worship, and polluting themselves with heathen idolatries, (15–34.) But, notwithstanding all these provocations, God promises in the end to show them mercy under his new and everlasting covenant, (44–63.) The figurative mode of describing adultery, which is of frequent occurrence in the prophets, is pursued with great force, and at considerable length, both in this and the 23d chapter.

In the 17th chapter, under the allegory of two eagles and a vine, the prophet figuratively expresses the carrying away of Jehoiakim into captivity by the king of Babylon, (the first eagle,) who made Zedekiah king in his stead. Zedekiah afterwards revolting from the Babylonian monarch, whose vassal he was, and making an alliance with the king of Egypt, (the other eagle,) God threatens him with captivity to the king from whom he had re-

[24] Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. [25] Then I spake unto them of the captivity all the things that the LORD had showed me.

[1] The word of the LORD also came unto me, saying,— EZEKIEL xii.

a Is. 6. 9. & 42. 20. Je. 5. 21. Mat. 13. 13, 14.

* Or, *instruments.*

[2] Son of man! thou dwellest in the midst of a rebellious house, which [a]have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. [3] Therefore, thou son of man, prepare thee *stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

† Heb. *as the goings forth of captivity.*

‡ Heb. *Dig for thee.*

[4] Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even in their sight, †as they that go forth into captivity. [5] ‡Dig thou through the wall in their sight, and carry out thereby. [6] In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

* Heb. *digged for me.*

[7] And I did so as I was commanded. I brought forth my stuff by day, as stuff for captivity, and in the even I *digged through the wall with my hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

b Mal. 1. 1.

[8] And in the morning came the word of the LORD unto me, saying, [9] Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? [10] Say thou unto them, Thus saith the Lord GOD; This [b]burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

† Heb. *By removing go into captivity.* 2 Ki. 25. 4, 5, 7.

c Je. 39. 4.

d 2 Ki. 25. 7. Je. 52. 11.

e 2 Ki. 25. 4, 5.

[11] Say, I am your sign:
Like as I have done, so shall it be done unto them:
†They shall remove and go into captivity.
[12] And [c]the prince that is among them shall bear upon his shoulder
In the twilight, and shall go forth:
They shall dig through the wall to carry out thereby:
He shall cover his face, that he see not the ground with his eyes.
[13] My net also will I spread upon him, and he shall be taken in my snare:
And [d]I will bring him to Babylon to the land of the Chaldeans;
Yet shall he not see it, though he shall die there.(29)
[14] And [e]I will scatter toward every wind
All that are about him to help him, and all his bands;
And I will draw out the sword after them.
[15] And they shall know that I am the LORD,
When I shall scatter them among the nations,
And disperse them in the countries.

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volted, (1–21.) The preaching of the Gospel, and the universal kingdom of the Messiah, are foretold. (22–24).

The Jews, in Ezekiel's time, having complained (xviii. 1, 2) that God dealt hardly with them in punishing them for the sins of their forefathers, this chapter of Ezekiel vindicates the divine equity, and shows that God punishes no one eternally for the sins of any other person, (4–32.)

Under the parable of a lion's whelps are foretold the cruelty and captivity of Jehoahaz, who was deposed by the king of Egypt (2 Kings xxiii. 33. and 2 Chron. xxxvi. 4.) and of Jehoiakim, who was deposed by the king of Babylon, (xix. 1–9.) And under the parable of a wasted vine, are set forth the desolation and captivity of the whole Jewish people, (10–14.)—Horne's *Crit. Introd.*

(29) We are informed by Josephus, that this prophecy, that Zedekiah should be brought to Babylon, "yet he shall not see it, though he die there," (which was delivered about six years before the event, and was probably told to the king by some messenger from Babylon.) was considered by that monarch as inconsistent with subsequent prophecies of Jeremiah (Jer. xxxii. 4. and xxxiv. 3.) "Thine eyes shall behold the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon." Zedekiah, on discovering this apparent inconsistency, refused to believe either. Both prophecies, however, were fulfilled. Zedekiah did see the king of Babylon, not indeed at Babylon, but at Riblah. His eyes were there put out, and he was carried to Babylon, yet he did not behold the city —2 Kings xxv. 4–8.; Jer lii. 8–11.; Josephus, *Ant. Jud.* lib. x. c. 8. § 2.

‡ Heb. *men of number.*

[16] But I will leave ‡a few men of them
From the sword, from the famine, and from the pestilence;
That they may declare all their abominations
Among the heathen whither they come;
And they shall know that I am the LORD.
[17] Moreover the word of the LORD came to me, saying,—
[18] Son of man! eat thy bread with quaking,
And drink thy water with trembling and with carefulness;
[19] And say unto the people of the land, thus saith the Lord GOD
Of the inhabitants of Jerusalem, and of the land of Israel;
They shall eat their bread with carefulness,
And drink their water with astonishment,

* Heb. *the fulness thereof.*

That her land may be desolate from *all that is therein,
Because of the violence of all them that dwell therein.
[20] And the cities that are inhabited shall be laid waste,
And the land shall be desolate;
And ye shall know that I am the LORD.
[21] And the word of the LORD came unto me, saying, [22] Son of
man! what is that proverb that ye have in the land of Israel, saying,

f Am. 6. 3. 2 Pe. 3. 4.

"The [f]days are prolonged, and every vision faileth?"
[23] Tell them therefore, thus saith the Lord GOD;—
I will make this proverb to cease,
And they shall no more use it as a proverb in Israel;

g Joel 2. 1. Zep. 1. 14.

But say unto them, [g]The days are at hand,
And the effect of every vision.

h La. 2. 14.

[24] For there shall be no more any [h]vain vision
Nor flattering divination within the house of Israel.
[25] For I am the LORD: I will speak,

i Is. 55. 11. Da. 9. 12. Lu. 21. 33.

And [i]the word that I shall speak shall come to pass;
It shall be no more prolonged:
For in your days, O rebellious house!
Will I say the word,
And will perform it, saith the Lord GOD.
[26] Again the word of the LORD came to me, saying,—
[27] Son of man! behold, they of the house of Israel say,

j 2 Pe. 3. 4.

"The vision that he seeth is [j]for many days to come,
And he prophesieth of the times that are far off."
[28] Therefore say unto them, thus saith the Lord GOD;
There shall none of my words be prolonged any more,
But the word which I have spoken shall be done, saith the Lord
GOD.
[1] And the word of the LORD came unto me, saying, EZEKIEL xiii.
[2] Son of man! prophesy against the prophets of Israel

† Heb. *them that are prophets out of their own hearts.*

that prophesy, and say thou unto †them that prophesy out of their
own hearts,—
Hear ye the word of the LORD;
[3] Thus saith the Lord GOD;
Woe unto the foolish prophets,

‡ Heb. *walk after.*

* Or, *and things which they have not seen.*

† Or, *breaches.*

‡ Heb. *hedged the hedge.*

That ‡follow their own spirit, *and have seen nothing!
[4] O Israel, thy prophets are like the foxes in the deserts.
[5] Ye have not gone up into the †gaps,
Neither ‡made up the hedge for the house of Israel
To stand in the battle in the day of the LORD.
[6] They have seen vanity and lying divination, saying,
"The LORD saith;" and the LORD hath not sent them:
And they have made others to hope
That they would confirm the word.

[7] Have ye not seen a vain vision,
And have ye not spoken a lying divination,
Whereas ye say, "The LORD saith it;"
Albeit I have not spoken?
[8] Therefore thus saith the Lord GOD;
Because ye have spoken vanity, and seen lies,
Therefore, behold, I am against you, saith the Lord GOD.
[9] And my hand shall be upon the prophets
That see vanity, and that divine lies:
They shall not be in the *assembly of my people,
Neither [k]shall they be written in the writing of the house of Israel,
Neither shall they enter into the land of Israel;
And ye shall know that I am the Lord GOD.
[10] Because, even because they have seduced my people, saying, "Peace," and there was no peace;
And one built up †a wall,
And, lo, others daubed it with untempered mortar!
[11] Say unto them which daub it with untempered mortar, that it shall fall:
There shall be an overflowing shower;
And ye, O great hailstones, shall fall;
And a stormy wind shall rend it.
[12] Lo! when the wall is fallen, shall it not be said unto you,
Where is the daubing wherewith ye have daubed it?
[13] Therefore thus saith the Lord GOD;
I will even rend it with a stormy wind in my fury;
And there shall be an overflowing shower in mine anger,
And great hailstones in my fury to consume it.
[14] So will I break down the wall
That ye have daubed with untempered mortar,
And bring it down to the ground,
So that the foundation thereof shall be discovered,
And it shall fall, and ye shall be consumed in the midst thereof:
And ye shall know that I am the LORD.
[15] Thus will I accomplish my wrath upon the wall,
And upon them that have daubed it with untempered mortar,
And will say unto you, The wall is no more,
Neither they that daubed it;
[16] To wit, the prophets of Israel which prophesy concerning Jerusalem,
And which see visions of peace for her,
And there is no peace, saith the Lord GOD.
[17] Likewise, thou son of man,
Set thy face against the daughters of thy people,
Which prophesy out of their own heart;
And prophesy thou against them,
[18] And say, thus saith the Lord GOD;
Woe to the women that sew pillows to all ‡armholes,
And make kerchiefs upon the head of every stature to [l]hunt souls!
Will ye hunt the souls of my people,
And will ye save the souls alive that come unto you?
[19] And will ye pollute me among my people
For [m]handfuls of barley and for pieces of bread,
To slay the souls that should not die,
And to save the souls alive that should not live,
By your lying to my people that hear your lies?
[20] Wherefore thus saith the Lord GOD;
Behold, I am against your pillows,
Wherewith ye there hunt the souls *to make them fly,

* Or, *secret*, or, *council*.
k Ezra 2. 59, 62. Neh. 7. 5. Ps. 69. 28.
† Or, *a slight wall*.
‡ Or, *elbows*.
l 2 Pe. 2. 14.
m See Pr. 28. 21. Mic. 3. 5.
* Or, *into gardens*.

And I will tear them from your arms,
And will let the souls go,
Even the souls that ye hunt to make them fly.
[21] Your kerchiefs also will I tear,
And deliver my people out of your hand,
And they shall be no more in your hand to be hunted;
And ye shall know that I am the Lord.
[22] Because with lies ye have made the heart of the righteous sad,
Whom I have not made sad;
And strengthened the hands of the wicked,
That he should not return from his wicked way,
†By promising him life.
[23] Therefore ye shall see no more vanity, nor divine divinations:
For I will deliver my people out of your hand;
And ye shall know that I am the Lord.

†Or, *That I should save his life.* Heb. *by quickening him.*

Ezekiel xiv.

[1] Then came certain of the elders of Israel unto me, and sat before me. [2] And the word of the Lord came unto me, saying,—

[n] 2 Ki. 3. 13.

[3] Son of man! these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: [n]should I be inquired of at all by them? [4] Therefore speak unto them, and say unto them, thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; [5] that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

‡ Or, *others.*

[6] Therefore say unto the house of Israel, thus saith the Lord God; Repent, and turn ‡yourselves from your idols; and turn away your faces from all your abominations. [7] For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself. [8] And [o]I will set my face against that man, and will make him [p]a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. [9] And if the prophet be deceived when he hath spoken a thing, I the Lord [q]have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. [10] And they shall bear the punishment of their iniquity, (the punishment of the prophet shall be even as the punishment of him that seeketh unto him;) [11] that the house of Israel may [r]go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

[o] Le. 17. 10. & 20. 3, 5, 6. Je. 44. 11.
[p] Nu. 26. 10. De. 28. 37.
[q] 1 Ki. 22. 23. Job 12. 16. Je. 4. 10. 2 Thes. 2. 11.
[r] 2 Pe. 2. 15.

[12] The word of the Lord came again to me, saying,—

[13] Son of man! when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will break the [s]staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it. [14] Though [t]these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls [u]by their righteousness, saith the Lord God.

[15] If I cause [v]noisome beasts to pass through the land, and they *spoil it, so that it be desolate, that no man may pass through because of the beasts: [16] though these three men were †in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

[s] Le. 26. 26. Is. 3. 1.
[t] Je. 15. 1. See Je. 7. 16. & 11. 14. & 14. 11.
[u] Pr. 11. 4.
[v] Le. 26. 22.
* Or, *bereave.*
† Heb. *in the midst of it.*

w Le. 26. 25.

[17] Or if [w] I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: [18] though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

x 2 Sa. 24. 15.

‡ Or, *Also when.*

[19] Or if I send [x] a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: [20] though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. [21] For thus saith the Lord God; ‡How much more when I send my four sore judgments upon Jerusalem, (the sword, and the famine, and the noisome beast, and the pestilence,) to cut off from it man and beast!

y Je. 22. 8, 9.

[22] Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. [23] And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done [y] without cause all that I have done in it, saith the Lord God.

Ezekiel xv.

[1] And the word of the Lord came unto me, saying,—

[2] Son of man! what is the vine tree more than any tree,
Or than a branch which is among the trees of the forest?
[3] Shall wood be taken thereof to do any work?
Or will men take a pin of it to hang any vessel thereon?

z John 15. 6.

* Heb. *Will it prosper?*

† Heb. *made* fit.

[4] Behold, [z] it is cast into the fire for fuel;
The fire devoureth both the ends of it,
And the midst of it is burned.
*Is it meet for any work?
[5] Behold, when it was whole, it was †meet for no work:
How much less shall it be meet yet for any work,
When the fire hath devoured it, and it is burned!
[6] Therefore thus saith the Lord God;
As the vine tree among the trees of the forest,
Which I have given to the fire for fuel,
So will I give the inhabitants of Jerusalem.

a Le. 17. 10.

b Is. 24. 18.

‡ Heb. *trespassed a trespass.*

[7] And [a] I will set my face against them;
They [b] shall go out from one fire,
And another fire shall devour them;
And ye shall know that I am the Lord,
When I set my face against them.
[8] And I will make the land desolate,
Because they have ‡committed a trespass, saith the Lord God.

Ezekiel xvi.

[1] Again the word of the Lord came unto me, saying,

* Heb. *cutting out,* or, *habitation.*

† Or, *when I looked upon thee.*

[2] Son of man! cause Jerusalem to know her abominations, [3] and say, Thus saith the Lord God unto Jerusalem;—

Thy *birth and thy nativity is of the land of Canaan;
Thy father was an Amorite, and thy mother a Hittite.
[4] And as for thy nativity,
In the day thou wast born thy navel was not cut,
Neither wast thou washed in water ‡to supple thee;
Thou wast not salted at all, nor swaddled at all.
[5] None eye pitied thee, to do any of these unto thee,
To have compassion upon thee;
But thou wast cast out in the open field, to the loathing of thy
In the day that thou wast born. [person,

6 And when I passed by thee, and saw thee ‡polluted in thine own blood,
I said unto thee when thou wast in thy blood, Live!
Yea, I said unto thee when thou wast in thy blood, Live!
7 I have *caused thee to multiply as the bud of the field,
And thou hast increased and waxen great,
And thou art come to †excellent ornaments:
Thy breasts are fashioned, and thy hair is grown—
Whereas thou wast naked and bare.
8 Now when I passed by thee, and looked upon thee,
Behold, thy time was the time of love;
And [c]I spread my skirt over thee, and covered thy nakedness:
Yea, I sware unto thee, and entered into a covenant with thee,
Saith the Lord God, and [d]thou becamest mine.
9 Then washed I thee with water;
Yea, I thoroughly washed away thy ‡blood from thee,
And I anointed thee with oil.
10 I clothed thee also with broidered work,
And shod thee with badger's skin,
And I girded thee about with fine linen,
And I covered thee with silk.
11 I decked thee also with ornaments,
And [e]I put bracelets upon thy hands,
And [f]a chain on thy neck.
12 And I put a jewel on thy *forehead,
And earrings in thine ears,
And a beautiful crown upon thy head.
13 Thus wast thou decked with gold and silver;
And thy raiment was of fine linen, and silk, and broidered work;
Thou [g]didst eat fine flour, and honey, and oil;
And thou wast exceeding beautiful,
And thou didst prosper into a kingdom.
14 And thy renown went forth among the heathen for thy beauty;
For it was perfect through my comeliness,
Which I had put upon thee, saith the Lord God.
15 But [h]thou didst trust in thine own beauty,
And [i]playedst the harlot because of thy renown,
And pouredst out thy fornications on every one that passed by: his it was.
16 And [j]of thy garments thou didst take,
And deckedst thy high places with divers colors,
And playedst the harlot thereupon:
The like things shall not come, neither shall it be so.
17 Thou hast also taken thy fair jewels
Of my gold and of my silver, which I had given thee,
And madest to thyself images †of men,
And didst commit whoredom with them.
18 And tookest thy broidered garments, and coveredst them;
And thou hast set mine oil and mine incense before them.
19 My meat also which I gave thee,
(Fine flour, and oil, and honey, wherewith I fed thee,)
Thou hast even set it before them for ‡a sweet savour:
And thus it was, saith the Lord God.
20 Moreover [k]thou hast taken thy sons and thy daughters,
Whom thou hast born unto me,
And these hast thou sacrificed unto them *to be devoured.
Is this of thy whoredoms a small matter,
21 That thou hast slain my children, and delivered them
To cause them to pass through the fire for them?

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‡ Or, *trodden under foot.*
* Heb. *made thee a million.* Ex. 1. 7.
† Heb. *ornament of ornaments.*
c Ru. 3. 9.
d Ex. 19. 5. Je. 2. 2.
‡ Heb. *bloods.*
e See Ge. 24. 22, 47.
f Pr. 1. 9.
* Heb. *nose;* see Is. 3. 21.
g De. 32. 13, 14.
h See De. 32. 15. Je. 7. 4. Mic. 3. 11.
i Is. 1. 21. & 57. 8. Je. 2. 20. & 3. 2, 6, 20. Ho. 1. 2.
j 2 Ki. 23. 7. Ho. 2. 8.
† Heb. *of a male.*
‡ Heb. *a savour of rest.* See Ge. 8. 21.
k 2 Ki. 16. 3. Ps. 106. 37, 38. Is. 57. 5. Je. 7. 31. & 32. 35.
* Heb. *to devour.*

[22] And in all thine abominations and thy whoredoms
Thou hast not remembered the days of thy youth,
When thou was naked and bare, and wast polluted in thy blood.
[23] And it came to pass after all thy wickedness,
(Woe, woe unto thee! saith the Lord GOD;)
[24] That thou hast also built unto thee †an eminent place,
And hast made thee a high place in every street.
[25] Thou hast built thy high place at every head of the way,
And hast made thy beauty to be abhorred,
And hast opened thy feet to every one that passed by,
And multiplied thy whoredoms.
[26] Thou hast also committed fornication
With the Egyptians thy neighbours, great of flesh;
And hast increased thy whoredoms, to provoke me to anger.
[27] Behold, therefore I have stretched out my hand over thee,
And have diminished thine ordinary food,
And delivered thee unto the will of them that hate thee,
The ‡daughters of the Philistines, which are ashamed of thy lewd way.
[28] Thou [l]hast played the whore also with the Assyrians,
Because thou wast unsatiable;
Yea, thou hast played the harlot with them,
And yet couldest not be satisfied.
[29] Thou hast moreover multiplied thy fornication
In the land of Canaan unto Chaldea;
And yet thou wast not satisfied herewith.
[30] How weak is thy heart, saith the Lord GOD,
Seeing thou doest all these things,
The work of an imperious whorish woman;
[31] *In that thou buildest thine eminent place in the head of every way,
And makest thy high place in every street;
And hast not been as a harlot, in that thou scornest hire;
[32] But as a wife that committeth adultery,
Which taketh strangers instead of her husband!
[33] They give gifts to all whores;
But thou givest thy gifts to all thy lovers,
And †hirest them, that they may come unto thee on every side
For thy whoredom.
[34] And the contrary is in thee from other women in thy whoredoms,
Whereas none followeth thee to commit whoredoms:
And in that thou givest a reward, and no reward is given unto thee,
Therefore thou art contrary.
[35] Wherefore, O harlot, hear the word of the LORD!
[36] Thus saith the Lord GOD;
Because thy filthiness was poured out,
And thy nakedness discovered through thy whoredoms with thy lovers,
And with all the idols of thy abominations,
And by the blood of thy children, which thou didst give unto them;
[37] Behold, therefore I will gather all thy lovers,
With whom thou hast taken pleasure,
And all them that thou hast loved,
With all them that thou hast hated;
I will even gather them round about against thee,
And will discover thy nakedness unto them,
That they may see all thy nakedness.
[38] And I will judge thee,
‡As women that break wedlock and [m]shed blood are judged;
And I will give thee blood in fury and jealousy.

† Or, *a brothel house.*
‡ Or, *cities.* 2 Ch. 28. 18, 19.
[l] 2 Ki. 16. 7, 10. 2 Ch. 28. 23. Je. 2. 18, 36.
* Or, *In thy daughters is thine, &c.*
† Heb. *bribest.*
‡ Heb. *With judgments of.* Le. 20. 10.
[m] Ge. 9. 6. Ex. 21. 12.

39 And I will also give thee into their hand,
And they shall throw down thine eminent place,
And shall break down thy high places:
They shall strip thee also of thy clothes, and shall take *thy fair jewels,
And leave thee naked and bare.
40 They shall also bring up a company against thee,
And [n]they shall stone thee with stones,
And thrust thee through with their swords.
41 And they shall [o]burn thy houses with fire,
And execute judgments upon thee in the sight of many women;
And I will cause thee to cease from playing the harlot,
And thou also shalt give no hire any more.
42 So will I make my fury toward thee to rest,
And my jealousy shall depart from thee,
And I will be quiet, and will be no more angry.
43 Because thou hast not remembered the days of thy youth,
But hast fretted me in all these things;
Behold, therefore I also will recompense thy way upon thy head,
Saith the Lord God,
And thou shalt not commit this lewdness above all thine abominations.
44 Behold, every one that useth proverbs shall use this proverb against thee, saying,
"As is the mother, so is her daughter."
45 Thou art thy mother's daughter,
That loatheth her husband and her children;
And thou art the sister of thy sisters,
Which loathed their husbands and their children:
Your mother was a Hittite, and your father an Amorite.
46 And thine elder sister is Samaria,
She and her daughters that dwell at thy left hand,
And †thy younger sister, that dwelleth at thy right hand,
Is Sodom and her daughters.
47 Yet hast thou not walked after their ways,
Nor done after their abominations;
But, ‡as if that were a very little thing,
Thou [p]wast corrupted more than they in all thy ways.
48 As I live, saith the Lord God,
Sodom [q]thy sister hath not done, she nor her daughters,
As thou hast done, thou and thy daughters.
49 Behold, this was the iniquity of thy sister Sodom,
Pride, [r]fulness of bread, and abundance of idleness was in her
And in her daughters,
Neither did she strengthen the hand of the poor and needy.
50 And they were haughty, and [s]committed abomination before me;
Therefore [t]I took them away as I saw good.
51 Neither hath Samaria committed half of thy sins;
But thou hast multiplied thine abominations more than they,
And [u]hast justified thy sisters in all thine abominations which thou hast done.
52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins
That thou hast committed more abominable than they:
They are more righteous than thou:
Yea, be thou confounded also, and bear thy shame,
In that thou hast justified thy sisters.
53 When [v]I shall bring again their captivity,
The [w]captivity of Sodom and her daughters,

* Heb. *instruments of thine ornament.*
[n] John 8. 5, 7.
[o] De. 13. 16. 2 Ki. 25. 9. Je. 39. 8. & 52. 13.
† Heb. *lesser than thou.* De. 32. 32. Is. 1. 10.
‡ Or, *that was loathed as a small thing.*
[p] 2 Ki. 21. 9.
[q] Mat. 10. 15. & 11. 24.
[r] Ge. 13. 10.
[s] Ge. 13. 13. & 18. 20. & 19. 5.
[t] Ge. 19. 24.
[u] Je. 3. 11. Mat. 12. 41, 42.
[v] See Is. 1. 9.
[w] Je. 20. 16.

And the captivity of Samaria and her daughters,
Then will I bring again the captivity of thy captives in the midst of them;
[54] That thou mayest bear thine own shame,
And mayest be confounded in all that thou hast done,
In that thou art a comfort unto them.
[55] When thy sisters, Sodom and her daughters, shall return to their former estate,
Then Samaria and her daughters shall return to their former estate,
Then thou and thy daughters shall return to your former estate.

* Heb. *for a report*, or, *hearing*.
† Heb. *prides*, or, *excellencies*.

[56] For thy sister Sodom was not *mentioned by thy mouth
In the day of thy †pride.
[57] Before thy wickedness was discovered,

x 2 Ki. 16. 5. 2 Cb. 28. 18. Is. 7. 1. & 14. 28.
‡ Heb. *Aram.*
* Or, *spoil.*
† Heb. *borne them.*

As at the time of thy [x]reproach of the daughters of ‡Syria,
And all that are round about her, the daughters of the Philistines,
Which *despise thee round about.
[58] Thou hast †borne thy lewdness
And thine abominations, saith the Lord.
[59] For thus saith the Lord God;
I will even deal with thee as thou hast done,

y De. 29. 12, 14.

Which hast despised [y]the oath in breaking the covenant.
[60] Nevertheless I will remember my covenant with thee
In the days of thy youth,

z Je. 32. 40. & 50. 5.

And I will establish unto thee [z]an everlasting covenant.
[61] Then thou shalt remember thy ways, and be ashamed,
When thou shalt receive thy sisters, thine elder and thy younger;

a Is. 54. 1. & 60. 4. Gal. 4. 26, &c.
b Je. 31. 31, &c.
c Ho. 2. 19, 20.

And I will give them unto thee for [a]daughters,
But [b]not by thy covenant.
[62] And [c]I will establish my covenant with thee,
And thou shalt know that I am the Lord;
[63] That thou mayest remember, and be confounded,

d Ro. 3. 19.

And [d]never open thy mouth any more because of thy shame,
When I am pacified toward thee for all that thou hast done, saith the Lord God.

[1] And the word of the Lord came unto me, saying, Ezekiel xvii.
[2] Son of man! put forth a riddle, and speak a parable
unto the house of Israel; [3] and say, thus saith the Lord God;
A great eagle with great wings,
Long winged, full of feathers, which had ‡divers colors,

‡ Heb. *embroidering.*
e 2 Ki. 24. 12.

Came unto Lebanon, and [e]took the highest branch of the cedar.
[4] He cropped off the top of his young twigs,
And carried it into a land of traffic;
He set it in a city of merchants.
[5] He took also of the seed of the land,
And *planted it in [f]a fruitful field;

* Heb. *put it in a field of seed.*
f De. 8. 7–9.
g Is. 44. 4.

He placed it by great waters, and set it [g]as a willow tree.
[6] And it grew, and became a spreading vine of low stature,
Whose branches turned toward him, and the roots thereof were under him:
So it became a vine,
And brought forth branches, and shot forth sprigs.
[7] There was also another great eagle with great wings and many feathers;
And, behold, this vine did bend her roots toward him,
And shot forth her branches toward him,
That he might water it by the furrows of her plantation.

† Heb. *field.*

[8] It was planted in a good †soil by great waters,

That it might bring forth branches,
And that it might bear fruit,
That it might be a goodly vine.
9 Say thou, Thus saith the Lord GOD; Shall it prosper?
h 2 Ki. 25. 7.
Shall [h]he not pull up the roots thereof,
And cut off the fruit thereof, that it wither?
It shall wither in all the leaves of her spring,
Even without great power or many people to pluck it up by the roots thereof.
10 Yea, behold, being planted, shall it prosper?
i Ho. 13. 15.
Shall [i]it not utterly wither, when the east wind toucheth it?
It shall wither in the furrows where it grew.
11 Moreover the word of the LORD came unto me, saying,—
12 Say now to the rebellious house,
Know ye not what these things mean?
j 2 Ki. 24. 11–17.
Tell them, Behold! [j]the king of Babylon is come to Jerusalem,
And hath taken the king thereof, and the princes thereof,
And led them with him to Babylon;
13 And hath taken of the king's seed, and made a covenant with him,
k 2 Ch. 36. 13.
And [k]hath ‡taken an oath of him:
‡ Heb. *brought him to an oath.*
He hath also taken the mighty of the land.
14 That the kingdom might be base,
* Heb. *to keep his covenant, to stand to it.*
That it might not lift itself up, *but that by keeping of his covenant it might stand.
l 2 Ki. 24. 20.
15 But [l]he rebelled against him in sending his ambassadors into Egypt,
m De. 17. 16. Is. 31. 1, 3. & 36. 6, 9.
That [m]they might give him horses and much people.
Shall he prosper? shall he escape that doeth such things?
Or shall he break the covenant, and be delivered?
16 As I live, saith the Lord GOD,
n Je. 32. 5. & 34. 3. & 52. 11.
Surely [n]in the place where the king dwelleth that made him king,
Whose oath he despised, and whose covenant he brake,
Even with him in the midst of Babylon he shall die.
o Je. 37. 7.
17 Neither [o]shall Pharaoh with his mighty army and great company
Make for him in the war,
By casting up mounts, and building forts, to cut off many persons;
18 Seeing he despised the oath by breaking the covenant,
p 1 Ch. 29. 24. *marg.* La. 5. 6.
When, lo, he had [p]given his hand,
And hath done all these things—he shall not escape.
19 Therefore thus saith the Lord GOD;
As I live, surely mine oath that he hath despised,
And my covenant that he hath broken,
Even it will I recompense upon his own head.
20 And I will spread my net upon him,
And he shall be taken in my snare,
And I will bring him to Babylon,
And will plead with him there for his trespass
That he hath trespassed against me.
21 And all his fugitives with all his bands shall fall by the sword,
And they that remain shall be scattered toward all winds;
And ye shall know that I the LORD have spoken it.
22 Thus saith the Lord GOD;
q Is. 11. 1. Je. 23. 5. Zec. 3. 8.
I will also take of the highest [q]branch of the high cedar, and will set it;
r Is. 53. 2.
I will crop off from the top of his young twigs [r]a tender one,
s Ps. 2. 6.
And will [s]plant it upon a high mountain and eminent,
t Is. 2. 2, 3. Ez. 20. 40. Mic. 4. 1.
23 (In [t]the mountain of the height of Israel will I plant it;
And it shall bring forth boughs, and bear fruit, and be a goodly cedar:

u See Ez. 31. 6. Da. 4 12.

And [u]under it shall dwell all fowl of every wing;
In the shadow of the branches thereof shall they dwell.
[24] And all the trees of the field shall know

v Lu. 1. 52.

That I the LORD [v]have brought down the high tree—have exalted the low tree,
Have dried up the green tree—and have made the dry tree to flourish:
I the LORD have spoken and have done it.

EZEKIEL xviii.

[1] The word of the LORD came unto me again, saying,
[2] What mean ye, that ye use this proverb concerning
the land of Israel, saying, "The fathers have eaten sour grapes, and
the children's teeth are set on edge?"
[3] As I live, saith the Lord GOD,
Ye shall not have occasion any more
To use this proverb in Israel.
[4] Behold, all souls are mine;
As the soul of the father, so also the soul of the son is mine:

w Ro. 6. 23.

The [w]soul that sinneth—it shall die!
[5] But if a man be just,

† Heb. *judgment and justice.*

And do †that which is lawful and right,
[6] And hath not eaten upon the mountains,
Neither hath lifted up his eyes to the idols of the house of Israel,

x Le. 18. 20. & 20. 10.
y Le. 18. 19. & 20. 18.
z Ex. 22. 21. Le. 19. 15. & 25. 14.
a Ex. 22. 26. De. 24. 12, 13.
b De. 15. 7, 8. Is. 58. 7. Mat. 25. 35, 36.
c Ex. 22. 25. Le. 25. 36, 37. De. 23. 19. Neh. 5. 7. Ps. 15. 5.
d De. 1. 16. Zec. 8. 16.

Neither hath [x]defiled his neighbour's wife,
Neither hath come near to [y]a menstruous woman,
[7] And hath not [z]oppressed any,
But hath restored to the debtor his [a]pledge,
Hath spoiled none by violence,
Hath [b]given his bread to the hungry,
And hath covered the naked with a garment;
[8] He that hath not given forth upon [c]usury,
Neither hath taken any increase,
That hath withdrawn his hand from iniquity,
Hath [d]executed true judgment between man and man,
[9] Hath walked in my statutes,
And hath kept my judgments, to deal truly;

e Am. 5. 4.

He is just—he shall surely [e]live, saith the Lord GOD.

‡ Or, *breaker up of a house.*
f Ge. 9. 6. Ex. 21. 12. Nu. 35. 31.
* Or, *that doeth to his brother besides any of these.*

[10] ‘If he beget a son that is a ‡robber, [f]a shedder of blood,
And *that doeth the like to any one of these things,
[11] And that doeth not any of those duties,
But even hath eaten upon the mountains,
And defiled his neighbour's wife,
[12] Hath oppressed the poor and needy,
Hath spoiled by violence,
Hath not restored the pledge,
And hath lifted up his eyes to the idols,
Hath committed abomination,
[13] Hath given forth upon usury,
And hath taken increase:
Shall he then live? He shall not live:
He hath done all these abominations—he shall surely die;

† Heb. *bloods.* Le. 20. 9, 11–13, 16, 27. Ac. 18. 6.

His †blood shall be upon him.
[14] Now, lo! if he beget a son
That seeth all his father's sins which he hath done,
And considereth, and doeth not such like,
[15] That hath not eaten upon the mountains,
Neither hath lifted up his eyes to the idols of the house of Israel,
Hath not defiled his neighbour's wife,
[16] Neither hath oppressed any,

‡ Heb. *pledged the pledge*, or, *taken to pledge*.

Hath not ‡withholden the pledge,
Neither spoiled by violence,
But hath given his bread to the hungry,
And hath covered the naked with a garment,
17 That hath taken off his hand from the poor,
That hath not received usury nor increase,
Hath executed my judgments, hath walked in my statutes;
He shall not die for the iniquity of his father—he shall surely live.
18 As for his father,
Because he cruelly oppressed,
Spoiled his brother by violence,
And did that which is not good among his people,
Lo! even he shall die in his iniquity.

[g] Ex. 20. 5. De. 5. 9. 2 Ki. 23. 26. & 24. 3, 4.

19 Yet say ye, "Why? [g]doth not the son bear the iniquity of the
When the son hath done that which is lawful and right, [father?"
And hath kept all my statutes, and hath done them,
He shall surely live.
20 The soul that sinneth, it shall die.

[h] De. 24. 16. 2 Ki. 14. 6. 2 Ch. 25. 4. Je. 31. 29, 30.
[i] Is. 3. 10, 11.
[j] Ro. 2. 9.

The [h]son shall not bear the iniquity of the father,
Neither shall the father bear the iniquity of the son:
The [i]righteousness of the righteous shall be upon him,
And [j]the wickedness of the wicked shall be upon him.
21 But if the wicked will turn from all his sins that he hath committed,
And keep all my statutes, and do that which is lawful and right,
He shall surely live—he shall not die.
22 All his transgressions that he hath committed,
They shall not be mentioned unto him:
In his righteousness that he hath done he shall live.

[k] 1 Ti. 2. 4. 2 Pe. 3. 9.

23 Have [k]I any pleasure at all that the wicked should die? saith the
Lord GOD;
And not that he should return from his ways and live?
24 But when the righteous turneth away from his righteousness,
And committeth iniquity,
And doeth according to all the abominations that the wicked man
Shall he live? [doeth,

[l] 2 Pe. 2. 20.

All [l]his righteousness that he hath done shall not be mentioned:
In his trespass that he hath trespassed,
And in his sin that he hath sinned,
In them shall he die.
25 Yet ye say,
"The way of the LORD is not equal."
Hear now, O house of Israel!
Is not my way equal? are not your ways unequal?
26 When a righteous man turneth away from his righteousness,
And committeth iniquity, and dieth in them;
For his iniquity that he hath done shall he die.
27 Again, when the wicked man turneth away
From his wickedness that he hath committed,
And doeth that which is lawful and right,
He shall save his soul alive.
28 Because he considereth,
And turneth away from all his transgressions that he hath committed,
He shall surely live, he shall not die.
29 Yet saith the house of Israel,
"The way of the LORD is not equal."
O house of Israel, are not my ways equal?
Are not your ways unequal?

[30] Therefore I will judge you, O house of Israel,
Every one according to his ways, saith the Lord God.
Repent, [m]and turn *yourselves from all your transgressions;
So iniquity shall not be your ruin.
[31] Cast [n]away from you all your transgressions, whereby ye have transgressed;
And make you a new heart and a new spirit:
For why will ye die, O house of Israel?
[32] For [o]I have no pleasure in the death of him that dieth,
Saith the Lord God: wherefore turn †yourselves, and live ye!

[1] Moreover take thou up a lamentation for the princes of Israel, [2] and say,— Ezekiel xix.

What is thy mother? a lioness:
She lay down among lions,
She nourished her whelps among young lions.
[3] And she brought up one of her whelps:
It became a young lion,
And it learned to catch the prey; it devoured men.
[4] The nations also heard of him;
He was taken in their pit,
And they brought him with chains unto the land of [p]Egypt.
[5] Now when she saw that she had waited,
And her hope was lost,
Then she [q]took another of her whelps,
And made him a young lion.
[6] And [r]he went up and down among the lions,
He became a young lion,
And learned to catch the prey, and devoured men.
[7] And he knew their ‡desolate palaces,
And he laid waste their cities;
And the land was desolate, and the fulness thereof,
By the noise of his roaring.
[8] Then [s]the nations set against him on every side from the provinces,
And spread their net over him:
He was taken in their pit.
[9] And [t]they put him in ward in *chains,
And brought him to the king of Babylon:
They brought him into holds,
That his voice should no more be heard upon the mountains of Israel.
[10] Thy mother is like a vine †in thy blood, planted by the waters:
She was [u]fruitful and full of branches by reason of many waters.
[11] And she had strong rods for the sceptres of them that bare rule,
And her stature was exalted among the thick branches,
And she appeared in her height with the multitude of her branches.
[12] But she was plucked up in fury,
She was cast down to the ground,
And the east wind dried up her fruit:
Her strong rods were broken and withered;
The fire consumed them.
[13] And now she is planted in the wilderness,
In a dry and thirsty ground.
[14] And [v]fire is gone out of a rod of her branches,
Which hath devoured her fruit,
So that she hath no strong rod to be a sceptre to rule.
This is a lamentation, and shall be for a lamentation.

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[m] Mat. 3. 2. Re. 2. 5.
* Or, *others.*
[n] Eph. 4. 22, 23.
[o] La. 3. 33.
† Or, *others.*
[p] 2 Ki. 23. 33. 2 Ch. 36. 4. Je. 22. 11, 12.
[q] 2 Ki. 23. 34.
[r] Je. 22. 13–17.
‡ Or, *widows.*
[s] 2 Ki. 24. 2.
[t] 2 Ch. 36. 6. Je. 22. 18.
* Or, *hooks.*
† Or, *in thy quietness*, or, *in thy likeness.*
[u] De. 8. 7–9.
[v] Ju. 9. 15. 2 Ki. 24. 20.

SECT. VI.

A. M. 3411.
B. C. 593.

SECTION VI.—*Prophecies addressed to the Elders of the Jews by Ezekiel.*(30)

EZEKIEL xx.–xxiii.

God refuseth to be consulted by the elders of Israel. 5 *He showeth the story of their rebellions in Egypt,* 10 *in the wilderness,* 27 *and in the land.* 33 *He promiseth to gather them by the Gospel.* 45 *Under the name of a forest he showeth the destruction of Jerusalem.*—Chap. xxi. 1 *Ezekiel prophesieth against Jerusalem with a sign of sighing.* 8 *The sharp and bright sword,* 18 *against Jerusalem,* 25 *against the kingdom,* 28 *and against the Ammonites.*—Chap. xxii. 1 *A catalogue of sins in Jerusalem.* 13 *God will burn them as dross in his furnace.* 23 *The general corruption of prophets, priests, princes, and people.*—Chap. xxiii. 1 *The whoredoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 36 *The prophet reproveth the adulteries of them both,* 45 *and showeth their judgments.*

[1] AND it came to pass in the seventh year, in the fifth month, the
tenth day of the month, that certain of the elders of Israel came to
inquire of the LORD, and sat before me. [2] Then came the word of the
LORD unto me, saying, [3] Son of man! speak unto the elders of Israel,
and say unto them, Thus saith the Lord GOD; Are ye come to inquire
of me? As I live, saith the Lord GOD, I will not be inquired of by
* Or, *plead for them.* you. [4] Wilt thou *judge them, son of man, wilt thou judge them?
cause them to know the abominations of their fathers, [5] and say unto
them, Thus saith the Lord GOD;—

[a] Ex. 6. 7. De. 7. 6. In the day when [a]I chose Israel,
† Or, *sware*: and so ver. 6, &c. Ex. 6. 8. And †lifted up my hand unto the seed of the house of Jacob,
And made myself [b]known unto them in the land of Egypt,
[b] Ex. 3. 8. & 4. 31. De. 4. 34. When I lifted up my hand unto them, saying,
[c] Ex. 20. 5. I [c]am the LORD your God;
[6] In the day that I lifted up my hand unto them,
[d] Ex. 3. 8, 17. De. 8. 7–9. Je. 32. 22. To [d]bring them forth of the land of Egypt
Into a land that I had espied for them,
Flowing with milk and honey, (which is the glory of all lands;)

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(30) The place and date of this part of Ezekiel's prophecies are assigned in chap. xx. ver. 1. A deputation of the elders come to the prophet, in the seventh year of his captivity, to request him to ask counsel of God. Ezekiel, by divine command, reminds them of God's mercies, and their continued idolatry and rebellions against him, from their departure out of Egypt, to that very day, (chap. xx. ver. 1–40.) The expression, (ver. 25,) "I gave them statutes which were not good, and judgments whereby they should not live," is obscure, and has been variously interpreted. The generality of commentators have supposed that it referred to the idolatrous statutes and judgments, and the corrupt principles and practices of the heathen nations, which were so prevalent among the Jews. Bishop Warburton is of opinion that by "the statutes which were not good," was meant the ritual law, which, though burdensome and grievous, was the only means of preserving the Israelites an independent people, and of preparing them for a more perfect and lasting covenant. Towards the end of the chapter, (ver. 40–45.) promises of mercy are held out, and their return from captivity is foretold. The destruction of Jerusalem (ver. 45, to the end,) is signified under the emblem of a forest consumed by fire. It is called the forest of the south, because it lay to the south of Chaldea; where the prophet then uttered his predictions.

In chap. xxi. ver. 1–18, under the emblem of a sharp sword, is predicted the destruction of the Jews and (ver. 18–25) of Jerusalem. The destruction is foretold in a forcible and splendid manner. God foreshows to his prophet, that the king of Babylon, coming with his army into Syria, and finding that the Ammonites had entered into a confederacy with Egypt, as well as Zedekiah, was in doubt against which of the two people he should first wage war; he decided therefore by adopting the usual custom of divining by arrows. This ceremony consisted in writing on several arrows the names of the cities they intended to assault, and then putting them all together promiscuously in a quiver; they were drawn out, as lots are drawn; and the city, whose name was written on the arrow first taken from the quiver, was the city upon which they first made war. That Nebuchadnezzar had recourse to this plan of divination, seems probable from the expression in ver. 21. In our translation we read, "he made his arrows bright;" but the more proper rendering, according to Archbishop Newcome, should be, "he mingled his arrows." There is, however, another mode of divining, which is said to be still in use, to which this expression in ver. 21, will apply with equal justice. In divination the idolatrous Arabs made use of three arrows only, on one was written, "My Lord hath commanded me;" and another, "My Lord hath forbidden me;" and the third was blank. If the first was drawn, they looked upon it as an approbation of the enterprise in question; if the second, they made a contrary conclusion; but if the third chanced to be drawn, they mixed them, and drew over again, till a decisive answer was obtained by one of the others. Ezekiel describes this proceeding of Nebuchadnezzar by prophetic anticipation.

The subversion of the temporal kingdom of Judah leads the prophet to refer to Zedekiah, (ver. 25–28.) and to predict the total overthrow of the earthly dominion of the house of David, till the day come, when the Messiah shall visit his people. He then predicts the overthrow of the Ammonites by Nebuchadnezzar, (ver. 28, to the end;) which prophecy was fulfilled five years after Jerusalem was destroyed. Chap. xxii. contains a recital of the sins committed in Jerusalem, by all ranks of people, for which severe judgments are denounced: and chap. xxiii. represents the idolatries of Samaria and Jerusalem under the emblem of two harlots; and for their crimes, (ver. 22, to the end.) the severest judgments are threatened to both.—Warburton's *Divine Legat.* b. iv. c. 6; Hales' *Analysis*, vol. ii. p. 485; Archbp. Newcome in loc.; Horne's *Crit. Introd.*; Note in Mant and D'Oyly's Bible, on Ezek. xxii. 25.

7 Then said I unto them,
Cast ye away every man the abominations of his eyes,
And defile not yourselves with [e]the idols of Egypt:
I am the LORD your God.
8 But they rebelled against me,
And would not hearken unto me;
They did not every man cast away the abominations of their eyes,
Neither did they forsake the idols of Egypt:
Then I said, I will pour out my fury upon them,)
To accomplish mine anger against them in the midst of the land of Egypt:
9 But [f]I wrought for my name's sake,
(That it should not be polluted before the heathen,
Among whom they were,
In whose sight I made myself known unto them,)
In bringing them forth out of the land of Egypt.
10 Wherefore I [g]caused them to go forth out of the land of Egypt,
And brought them into the wilderness.
11 And [h]I gave them my statutes,
And ‡showed them my judgments,
Which [i]if a man do, he shall even live in them.
12 Moreover also I gave them my [j]Sabbaths,
To be a sign between me and them,
That they might know that I am the LORD that sanctify them.
13 But the house of Israel [k]rebelled against me in the wilderness:
They walked not in my statutes,
And they [l]despised my judgments,
(Which if a man do, he shall even live in them;)
And my Sabbaths they greatly [m]polluted:
Then I said, I would pour out my fury upon them [n]in the wilderness,
To consume them.
14 But I wrought for my name's sake,
That it should not be polluted before the heathen,
In whose sight I brought them out.
15 Yet also [o]I lifted up my hand unto them in the wilderness,
That I would not bring them into the land which I had given them,
Flowing with milk and honey, (which is the glory of all lands;)
16 Because they despised my judgments,
And walked not in my statutes, but polluted my Sabbaths:
For [p]their heart went after their idols.
17 Nevertheless [q]mine eye spared them from destroying them,
Neither did I make an end of them in the wilderness.
18 But I said unto their children in the wilderness,
Walk ye not in the statutes of your fathers,
Neither observe their judgments,
Nor defile yourselves with their idols.
19 I am the LORD your God;
Walk [r]in my statutes, and keep my judgments,
And do them;
20 And [s]hallow my Sabbaths;
And they shall be a sign betwen me and you,
That ye may know that I am the LORD your God.
21 Notwithstanding [t]the children rebelled against me:
They walked not in my statutes,
Neither kept my judgments to do them,
(Which if a man do, he shall even live in them;)
They polluted my Sabbaths:

[e] Le. 17. 7. & 18. 3. De. 29. 16–18. Jos. 24. 14.
[f] See Ex. 32. 12. Nu. 14. 13, &c. De. 9. 28.
[g] Ex. 13. 18.
[h] De. 4. 8. Ne. 9. 13, 14. Ps. 147. 19, 20.
‡ Heb. *made them to know.*
[i] Le. 18. 5. Ro. 10. 5. Gal. 3. 12.
[j] Ex. 20. 8. & 31. 13, &c. & 35. 2. De. 5. 12. Neh. 9. 14.
[k] Nu. 14. 22.
[l] Pr. 1. 25.
[m] Ex. 16. 27.
[n] Nu. 14. 29. & 26. 65.
[o] Nu. 14. 28.
[p] Nu. 15. 39. Ps. 78. 37. Am. 5. 25, 26. Ac. 7. 42, 43.
[q] Ps. 78. 38.
[r] De. 5. 32, 33. & vi.—viii. & x.—xii.
[s] Je. 17. 22.
[t] Nu. 25. 1, 2. De. 9. 23, 24. & 31. 27.

Then I said, I would pour out my fury upon them,
To accomplish mine anger against them in the wilderness.
[22] Nevertheless I withdrew my hand,
And wrought for my name's sake,
That it should not be polluted in the sight of the heathen,
In whose sight I brought them forth.
[23] I lifted up my hand unto them also in the wilderness,
That [u]I would scatter them among the heathen,
And disperse them through the countries;
[24] Because they had not executed my judgments,
But had despised my statutes,
And had polluted my Sabbaths,
And their eyes were after their fathers' idols.
[25] Wherefore [v]I gave them also statutes, that were not [a]good,
And judgments, whereby they should not live;
[26] And I polluted them in their own gifts,
In that they caused to pass [w]through the fire all that openeth the womb,
That I might make them desolate, to the end that they might know that I am the LORD.

[27] Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD;—

Yet in this your fathers have [x]blasphemed me,
In that they have *committed a trespass against me.
[28] *For* when I had brought them into the land,
For the which I lifted up my hand to give it to them,
Then they saw every high hill, and all the thick trees,
And they offered there their sacrifices,
And there they presented the provocation of their offering:
There also they made their sweet savour,
And poured out there their drink offerings.
[29] Then †I said unto them,
What is the high place whereunto ye go?
And the name thereof is called Bamah unto this day.
[30] Wherefore say unto the house of Israel, Thus saith the Lord GOD,
Are ye polluted after the manner of your fathers?
And commit ye whoredom after their abominations?
[31] For when ye offer your gifts,
When ye make your sons to pass through the fire,
Ye pollute yourselves with all your idols, even unto this day:
And shall I be inquired of by you, O house of Israel?
As I live, saith the Lord GOD, I will not be inquired of by you.
[32] And that which cometh into your mind shall not be at all,
That ye say, "We will be as the heathen,
As the families of the countries, to serve wood and stone."
[33] As I live, saith the Lord GOD,
Surely with a mighty hand, and with a stretched-out arm,
And with fury poured out, will I rule over you;
[34] And I will bring you out from the people,
And will gather you out of the countries, wherein ye are scattered,
With a mighty hand, and with a stretched-out arm,
And with fury poured out.
[35] And I will bring you into the wilderness of the people,
And there will I plead with you face to face.
[36] Like [y]as I pleaded with your fathers in the wilderness of the land of Egypt,
So will I plead with you, saith the Lord GOD.

[u] Le. 26. 33. De. 28. 64. Je. 15. 4.

[v] See Ps. 81. 12. Ro. 1. 24. 2 Thes. 2. 11.

[a] *i. e.* not productive of good. —*Ed.*

[w] 2 Ki. 17. 17. & 21. 6. 2 Ch. 28. 3. & 33. 6. Je. 32. 35.

[x] Ro. 2. 24.

* Heb. *trespassed a trespass.*

† Or, *I told them what the high place was,* or, *Bamah*

[y] See Nu. 14. 21-23, 28, 29.

[37] And I will cause you to [z]pass under the rod,
And I will bring you into [‡]the bond of the covenant;
[38] And [a]I will purge out from among you the rebels,
And them that transgress against me.
I will bring them forth out of the country where they sojourn,
And they shall not enter into the land of Israel;
And ye shall know that I am the Lord.
[39] As for you, O house of Israel, thus saith the Lord God;
Go [b]ye, serve ye every one his idols,
And hereafter also, if ye will not hearken unto me;
But [c]pollute ye my holy name no more
With your gifts, and with your idols.
[40] For in my holy mountain,
In the mountain of the height of Israel, saith the Lord God,
There shall all the house of Israel (all of them in the land) serve me:
There [d]will I accept them,
And there will I require your offerings,
And the [*]firstfruits of your oblations, with all your holy things.
[41] I will accept you with your [†]sweet savour,
When I bring you out from the people,
And gather you out of the countries wherein ye have been scattered;
And I will be sanctified in you before the heathen.
[42] And ye shall know that I am the Lord,
When I shall bring you into the land of Israel,
Into the country for the which I lifted up my hand
To give it to your fathers.
[43] And there shall ye remember your ways,
And all your doings, wherein ye have been defiled;
And [e]ye shall loathe yourselves in your own sight
For all your evils that ye have committed.
[44] And ye shall know that I am the Lord,
When I have wrought with you for my name's sake,
Not according to your wicked ways, nor according to your corrupt doings,
O ye house of Israel! saith the Lord God.
[45] Moreover the word of the Lord came unto me, saying,—
[46] Son of man! set thy face toward the south,
And drop thy word toward the south,
And prophesy against the forest of the south field;
[47] And say to the forest of the south,
Hear the word of the Lord!
Thus saith the Lord God;
Behold, [f]I will kindle a fire in thee,
And it shall devour [g]every green tree in thee,
And every dry tree:
The flaming flame shall not be quenched,
And all faces from the south to the north shall be burned therein.
[48] And all flesh shall see that I the Lord have kindled it:
It shall not be quenched.

[49] Then said I, Ah Lord God! they say of me, Doth he not speak parables? [1] And the word of the Lord came unto me, Ezekiel xxi saying,—

[2] Son of man! set thy face toward Jerusalem,
And [h]drop thy word toward the holy places,
And prophesy against the land of Israel,
[3] And say to the land of Israel, thus saith the Lord;
Behold, I am against thee,

[z] Le. 27. 32. Je. 33. 13.
[‡] Or, *a delivering*.
[a] Mat. 25. 32, 33.
[b] Ju. 10. 14. Ps. 81. 12. Am. 4. 4.
[c] Is. 1. 13.
[d] Is. 56. 7. & 60. 7. Zec. 8. 20, &c. Mal. 3. 4. Ro. 12. 1.
[*] Or, *chief*.
[†] Heb. *savour of rest*. Ep. 5. 2. Phil. 4. 18.
[e] Le. 26 39. Ho. 5. 15.
[f] Je. 21. 14.
[g] Lu. 23. 31.
[h] De. 32. 2. Am. 7. 16. Mic. 2. 6, 11.

And will draw forth my sword out of his sheath,
And will cut off from thee the righteous and the wicked.
4 Seeing then that I will cut off from thee the righteous and the wicked,
Therefore shall my sword go forth out of his sheath
Against all flesh from the south to the north;
5 That all flesh may know
That I the Lord have drawn forth my sword out of his sheath:
It [i]shall not return any more.
6 Sigh therefore, thou son of man,
With the breaking of thy loins;
And with bitterness sigh before their eyes.
7 And it shall be, when they say unto thee, Wherefore sighest thou?
That thou shalt answer, For the tidings; because it cometh;
And every heart shall melt, and all hands shall be feeble,
And every spirit shall faint, and all knees ‡shall be weak as water:
Behold, it cometh, and shall be brought to pass, saith the Lord God.
8 Again the word of the Lord came unto me, saying,—
9 Son of man, prophesy! and say, Thus saith the Lord; say,
A [j]sword, a sword is sharpened, and also furbished!
10 It is sharpened to make a sore slaughter:
It is furbished that it may glitter:
Should we then make mirth?
*It contemneth the rod of my son, as every tree.
11 And he hath given it to be furbished, that it may be handled:
This sword is sharpened, and it is furbished,
To give it into the hand of the slayer.
12 Cry and howl, son of man!
For it shall be upon my people,
It shall be upon all the princes of Israel:
†Terrors by reason of the sword shall be upon my people:
Smite therefore upon thy thigh.
13 ‡Because it is [k]a trial,
And what if the sword contemn even the rod?
It shall be no more, saith the Lord God.
14 Thou therefore, son of man, prophesy,
And [l]smite thy *hands together,
And let the sword be doubled the third time, the sword of the slain:
It is the sword of the great men that are slain,
Which entereth into their [m]privy chambers.
15 I have set the †point of the sword against all their gates,
That their heart may faint, and their ruins be multiplied:
Ah! it is made bright,
It is ‡wrapped up for the slaughter.
16 Go thee one way or other,
Either on the right hand, *or on the left,
Whithersoever thy face is set.
17 I will also smite my hands together,
And I will cause my fury to rest:
I the Lord have said it.
18 The word of the Lord came unto me again, saying,—
19 Also, thou son of man! appoint thee two ways,
That the sword of the king of Babylon may come:
Both twain shall come forth out of one land:
And choose thou a place,
Choose it at the head of the way to the city.
20 Appoint a way, that the sword may come to [n]Rabbath of the [Ammonites,
And to Judah in Jerusalem the defenced.

[i] So Is. 45. 23. & 55. 11.
‡ Heb. *shall go into water.*
[j] De. 32. 41.
* Or, *It is the rod of my son, it despiseth every tree.*
† Or, *They are thrust down to the sword with my people.*
‡ Or, *When the trial hath been, what then? shall they not also belong to the despising rod?*
[k] Job 9. 23. 2 Co. 8. 2.
[l] Nu. 24. 10.
* Heb. *hand to hand.*
[m] 1 Ki. 20. 30. & 22. 25.
† Or, *glittering,* or, *fear.*
‡ Or, *sharpened.*
* Heb. *set thyself, take the left hand.*
[n] Je. 49. 2. Am. 1. 14.

† Heb. *mother of the way.*
‡ Or, *knives.*
* Heb. *teraphim.*

[21] For the king of Babylon stood at the †parting of the way,
At the head of the two ways, to use divination:
He made his ‡arrows bright,
He consulted with *images,
He looked in the liver.
[22] At his right hand was the divination for Jerusalem,
To appoint †captains,
To open the mouth in the slaughter,
To lift up the voice with shouting,
To appoint battering rams against the gates,
To cast a mount, and to build a fort.
[23] And it shall be unto them as a false divination in their sight,
‡To them that have sworn oaths;
But he will call to remembrance the iniquity,
That they may be taken.

† Or, *battering rams*, Ez. 4. 2. Heb. *rams.*
‡ Or, *For the oaths made unto them.*

[24] Therefore thus saith the Lord GOD;
Because ye have made your iniquity to be remembered,
In that your transgressions are discovered,
So that in all your doings your sins do appear;
Because, I say, that ye are come to remembrance,
Ye shall be taken with the hand.
[25] And thou, [o]profane wicked prince of Israel, (whose day is come,
When iniquity shall have an end,)
[26] Thus saith the Lord GOD;
Remove the diadem, and take off the crown:
This shall not be the same:
Exalt [p]him that is low, and abase him that is high.
[27] *I will overturn, overturn, overturn, it:
And [q]it shall be no more, until HE come whose right it is;
And I will give it him.

[o] 2 Ch. 36. 13. Je. 52. 2.
[p] Lu. 1. 52.
* Heb. *Perverted, perverted, perverted, will I make it.*
[q] See Ge. 49. 10.

[28] And thou, son of man, prophesy and say, Thus saith the Lord GOD [r]concerning the Ammonites, and concerning their reproach; even say thou,—

[r] Je. 49. 1. Zep. 2. 8–10.

The sword, the sword is drawn!
For the slaughter it is furbished,
To consume because of the glittering;
[29] While they see vanity unto thee,
While they divine a lie unto thee,
To bring thee upon the necks of them that are slain,
Of the wicked, whose day is come, when their iniquity shall have an end.
[30] †Shall I cause it to return into his sheath?
I [s]will judge thee in the place where thou wast created,
In the land of thy nativity.
[31] And I will pour out mine indignation upon thee,
I will blow against thee in the fire of my wrath,
And deliver thee into the hand of ‡brutish men, and skilful to destroy.
[32] Thou shalt be for fuel to the fire;
Thy blood shall be in the midst of the land;
Thou shalt be no more remembered:
For I the LORD have spoken it.

† Or, *Cause it to return.* Je. 47. 6, 7.
[s] Ge. 15. 14.
‡ Or, *burning.*

EZEKIEL xxii.

[1] Moreover the word of the LORD came unto me, saying,—
[2] Now, thou son of man! wilt thou *judge, wilt thou judge the †bloody city?
Yea, thou shalt ‡show her all her abominations.
[3] Then say thou, Thus saith the Lord GOD;

* Or, *plead for.*
† Heb. *city of bloods.*
‡ Heb. *make her know*, Ez. 16. 2.

The city sheddeth blood in the midst of it, that her time may come,
And maketh idols against herself to defile herself.
4 Thou art become guilty in thy blood that thou hast [t]shed;
And hast defiled thyself in thine idols which thou hast made;
And thou hast caused thy days to draw near,
And art come even unto thy years:
Therefore [u]have I made thee a reproach unto the heathen,
And a mocking to all countries.
5 Those that be near, and those that be far from thee, shall mock thee,
Which art *infamous and much vexed.
6 Behold, the princes of Israel,
Every one were in thee to their †power to shed blood.
7 In thee have they [v]set light by father and mother:
In the midst of thee have they [w]dealt by ‡oppression with the stranger:
In thee have they vexed the fatherless and the widow.
8 Thou hast despised my holy things,
And hast [x]profaned my Sabbaths.
9 In thee are *men that carry tales to shed blood:
And in thee they eat upon the mountains:
In the midst of thee they commit lewdness.
10 In thee have they [y]discovered their fathers' nakedness:
In thee have they humbled her that was [z]set apart for pollution.
11 And †one hath committed abomination [a]with his neighbour's wife;
And ‡another [b]hath *lewdly defiled his daughter-in-law;
And another in thee hath humbled his [c]sister, his father's daughter.
12 In thee [d]have they taken gifts to shed blood;
Thou [e]hast taken usury and increase,
And thou hast greedily gained of thy neighbours by extortion,
And [f]hast forgotten me, saith the Lord God.
13 Behold, therefore, I have smitten my hand,
At thy dishonest gain which thou hast made,
And at thy blood which hath been in the midst of thee.
14 Can thy heart endure, or can thy hands be strong,
In the days that I shall deal with thee?
I the Lord have spoken it, and will do it.
15 And [g]I will scatter thee among the heathen,
And disperse thee in the countries,
And will consume thy filthiness out of thee.
16 And thou †shalt take thine inheritance in thyself in the sight of the heathen,
And thou shalt know that I am the Lord.
17 And the word of the Lord came unto me, saying,—
18 Son of man! [h]the house of Israel is to me become dross:
All they are brass, and tin, and iron, and lead, in the midst of the furnace;
They are even the ‡dross of silver.
19 Therefore thus saith the Lord God;
Because ye are all become dross,
Behold, therefore I will gather you into the midst of Jerusalem
20 *As they gather silver, and brass, and iron, and lead, and tin,
Into the midst of the furnace,
To blow the fire upon it, to melt it;
So will I gather you in mine anger and in my fury,
And I will leave you there, and melt you.
21 Yea, I will gather you, and blow upon you in the fire of my wrath,
And ye shall be melted in the midst thereof.
22 As silver is melted in the midst of the furnace,

t 2 Ki. 21. 16.
u De. 28. 37. 1 Ki. 9. 7. Da. 9. 16.
* Heb. *polluted of name, much in vexation.*
† Heb. *arm.*
v De. 27. 16.
w Ex. 22. 21, 22.
‡ Or, *deceit.*
x Le. 19. 30.
* Heb. *men of slanders.* Ez. 23. 1. Le. 19. 16.
y Le. 18. 7, 8. & 20. 11. 1 Co. 5. 1.
z Le. 18. 19. & 20. 18.
† Or, *every one.*
a Le. 18. 20. & 20. 10. De. 22. 22. Je. 5. 8.
‡ Or, *every one.*
b Le. 18. 15. & 20. 12.
* Or, *by lewdness.*
c Le. 18. 9. & 20. 17.
d Ex. 23. 8. De. 16. 19. & 27. 25.
e Ex. 22. 25. Le. 25. 35. De. 23. 19.
f De. 32. 18. Je. 3. 21.
g De. 4. 27. & 28. 25, 64.
† Or, *shalt be profaned.*
h Is. 1. 22. Je. 6. 28, &c. See Ps. 119. 119.
‡ Heb. *drosses.*
* Heb. According *to the gathering.*

So shall ye be melted in the midst thereof;
And ye shall know that I the LORD have poured out my fury upon you.
[23] And the word of the LORD came unto me, saying,—
[24] Son of man! say unto her,
Thou art the land that is not cleansed,
Nor rained upon in the day of indignation.
[25] There [i]is a conspiracy of her prophets in the midst thereof,
Like a roaring lion ravening the prey;
They [j]have devoured souls;
They [k]have taken the treasure and precious things;
They have made her many widows in the midst thereof.
[26] Her [l]priests have †violated my law,
And have [m]profaned my holy things:
They have put no [n]difference between the holy and profane,
Neither have they showed difference between the unclean and the clean,
And have hid their eyes from my Sabbaths,
And I am profaned among them.
[27] Her [o]princes in the midst thereof are like wolves ravening the prey,
To shed blood, and to destroy souls,
To get dishonest gain.
[28] And her prophets have daubed them with untempered mortar,
Seeing vanity, and divining lies unto them, saying,
"Thus saith the Lord GOD," when the LORD hath not spoken.
[29] The [p]people of the land have used ‡oppression, and exercised robbery,
And have vexed the poor and needy:
Yea, they have [q]oppressed the stranger *wrongfully.
[30] And [r]I sought for a man among them,
That should make up the hedge,
And stand in the gap before me
For the land, that I should not destroy it:
But I found none!
[31] Therefore have I poured out mine indignation upon them;
I have consumed them with the fire of my wrath:
Their own way have I recompensed upon their heads, saith the Lord GOD.

[1] The word of the LORD came again unto me, saying,— EZEKIEL xxiii.
[2] Son of man! there were [s]two women,
The daughters of one mother.
[3] And [t]they committed whoredoms in Egypt;
They committed whoredoms in their youth;
There were their breasts pressed,
And there they bruised the teats of their virginity.
[4] And the names of them were Aholah the elder, and Aholibah her sister:
And they were mine, and they bare sons and daughters.
Thus were their names; Samaria is †Aholah, and Jerusalem ‡Aholibah.
[5] And Aholah played the harlot when she was mine;
And she doted on her lovers, (on [u]the Assyrians her neighbours,)
[6] Which were clothed with blue, captains and rulers,
All of them desirable young men, horsemen riding upon horses.
[7] Thus she *committed her whoredoms with them,
With all them that were †the chosen men of Assyria,
And with all on whom she doted:
With all their idols she defiled herself.
[8] Neither left she her whoredoms brought from Egypt:
For in her youth they lay with her,

[i] Ho. 6. 9.
[j] Mat. 23. 14.
[k] Mic. 3. 11. Zep. 3. 3, 4.
[l] Mal. 2. 8.
† Heb. *offered violence to.*
[m] Le. 22. 2, &c. 1 Sa. 2. 29.
[n] Le. 10. 10. Je. 15. 19.
[o] Is. 1. 23. Mic. 3. 2, 3, 9–11. Zep. 3. 3.
[p] Je. 5. 26–28.
‡ Or, *deceit.*
[q] Ex. 22. 21. & 23. 9. Le. 19. 33.
* Heb. *without right.*
[r] See Ge. 18. 26.
[s] Je. 3. 7, 8, 10.
[t] Le. 17. 7. Jos. 24. 14.
† That is, *His tent*, or, *tabernacle.*
‡ That is, *My tabernacle in her*, 1 Ki. 8. 29.
[u] 2 Ki. 15. 19 & 16. 7. & 17. 3. Ho. 8. 9.
* Heb. *bestowed her whoredoms upon them.*
† Heb. *the choice of the children of Asshur.*

And they bruised the breasts of her virginity,
And poured their whoredom upon her.
9 Wherefore I have delivered her into the hand of her lovers,
Into the hand of the [v]Assyrians, upon whom she doted.
10 These discovered her nakedness:
They took her sons and her daughters, and slew her with the sword:
And she became ‡famous among women;
For they had executed judgment upon her.
11 And [w]when her sister Aholibah saw this,
*She was more corrupt in her inordinate love than she,
And in her whoredoms †more than her sister in her whoredoms.
12 She doted upon [x]the Assyrians her neighbours,
Captains and rulers clothed most gorgeously,
Horsemen riding upon horses,
All of them desirable young men.
13 Then I saw that she was defiled,
That they took both one way,
14 And that she increased her whoredoms:
For when she saw men portrayed upon the wall,
The images of the Chaldeans portrayed with vermilion,
15 Girded with girdles upon their loins,
Exceeding in dyed attire upon their heads,
All of them princes to look to,
(After the manner of the Babylonians of Chaldea, the land of their nativity;)
16 And ‡as soon as she saw them with her eyes, she doted upon them,
And sent messengers unto them in Chaldea.
17 And the *Babylonians came to her into the bed of love,
And they defiled her with their whoredom,
And she was polluted with them—and her mind was †alienated from them.
18 So she discovered her whoredoms, and discovered her nakedness:
Then [y]my mind was alienated from her,
Like as my mind was alienated from her sister.
19 Yet she multiplied her whoredoms,
In calling to remembrance the days of her youth,
Wherein she had played the harlot in the land of Egypt.
20 For she doted upon their paramours,
Whose flesh is as the flesh of asses,
And whose issue is like the issue of horses.
21 Thus thou calledst to remembrance the lewdness of thy youth,
In bruising thy teats by the Egyptians
For the paps of thy youth.
22 Therefore, O Aholibah, thus saith the Lord GOD;
Behold, I will raise up thy lovers against thee,
From whom thy mind is alienated,
And I will bring them against thee on every side;
23 (The Babylonians, and all the Chaldeans,
Pekod, and Shoa, and Koa, and all the Assyrians with them—
All of them desirable young men,
Captains and rulers, great lords and renowned,
All of them riding upon horses,)
24 And they shall come against thee with chariots, wagons, and wheels,
And with an assembly of people,
Which shall set against thee buckler and shield and helmet round about:
And I will set judgment before them,
And they shall judge thee according to their judgments.

[v] 2 Ki. 17. 3–6, 23. & 18. 9–11.
‡ Heb. *a name.*
[w] Je. 3. 8.
* Heb. *She corrupted her inordinate love more than, &c.* Je. 3. 11.
† Heb. *more than the whoredoms of her sister.*
[x] 2 Ki. 16. 7, 10. 2 Ch. 28. 16–23.
‡ Heb. *at the sight of her eyes.* 2 Ki. 24. 1.
* Heb. *children of Babel.*
† Heb. *loosed*, or, *disjointed.*
[y] Je. 6. 8.

[25] And I will set my jealousy against thee,
And they shall deal furiously with thee:
They shall take away thy nose and thine ears;
And thy remnant shall fall by the sword:
They shall take thy sons and thy daughters;
And thy residue shall be devoured by the fire.
[26] They shall also strip thee out of thy clothes,
And take away thy ‡fair jewels.
[27] Thus will I make thy lewdness to cease from thee,
And thy whoredom brought from the land of Egypt:
So that thou shalt not lift up thine eyes unto them,
Nor remember Egypt any more.
[28] For thus saith the Lord God;
Behold, I will deliver thee into the hand of them whom thou hatest,
Into the hand of them from whom thy mind is alienated:
[29] And they shall deal with thee hatefully,
And shall take away all thy labor,
And shall leave thee naked and bare;
And the nakedness of thy whoredoms shall be discovered,
Both thy lewdness and thy whoredoms.
[30] I will do these things unto thee,
Because thou hast gone a whoring after the heathen,
And because thou art polluted with their idols.
[31] Thou hast walked in the way of thy sister;
Therefore will I give her cup into thy hand.
[32] Thus saith the Lord God;
Thou shalt drink of thy sister's cup deep and large:
Thou shalt be laughed to scorn and had in derision—it containeth much.
[33] Thou shalt be filled with drunkenness and sorrow,
With the cup of astonishment and desolation,
With the cup of thy sister Samaria.
[34] Thou shalt even drink it and suck it out,
And thou shalt break the sherds thereof,
And pluck off thine own breasts;
For I have spoken it, saith the Lord God.
[35] Therefore thus saith the Lord God;
Because thou hast forgotten me, and [z]cast me behind thy back,
Therefore bear thou also thy lewdness and thy whoredoms.
[36] The Lord said moreover unto me;
Son of man! wilt thou *judge Aholah and Aholibah?
Yea, declare unto them their abominations;
[37] That they have committed adultery, and blood is in their hands,
And with their idols have they committed adultery,
And have also caused their sons, whom they bare unto me,
To pass for them through the fire, to devour them.
[38] Moreover this they have done unto me:
They have defiled my sanctuary in the same day,
And have profaned my Sabbaths.
[39] For when they had slain their children to their idols,
Then they came the same day into my sanctuary to profane it;
And, lo, [a]thus have they done in the midst of my house.
[40] And furthermore, that ye have sent for men †to come from far,
Unto whom a messenger was sent; and, lo! they came:
For whom thou didst wash thyself,
Paintedst thine eyes, and deckedst thyself with ornaments,
[41] And satest upon ‡a stately bed, and a table prepared before it,
Whereupon [b]thou hast set mine incense and mine oil.

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‡ Heb. *instruments of thy decking.*

[z] 1 Ki. 14. 9. Ne. 9. 26.

* Or, *plead for.*

[a] 2 Ki. 21. 4.

† Heb. *coming.*

‡ Heb. *an honorable.* Est. 1. 6. Is. 57. 7. Am. 2. 8. & 6. 4.

[b] Pr. 7. 17. Ho. 2. 8.

[42] And a voice of a multitude being at ease was with her;
* Heb. *of the multitude of men.*
And with the men *of the common sort.
† Or, *drunkards.*
Were brought †Sabeans from the wilderness,
Which put bracelets upon their hands,
And beautiful crowns upon their heads.
[43] Then said I unto her that was old in adulteries,
‡ Heb. *her whoredoms.*
Will they now commit ‡whoredoms with her, and she with them ?
[44] Yet they went in unto her,
As they go in unto a woman that playeth the harlot:
So went they in unto Aholah and unto Aholibah, the lewd women.
[45] And the righteous men—they shall judge them after the manner of adulteresses,
And after the manner of women that shed blood;
Because they are adulteresses, and blood is in their hands.
[46] For thus saith the Lord God;
I will bring up a company upon them,
* Heb. *for a removing and spoil.*
And will give them *to be removed and spoiled.
[47] And the company shall stone them with stones,
† Or, *single them out.*
And †despatch them with their swords;
c 2 Ch. 36. 17, 19.
They [c]shall slay their sons and their daughters,
And burn up their houses with fire.
[48] Thus will I cause lewdness to cease out of the land,
d De. 13. 11. 2 Pe. 2. 6.
That [d]all women may be taught not to do after your lewdness.
[49] And they shall recompense your lewdness upon you,
And ye shall bear the sins of your idols;
And ye shall know that I am the Lord God.

SECT. VII.
A. M. 3413.
B. C. 591.

Section VII.—*Prophecy of the Destruction of Jerusalem, delivered by Ezekiel at the Commencement of the Siege.*

Ezekiel xxiv.(31)

Under the parable of a boiling pot, 6 is showed the irrevocable destruction of Jerusalem. 15 By the sign of Ezekiel not mourning for the death of his wife, 19 is showed the calamity of the Jews to be beyond all sorrow.

[1] Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, [2] Son of man! write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem [a]this same day. [3] And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God;—

a 2 Ki. 25. 1. Je. 39. 1. & 52. 4.

Set on a pot, set it on, and also pour water into it:
[4] Gather the pieces thereof into it,
Even every good piece, the thigh, and the shoulder;
Fill it with the choice bones.
* Or, *heap.*
[5] Take the choice of the flock, and *burn also the bones under it,
And make it boil well, and let them seethe the bones of it therein.
[6] Wherefore thus saith the Lord God;
Woe to the bloody city,
To the pot whose scum is therein, and whose scum is not gone out of it!
b See 2 Sa. 8. 2. Joel 3. 3. Ob. 11. Nah. 3. 10.
Bring it out piece by piece; let no [b]lot fall upon it.
[7] For her blood is in the midst of her;
She set it upon the top of a rock;
c Le. 17. 13. De. 12. 16, 24.
She [c]poured it not upon the ground, to cover it with dust;

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(31) The date of this prophecy (ver. 1.) shows that it was written on the banks of the Euphrates on the very same day in which Nebuchadnezzar laid siege to Jerusalem. On that day the prophet, by a singular yet appropriate figure of a boiling pot, shows to the Jews the total destruction of their city and brethren. To represent the greatness of their calamity, the prophet is suddenly bereaved of his wife, the desire of his eyes, and is commanded not to mourn for her. Thus Ezekiel becomes a sign unto the Jews at Babylon, ver. 24; thereby foreshowing them the destruction of Jerusalem and their temple, which was the desire of their eyes, and signifying that their afflictions and sorrows would exceed all expression.

[8] That it might cause fury to come up to take vengeance;
d Mat. 7. 2. I [d]have set her blood upon the top of a rock,
That it should not be covered.
[9] Therefore thus saith the Lord GOD;
e Nah. 3. 1. Hab. 2. 12. Woe [e]to the bloody city! I will even make the pile for fire great.
[10] Heap on wood, kindle the fire,
Consume the flesh, and spice it well, and let the bones be burned.
[11] Then set it empty upon the coals thereof,
That the brass of it may be hot, and may burn,
And that the filthiness of it may be molten in it,
That the scum of it may be consumed.
[12] She hath wearied herself with lies,
And her great scum went not forth out of her:
Her scum shall be in the fire.
[13] In thy filthiness is lewdness.
Because I have purged thee, and thou wast not purged,
Thou shalt not be purged from thy filthiness any more,
Till I have caused my fury to rest upon thee.
[14] I the LORD have spoken it:
It shall come to pass, and I will do it;
I will not go back, neither will I spare, neither will I repent;
According to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.
[15] Also the word of the LORD came unto me, saying,
[16] Son of man! behold, I take away from thee
The desire of thine eyes with a stroke;
Yet neither shalt thou mourn nor weep,
† Heb. *go.* Neither shall thy tears †run down.
‡ Heb. *Be silent.* [17] ‡Forbear to cry, make no mourning for the dead,
f See Le. 10. 6. & 21. 10. g 2 Sa. 15. 30. Bind [f]the tire of thy head upon thee, and [g]put on thy shoes upon thy feet,
* Heb. *upper lip*; and so ver. 22. Le. 13. 45. And cover not thy *lips, and eat not the bread of men.

[18] So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. [19] And the people said unto me, "Wilt thou not tell us what these things are to us, that thou doest so?" [20] Then I answered them, "The word of the LORD came unto me, saying,[21] Speak unto the house of Israel, Thus saith the Lord GOD;—

Behold, I will profane my sanctuary,
The excellency of your strength,
The desire of your eyes,
† Heb. *the pity of your soul.* And †that which your soul pitieth;
And your sons and your daughters whom ye have left shall fall by [the sword.
[22] And ye shall do as I have done:
Ye shall not cover your lips, nor eat the bread of men.
[23] And your tires shall be upon your heads, and your shoes upon your [feet:
Ye shall not mourn nor weep;
h Le. 26. 39. But [h]ye shall pine away for your iniquities,
And mourn one toward another.
i Is. 20. 3. Ez. 4. 3. & 12. 6, 11. [24] Thus [i]Ezekiel is unto you a sign:
According to all that he hath done shall ye do;
j Je. 17. 15. John 13. 19. & 14. 29. And [j]when this cometh, ye shall know that I am the Lord GOD.
[25] "Also, thou son of man, shall it not be
In the day when I take from them their strength,
(The joy of their glory, the desire of their eyes,
‡ Heb. *the lifting up of their soul.* And ‡that whereupon they set their minds,
Their sons and their daughters,)

[26] That he that escapeth in that day shall come unto thee,
To cause thee to hear it with thine ears?
[27] In that day shall thy mouth be opened to him which is escaped,
And thou shalt speak, and be no more dumb;
And thou shalt be a sign unto them;
And they shall know that I am the Lord."

SECT. VIII.
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A. M. 3415.
B. C. 589.
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Section VIII.—*Ezekiel prophesies the Judgment of Pharaoh for his Treachery to Israel, and the Desolation of Egypt.*

Ezekiel xxix. 1-16.(32)

[1] In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying, [2] Son of man!

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(32) This chapter is inserted after the 24th, on the authority of the date mentioned in ver. 1. The prophecy contained in it was spoken before the capture of Jerusalem; whereas those contained in the 25th and following chapters, were delivered after that event. The probable reason of its receiving the place it now holds in our Bibles is, that the prophecies against Egypt might be all read together. There is reason to suppose, that this prophecy was delivered immediately after Pharaoh's retreat from before Nebuchadnezzar. On this very occasion, Jeremiah uttered, at Jerusalem, similar predictions to those of Ezekiel, at Babylon. Both prophets, at the same time, in two distant countries, predicted the same events. The circumstances thus prophesied by them, respecting Egypt, were of the most improbable kind. Pharaoh Hophra, the Apries of Herodotus, boasted that his kingdom was so firmly established, that nothing could overthrow it. The greatness and magnificence of Egypt have been celebrated from the most remote antiquity: the splendid monuments still remaining, and the additional discoveries which are frequently made by the enterprising travellers of our own days, are existing records of its former wealth and power. Its situation is favorable to commerce, it possesses every natural advantage; yet, wonderful to relate, after predicting the more immediate distresses which should fall upon Egypt, the prophet predicts, that it shall become an utter and complete desolation, (Ezek. xxix. 14, 15.) "Egypt shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." And in the next chapter, ver. 12, 13, "I will make the land waste, and all that is therein; and there shall no more be a prince of the land of Egypt." Such general prophecies, Bishop Newton justly observes, like general rules, are not to be understood so strictly and absolutely, as if they could not possibly admit of any kind of limitation or exception whatever. It is sufficient if they hold good for the most part, and are confirmed by the experience of many ages, though perhaps not without the exception of a few years. The Bishop then proceeds to show in what manner the prophecy was fulfilled, by the various conquests of Egypt, till it was reduced to its present degraded condition.

There are many who consider every attempt to discover the actual fulfilment of prophecy in the events of our own day, as a proof of an utter deficiency in that sobriety of judgment, which ought ever to characterize a commentator on Scripture. Certain it is, the utmost caution should be observed in every attempt to trace the mighty plan of that Providence which governs the world: yet I cannot but think that it will appear evident to all, (when the idea is suggested to them,) that we have seen in our own day a wonderful instance of the accomplishment of this prophecy of Ezekiel. Egypt has now been, for many hundred years, the meanest and basest of kingdoms: and among the kings and princes of the earth, none have been found powerful enough to raise it from its state of degradation. Within the memory of the present generation, a project has been attempted, which, if crowned with success, might again have exalted Egypt among the nations, and afforded to infidelity an argument against the prophecies of Scripture. Twenty years have now elapsed since Napoleon, who at that time knew not what it was to be defeated, led a powerful army into Egypt. The experience of history has sufficiently proved, that when a large military force has gained possession of a country, it frequently raises that nation to an equality with those surrounding it; and it was ever the policy of France, during the revolutionary war, to embody among its own armies the inhabitants of the conquered countries. Had this attack upon Egypt succeeded, its people might have been made a military body: they would have had a chief, active, powerful, and enterprising, to govern them: their ancient character, contrary to the prophecies of God, might have been raised; and their renovated energies, under such a ruler, directed against the peace and happiness of Europe, or of India. But what was the event? For a long time, every bold effort had succeeded: the whole extent of Egypt, and the territories immediately adjacent to it, might be considered as conquered till the progress of the French army, hitherto invincible, was suddenly and wonderfully checked by a small and weak fortress, protected by the sword of Britain. The triumph of the resistless army of France was ended. The ferocious legions in vain dashed themselves, as the waves of the ocean, on the small yet immovable rock. The broken remnant of the dispirited and discomfited army was abandoned by their leader; and the land of Egypt is still "the basest of kingdoms." The Scripture is fulfilled.

In all these things the man of the world discovers only the usual course of things, and smiles with derision at the discoverer of the accomplishment of prophecy, in the events of history. Yet every prophecy has been accomplished by a train of events, that appear to be the natural and unavoidable result of a connected series of consequences. The circumstances that occasioned this defeat in Egypt were so peculiar and extraordinary, that when their result is compared with this prophecy of Ezekiel, the Christian is compelled to look higher than to any human power. He cannot but see "God in the whirlwind; God directing the storm." Amidst all the changes of empires, the revolutions of states, the rise and fall of dynasties; amidst all the revolutions of this world, the Christian sees a controlling Providence guiding the violence and ambition of men to the accomplishment of his own purposes. It is possible that this country may the great maritime people, that shall be elected to further the designs of this mighty Providence; and we may justly hope, that we are destined to fulfil many of the remaining prophecies of God; so long as this splendid destiny is allotted to us, we must continue, under the protection of this God, great and powerful. Prophecy, whether we observe it or not, is

set thy face against Pharaoh king of Egypt, and prophesy against him, and [a]against all Egypt. [3] Speak, and say, Thus saith the Lord God;—
Behold, [b]I am against thee, Pharaoh king of Egypt,
The great dragon that lieth in the midst of his rivers,
Which hath said, “My river is mine own, and I have made it for myself.”
[4] But I will put hooks in thy jaws,
And I will cause the fish of thy rivers to stick unto thy scales,
And I will bring thee up out of the midst of thy rivers,
And all the fish of thy rivers shall stick unto thy scales.
[5] And I will leave thee thrown into the wilderness,
Thee and all the fish of thy rivers:
Thou shalt fall upon the *open fields;
Thou [c]shalt not be brought together, nor gathered:
I [d]have given thee for meat to the beasts of the field
And to the fowls of the heaven.
[6] And all the inhabitants of Egypt shall know that I am the Lord,
Because they have been [e]a staff of reed to the house of Israel.
[7] When [f]they took hold of thee by thy hand,
Thou didst break, and rend all their shoulder;
And when they leaned upon thee,
Thou brakest, and madest all their loins to be at a stand.
[8] Therefore thus saith the Lord God;
Behold, I will bring a sword upon thee,
And cut off man and beast out of thee.
[9] And the land of Egypt shall be desolate and waste;
And they shall know that I am the Lord:
Because he hath said, “The river is mine, and I have made it.”
[10] Behold, therefore I am against thee, and against thy rivers,
And [g]I will make the land of Egypt †utterly waste and desolate,
‡From the tower of *Syene even unto the border of Ethiopia.
[11] No foot of man shall pass through it,
Nor foot of beast shall pass through it,
Neither shall it be inhabited forty years.
[12] And I will make the land of Egypt desolate
In the midst of the countries that are desolate,
And her cities among the cities that are laid waste shall be desolate forty years:
And I will scatter the Egyptians among the nations,
And will disperse them through the countries.
[13] Yet thus saith the Lord God;
At the [h]end of forty years will I gather the Egyptians
From the people whither they were scattered;
[14] And I will bring again the captivity of Egypt,
And will cause them to return into the land of Pathros,
Into the land of their †habitation;
And they shall be there a ‡base kingdom.
[15] It shall be the basest of the kingdoms;
Neither shall it exalt itself any more above the nations:
For I will diminish them, that they shall no more rule over the nations.
[16] And it shall be no more [i]the confidence of the house of Israel,
Which bringeth their iniquity to remembrance,
When they shall look after them;
But they shall know that I am the Lord God.’

[a] Is. 19. 1 Je. 25. 19. & 46. 2, 25.
[b] Je. 44. 30.
* Heb. *face of the field.*
[c] Je. 8. 2. & 16. 4. & 25. 33.
[d] Je. 7. 33. & 34. 20.
[e] 2 Ki. 18. 21. Is. 36. 6.
[f] Je. 37. 5, 7, 11.
[g] Ez. 30. 12.
† Heb. *wastes of waste.*
‡ Or, *From Migdol to Syene.* Ex. 14. 2. Je. 44. 1.
* Heb. *Seveneh.*
[h] Is. 19. 23. Je. 46. 26.
† Or, *birth.*
‡ Heb. *low.*
[i] Is. 30. 2, 3. & 36. 4, 6.

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still accomplishing. The declarations and promises of Scripture are ever fulfilling; for the same Almighty Being, who is too great to be resisted, and too wise to err, has said, and both history and experience confirm the truth of the declaration, “Heaven and earth shall pass away, but my words shall not pass away.”

SECT. IX
A. M. 3416.
B. C. 588.

SECTION IX.—*Ezekiel prophesies the Destruction of Assyria and Egypt.*

EZEKIEL XXX. 20, *to the end, and* XXXI.(33)

The arm of Babylon shall be strengthened to break the arm of Egypt. — Chap. xxxi. 1 *A relation unto Pharaoh* 3 *of the glory of Assyria,* 10 *and the fall thereof for pride.* 18 *The like destruction of Egypt.*

[20] AND it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,—

a Is. xix. Je. 25. 19, &c. & 46. 2, 25.
b Je. 44. 30.

[21] Son of man, I have [a]broken the arm of Pharaoh king of Egypt;
And, lo! [b]it shall not be bound up to be healed,
To put a roller to bind it, to make it strong to hold the sword.
[22] Therefore thus saith the Lord GOD;
Behold, I am against Pharaoh king of Egypt,
And will break his arms, the strong, and that which was broken;
And I will cause the sword to fall out of his hand.
[23] And I will scatter the Egyptians among the nations,
And will disperse them through the countries.
[24] And I will strengthen the arms of the king of Babylon,
And put my sword in his hand;
But I will break Pharaoh's arms,
And he shall groan before him with the groanings of a deadly wounded man.
[25] But I will strengthen the arms of the king of Babylon,
And the arms of Pharaoh shall fall down;
And they shall know that I am the LORD,
When I shall put my sword into the hand of the king of Babylon,
And he shall stretch it out upon the land of Egypt.
[26] And I will scatter the Egyptians among the nations,
And disperse them among the countries;
And they shall know that I am the LORD.

EZEKIEL XXXI.

[1] And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying, [2] Son of man, speak unto Pharaoh king of Egypt, and to his multitude;—

Whom art thou like in thy greatness?

c Da. 4. 10.
* Heb. *fair of branches.*
† Or, *nourished.*
‡ Or, *brought him up.*
* Or, *conduits.*

[3] Behold, [c]the Assyrian was a cedar in Lebanon
*With fair branches, and with a shadowing shroud, and of a high stature;
And his top was among the thick boughs.
[4] The waters †made him great, the deep ‡set him up on high
With her rivers running round about his plants,
And sent out her *little rivers
Unto all the trees of the field.

d Da. 4. 11.
† Or, *when it sent them forth.*
e Da. 4. 12.

[5] Therefore [d]his height was exalted
Above all the trees of the field,
And his boughs were multiplied, and his branches became long
Because of the multitude of waters, †when he shot forth.
[6] All the [e]fowls of heaven made their nests in his boughs,
And under his branches did all the beasts of the field bring forth their young,
And under his shadow dwelt all great nations.

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(33) These portions of Scripture are inserted here on the authorities of the dates given by the prophet himself, chap. xxx. 20. and xxxi. 1. At the time when the first of these predictions was delivered, Nebuchadnezzar, having obliged the king of Egypt to retreat, had returned to the siege of Jerusalem; and when the prophecy contained in chapter xxxi. was uttered, the Jews had accelerated their ruin by depending upon Egypt. There is a peculiar propriety, therefore, in the delivery of these predictions at this period, as the attention both of the Jews and of the Chaldeans, among whom Ezekiel prophesied, must have been forcibly directed to Egypt.

[7] Thus was he fair in his greatness, in the length of his branches;
For his root was by great waters.
f Ge. 2. 8.
[8] The cedars in the [f]garden of God could not hide him:
The fir trees were not like his boughs,
And the chestnut trees were not like his branches;
Nor any tree in the garden of God was like unto him in his beauty.
[9] I have made him fair by the multitude of his branches;
So that all the trees of Eden,
That were in the garden of God, envied him.
[10] Therefore thus saith the Lord GOD;
'Because thou hast lifted up thyself in height,
And he hath shot up his top among the thick boughs,
g Da. 5. 20.
And [g]his heart is lifted up in his height;
[11] I have therefore delivered him into the hand of the mighty one of the heathen;
‡ Heb. *In doing he shall do unto him.*
‡He shall surely deal with him; I have driven him out for his wickedness.
[12] And strangers (the terrible of the nations) have cut him off, and have left him:
Upon the mountains and in all the valleys his branches are fallen,
And his boughs are broken by all the rivers of the land;
And all the people of the earth are gone down from his shadow, and have left him.
h Is. 18. 6.
[13] Upon [h]his ruin shall all the fowls of the heaven remain,
And all the beasts of the field shall be upon his branches:
[14] To the end that none of all the trees by the waters
Exalt themselves for their height,
Neither shoot up their top
Among the thick boughs,
* Or, *stand upon themselves for their height.*
Neither their trees *stand up in their height,
All that drink water;
For they are all delivered unto death,
To the nether parts of the earth,
In the midst of the children of men,
With them that go down to the pit.
[15] Thus saith the Lord GOD;
In the day when he went down to the grave
I caused a mourning, I covered the deep for him,
And I restrained the floods thereof, and the great waters were stayed:
† Heb. *to be black.*
And I caused Lebanon †to mourn for him,
And all the trees of the field fainted for him.
i Ez. 26. 15.
[16] I made the nations [i]to shake at the sound of his fall,
j Is. 14. 15.
When [j]I cast him down to hell
With them that descend into the pit:
And all the trees of Eden,
The choice and best of Lebanon,
All that drink water,
Shall be comforted in the nether parts of the earth.
[17] They also went down into hell with him
Unto them that be slain with the sword;
And they that were his arm, that dwelt under his shadow
In the midst of the heathen.
[18] To whom art thou thus like in glory
And in greatness among the trees of Eden?
Yet shalt thou be brought down with the trees of Eden
Unto the nether parts of the earth:
Thou shalt lie in the midst of the uncircumcised
With them that be slain by the sword.
This is Pharaoh and all his multitude, saith the Lord GOD.

PART III.

HISTORY OF THAT PORTION OF THE JEWISH NATION WHO WERE NOT CARRIED CAPTIVE TO BABYLON, AFTER THE DESTRUCTION OF THE TEMPLE.(34)

SECT. I.

A. M. 3416.
B. C. 588.

SECTION I.—*Gedaliah appointed Governor of Judæa by Nebuchadnezzar, after the Destruction of the Temple;—Jeremiah and the Remainder of the People attach themselves to Gedaliah, who is assassinated by Ishmael.*

2 KINGS xxv. 22.—JEREMIAH xl. *and* xli. 1-10.—2 KINGS xxv. 23-26.

[22] AND as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

a Je. 39. 14.

JER. xl.

[1] The word which came to Jeremiah from the LORD, [a]after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in *chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

* Or, *manacles.*

[2] And the captain of the guard took Jeremiah, and said unto him, "The LORD thy God hath pronounced this evil upon this place. [3] Now the LORD hath brought it, and done according as he hath said: [b]because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you. [4] And now, behold, I loose thee this day from the chains which †were upon thy hand. If it seem good unto thee to come with me into Babylon, come, and ‡I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear. Behold, all the land is before thee; whither it seemeth good and convenient for thee to go, thither go." [5] Now while he was not yet gone back, he said, "Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go wheresoever it seemeth convenient unto thee to go."

b De. 29. 24, 25. Da. 9. 11.

† Or, *are upon thy hand.*

‡ Heb. *I will set mine eye upon thee.*

So the captain of the guard gave him victuals and a reward, and let him go. [6] Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

[7] Now when all the captains of the forces which were in the fields, (even they and their men,) heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; [8] then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

[9] And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, "Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. [10] As for me, behold, I will dwell at Mizpah, *to serve the Chaldeans, which will come unto us; but ye, gather ye wine, and

* Heb. *to stand before.* De. 1. 38.

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(34) The sacred narrative, after the capture of Daniel, in the fourth year of Jehoiakim, proceeds to relate in parts of the Second Books of Kings and Chronicles, of Ezekiel, and of Jeremiah, the series of events which were taking place, at the same time, in three several parts of the world,—Judæa, Babylon, and Egypt. The attempt to place all these contemporary events in the most intelligible order has been attended with much difficulty. In Part I. of this Seventh Period, the history of events at Jerusalem is brought down to the burning of the temple: in Part II. of this Period, the circumstances which occurred in Chaldea, recorded or alluded to by Ezekiel, are likewise brought down to the burning of the temple. The present Part contains the history of the Jews who, after the destruction of Jerusalem, remained for some short time with Gedaliah in Judæa; and then fled to Egypt, taking with them their great prophet Jeremiah.

summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken."

[11] Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; [12] even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

[13] Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, [14] and said unto him, "Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah †to slay thee?" But Gedaliah the son of Ahikam believed them not. [15] Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, "Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?" [16] But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, "Thou shalt not do this thing; for thou speakest falsely of Ishmael."

† Heb. *to strike thee in soul?*

Jeremiah xli. 1–10.

[1] Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah. [2] Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. [3] Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

[4] And it came to pass the second day after he had slain Gedaliah, and no man knew it, [5] that there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, [c]having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord. [6] And Ishmael the son of Nethaniah went forth from Mizpah to meet them, ‡weeping all along as he went; and it came to pass, as he met them, he said unto them, "Come to Gedaliah the son of Ahikam." [7] And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, [d]and cast them into the midst of the pit, he, and the men that were with him. [8] But ten men were found among them that said unto Ishmael, "Slay us not; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey." So he forbare, and slew them not among their brethren.

[c] Le. 19. 27, 28. De. 14. 1. Is. 15. 2.

‡ Heb. *in going and weeping.*

[d] So 1 Mac. 7. 19.

[9] Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain *because of Gedaliah, was it [e]which Asa the king had made for fear of Baasha king of Israel; and Ishmael the son of Nethaniah filled it with them that were slain.

* Or, *near Gedaliah.* Heb. *by the hand*, or, *by the side of Gedaliah.*

[e] 1 Ki. 15. 22. 2 Ch. 16. 6.

[10] Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam; and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

2 Kings xxv. 23–26. [23] And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to

Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men. [24] And Gedaliah sware to them, and to their men, and said unto them, "Fear not to be the servants of the Chaldees; dwell in the land, and serve the king of Babylon, and it shall be well with you." [25] But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed †royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. [26] And all the people, both small and great, and the captains of the armies, arose, and came to Egypt; for they were afraid of the Chaldees.

† Heb. *of the kingdom.*

SECT. II.

A. M. 3417.
B. C. 587.

Section II.—*Johanan rescues the Captives from Ishmael, and, contrary to the Commands of God given by Jeremiah, takes refuge at Tahpanhes in Egypt.*

Jeremiah xli. 11, *to the end*, xlii. *and* xliii. 1–7.

[11] But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, [12] then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by [a]the great waters that are in Gibeon. [13] Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. [14] So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah. [15] But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

a 2 Sa. 2. 13.

[16] Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon. [17] And they departed, and dwelt in the habitation of [b]Chimham, which is by Beth-lehem, to go to enter into Egypt, [18] because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

b 2 Sa. 19. 37, 38.

Jeremiah xlii.

[1] Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, [2] and said unto Jeremiah the prophet, "*Let, we beseech thee, our supplication be accepted before thee, and [c]pray for us unto the Lord thy God, even for all this remnant, (for we are left but [d]a few of many, as thine eyes do behold us;) [3] that the Lord thy God may show us the way wherein we may walk, and the thing that we may do." [4] Then Jeremiah the prophet said unto them, "I have heard you, behold, I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I will [e]keep nothing back from you." [5] Then they said to Jeremiah, "The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. [6] Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God."

* Or, *Let our supplication fall before thee.*
c 1 Sa. 7. 8. & 12. 19. Is. 37. 4. Ja. 5. 16.
d Le. 26. 22.
e 1 Sa. 3. 18. Ac. 20. 20.

[7] And it came to pass after ten days, that the word of the Lord came unto Jeremiah. [8] Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, [9] and said unto them, "Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him;—

[10] If ye will still abide in this land,
Then will I build you, and not pull you down,
And I will plant you, and not pluck you up;
For I repent me of the evil that I have done unto you.
[11] Be not afraid of the king of Babylon,
Of whom ye are afraid,
Be not afraid of him, saith the LORD;
f Is. 43. 5. Ro. 8. 31.
For [f]I am with you to save you,
And to deliver you from his hand.
[12] And I will show mercies unto you,
That he may have mercy upon you,
And cause you to return to your own land.
[13] "But if ye say,
We will not dwell in this land,
Neither obey the voice of the LORD your God,
[14] Saying, No, but we will go into the land of Egypt,
Where we shall see no war,
Nor hear the sound of the trumpet,
Nor have hunger of bread;
And there will we dwell;
a *Or,* Then hear ye, &c.—*Ed.*
[15] [a]And now therefore hear the word of the LORD, ye remnant of Judah;
Thus saith the LORD of hosts, the God of Israel;
g De. 17. 16.
h Lu. 9. 51
If ye [g]wholly set [h]your faces to enter into Egypt,
And go to sojourn there;
[16] Then it shall come to pass,
That the sword, which ye feared,
Shall overtake you there in the land of Egypt,
And the famine, whereof ye were afraid,
† Heb. *cleave after you.*
Shall †follow close after you there in Egypt;
And there ye shall die.
‡ Heb. *all the men be.*
[17] So shall ‡it be with all the men
That set their faces to go into Egypt to sojourn there;
They shall die by the sword, by the famine, and by the pestilence;
i See Je. 44. 14, 28.
And [i]none of them shall remain or escape
From the evil that I will bring upon them.
[18] For thus saith the LORD of hosts, the God of Israel;
As mine anger and my fury hath been poured forth
Upon the inhabitants of Jerusalem;
So shall my fury be poured forth upon you,
When ye shall enter into Egypt:
j Je. 18. 16. & 24. 9. & 26. 6. & 29. 18, 22. & 44. 12. Zec. 8. 13.
And [j]ye shall be an execration, and an astonishment,
And a curse, and a reproach;
And ye shall see this place no more.

k De. 17. 16.
* Heb. *testified against you.*
† Or, *ye have used deceit against your souls.*
‡ Or, *to go to sojourn.*

[19] "The LORD hath said concerning you, O ye remnant of Judah! Go [k]ye not into Egypt: know certainly that I have *admonished you this day. [20] For †ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, 'Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.' [21] And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you. [22] Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire ‡to go and to sojourn."

JEREMIAH xliii. 1–7.

[1] And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words, [2] then spake Azariah the son of Hoshaiah,

and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, "Thou speakest falsely. The Lord our God hath not sent thee to say, 'Go not into Egypt to sojourn there:' [3] but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon." [4] So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah. [5] But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; [6] even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. [7] So they came into the land of Egypt; for they obeyed not the voice of the Lord: thus came they even to [l]Tahpanhes.

[l] Je. 2. 16. & 44. 1. called *Hanes*, Is. 30. 4.

SECT. III.

A. M. 3417.
B. C 587.

Section III.—*Prophecy of Jeremiah against Egypt.*

Jeremiah xliii. 8, *to the end, and* xlvi. 13, *to the end.*

[8] Then came the word of the Lord unto Jeremiah in Tahpanhes, saying,

[9] Take great stones in thy hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; [10] and say unto them, Thus saith the Lord of hosts, the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. [11] And [a]when he cometh, he shall smite the land of Egypt, and deliver [b]such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. [12] And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment, and he shall go forth from thence in peace. [13] He shall break also the *images of †Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

[a] Je. 44. 13.
[b] Je. 15. 2. Zec. 11. 9.
* Heb. *statues*, or, *standing images.*
† Or, *the house of the sun.*

[13] The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and [c]smite the land of Egypt.

Jeremiah xlvi. 13, *to end.*(35)

[c] Is. 19. 1. Ez. xxix. & xxx. & xxxii. Fulfilled about 571.

[14] Declare ye in Egypt, and publish in Migdol,
And publish in Noph and in Tahpanhes.
Say ye, Stand fast, and prepare thee;
For the sword shall devour round about thee.

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(35) The several passages from Jeremiah which are inserted in this third Part, are placed here on the authority of their internal evidence. This passage (Jer. xlvi. 13, to the end) is added to the preceding from comparing Jer. xlvi. 14, with Jer. xliii. 7. The prophet was forcibly brought by his rebellious countrymen to Tahpanhes in Egypt.

Egypt having been the ally of Judæa, many of the Jews, long before Johanan took refuge there, had escaped to this country from the king of Babylon. Jeremiah, after predicting the conquest and captivity of the Egyptians by Nebuchadnezzar, addresses himself to the Jews, who were with him, and calls upon them to furnish themselves for a similar fate. The prophecy concludes with promises of mercy and restoration to those Jews who were already captives in Babylon.

The expressions in ver. 28, "I will make a full end of all the nations," yet "I will not make a full end of thee," seem to refer to a period when the Jews were not only captives, but so miserably reduced that there was every reason to apprehend their extinction as a nation: and as they appear to have been, at this time, at the height of their affliction and distress, it is probable this powerful consolation was offered to them. Bishop Horne beautifully remarks on ver. 28, "Even to our day, this wonderful prophecy is fulfilled before us. The oppressors of the Jews, the mighty monarchies or Assyria, Persia, Greece, and Rome, are vanished, like the shadows of the evening. Nothing remains of them but their names: while this persecuted, despised, and hated people, without a friend or a protector, amidst the wreck of nations, oppressed and harassed by edicts and executioners, by murders and massacres, hath outlived the ruins of them all; and will continue till the appointed day of their conversion and their restoration come."

[15] Why are thy valiant men swept away?
They stood not, because the LORD did drive them.
16 He ‡made many to fall,
Yea, [d]one fell upon another;
And they said, "Arise, and let us go again to our own people,
And to the land of our nativity,
From the oppressing sword."
[17] They did cry there,
"Pharaoh king of Egypt is but a noise;
He hath passed the time appointed."
[18] As I live, saith the King, whose name is the LORD of hosts,
Surely as Tabor is among the mountains,
And as Carmel by the sea, so shall he come.
[19] O thou daughter dwelling in Egypt,
*Furnish thyself [e]to go into captivity;
For Noph shall be waste and desolate without an inhabitant.
[20] Egypt is like a very fair heifer,
But destruction cometh;
It cometh out of the north.
21 Also her hired men are in the midst of her like †fatted bullocks:
For they also are turned back,
And are fled away together: they did not stand,
Because the day of their calamity was come upon them,
And the time of their visitation.
22 The [f]voice thereof shall go like a serpent;
For they shall march with an army,
And come against her with axes,
As hewers of wood.
[23] They shall [g]cut down her forest, saith the LORD,
Though it cannot be searched;
Because they are more than [h]the grasshoppers,
And are innumerable.
[24] The daughter of Egypt shall be confounded;
She shall be delivered into the hand of the people of the north.
[25] The LORD of hosts, the God of Israel, saith;
Behold, I will punish the ‡multitude of No,
And Pharaoh, and Egypt,
With their gods, and their kings,
Even Pharaoh, and all them that trust in him;
[26] And I will deliver them into the hand of those that seek their lives,
And into the hand of Nebuchadrezzar king of Babylon,
And into the hand of his servants;
And [i]afterward it shall be inhabited,
As in the days of old, saith the LORD.
[27] But fear not thou, O my servant Jacob!
And be not dismayed, O Israel!
For, behold, I will save thee from afar off,
And thy seed from the land of their captivity;
And Jacob shall return, and be in rest
And at ease, and none shall make him afraid.
[28] Fear thou not, O Jacob my servant! saith the LORD,
For I am with thee;
For I will make a full end of all the nations
Whither I have driven thee:
But I will not make a full end of thee,
But correct thee in measure;
Yet will I *not leave thee wholly unpunished.

‡ Heb. *multiplied the fallen.*
d Le. 26. 37.
* Heb. *Make thee instruments of captivity.*
e Is. 20. 4.
† Heb. *bullocks of the stall.*
f See Is. 29. 4.
g Is. 10. 34.
h Ju. 6. 5.
‡ Or, *nourisher.* Heb. *Amon.*
i Ez. 29. 11, 13, 14.
* Or, *not utterly cut thee off.*

SECT. IV.

A. M. 3417.
B. C. 587.

Section IV.—*Final Predictions of Jeremiah against the idolatrous Jews, and against Egypt.*

Jeremiah xliv.(36)

[1] The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,—

[2] "Thus saith the Lord of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein, [3] because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. [4] Howbeit [a]I sent unto you all my servants the prophets, (rising early and sending them,) saying, "Oh, do not this abominable thing that I hate!" [5] But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. [6] Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate as at this day. [7] Therefore now thus saith the Lord, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, *out of Judah, to leave you none to remain; [8] in that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? [9] Have ye forgotten the †wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? [10] They are not ‡humbled even unto this day, neither have they [b]feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

a 2 Ch. 36. 15. Je. 7. 25. & 25. 4. & 26. 5. & 29. 19.

* Heb. *out of the midst of Judah.*

† Heb. *wickednesses*, or, *punishments*, *&c.*

‡ Heb. *contrite*, Ps. 51. 17.

b Pr. 28. 14.

[11] "Therefore thus saith the Lord of hosts, the God of Israel; Behold, [c]I will set my face against you for evil, and to cut off all Judah. [12] And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine; and they shall be an execration, and an astonishment, and a curse, and a reproach. [13] For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence; [14] so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they *have a desire to return to dwell there; for none shall return but such as shall escape."

c Le. 17. 10. & 20. 5 6. Am. 9. 4.

* Heb. *lift up their soul.*

[15] Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude,

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(36) The Jews who went into Egypt with Johanan, and had taken Jeremiah with them, gave themselves up in that country to idolatry. The prophet for the last time denounces the judgments of God against them. As we hear no more of Jeremiah, it is most likely that he died soon after the delivery of this prophecy in Egypt, being now much advanced in age, and having prophesied forty-one years from the thirteenth of Josiah. Some have asserted that he was put to death by Pharaoh Hophra. Others, among whom are Tertullian, Jerome, and Epiphanius, assert that he was stoned to death by the Jews for preaching against their idolatry: and they suppose that Heb. xi. 37, "they were stoned," refers to the death of Jeremiah.—Prideaux, vol. i p. 722; Hales, vol. ii. p. 492.

even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,—

[16] "As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. [17] But we will certainly do [d]whatsoever thing goeth forth out of our own mouth, to burn incense unto the †Queen of Heaven, and to pour out drink offerings unto her, as we have done, (we, and our fathers, our kings, and our princes,) in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of ‡victuals, and were well, and saw no evil. [18] But since we left off to burn incense to the Queen of Heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. [19] And when we burned incense to the Queen of Heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our *men?"

d Nu. 30. 12. De. 23. 23. Ju. 11. 36.
† Or, *frame of heaven.*
‡ Heb. *bread.*
* Or, *husbands.*

[20] Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,—

[21] "The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, (ye, and your fathers, your kings, and your princes, and the people of the land,) did not the LORD remember them, and came it not into his mind? [22] So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. [23] Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; [e]therefore this evil is happened unto you, as at this day."

e Da. 9. 11, 12.

[24] Moreover Jeremiah said unto all the people, and to all the women, "Hear the word of the LORD, all Judah that are in the land of Egypt! [25] Thus saith the LORD of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, 'We will surely perform our vows that we have vowed, to burn incense to the Queen of Heaven, and to pour out drink offerings unto her'—[a]Ye will surely accomplish your vows, and surely perform your vows. [26] Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold, [f]I have sworn by my great name, saith the LORD, that [g]my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth! [27] Behold, [h]I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. [28] Yet [i]a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, †mine or theirs.

a *Or,* (*as a taunt,*) Accomplish ye, &c.—*Ed.*
f Ge. 22. 16.
g Ez. 20. 39.
h Ez. 7. 6.
i Is. 27. 13.
† Heb. *from me, or them.*

[29] "And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil: [30] Thus saith the LORD, Behold, [j]I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave [k]Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.'"

j Je. 46. 25, 26. Ez. 29. 3, &c. & 30. 21, &c.
k Je. 39. 5.

SECT. V.
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A. M. 3417.
B. C. 587.
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SECTION V.—*Brief Recapitulation of the Captivities of the Jews by Nebuchadrezzar.*

JEREMIAH lii. 28–30.

a 2 Ki. 24. 2, 12, 14.
b Je. 39. 9.
* Heb. *souls.*

[28] THIS [a]is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: [29] in [b]the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two *persons: [30] in the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

PART IV.

EVENTS AT BABYLON BETWEEN THE DESTRUCTION OF JERUSALEM, AND THE RETURN FROM THE CAPTIVITY.

SECT. I.
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A. M. 3417.
B. C. 587.
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SECTION I.—*Ezekiel, being informed of the Destruction of Jerusalem, predicts the utter Desolation of Judæa, and the Judgments of God against the Ammonites, Moab and Seir, Edom, and the Philistines, Enemies to the Jews.*

EZEKIEL xxxiii. 21, *to the end, and* xxv.(37)

a 2 Ki. 25. 4.
b Is. 51. 2. Ac. 7. 5.
c See Mic. 3. 11. Mat. 3. 9. John 8. 39.
d Ge. 9. 4. Le. 3. 17. & 7. 26. & 17. 10. & 19. 26. De. 12. 16.

[21] AND it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, "The [a]city is smitten!" [22] (Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.) [23] Then the word of the LORD came unto me, saying, [24] Son of man! they that inhabit those wastes of the land of Israel speak, saying, [b]Abraham was one, and he inherited the land; [c]but we are many, the land is given us for inheritance. [25] Wherefore say unto them, Thus saith the Lord GOD;—

Ye [d]eat with the blood,
And lift up your eyes toward your idols, and shed blood:
And shall ye possess the land?
[26] Ye stand upon your sword,
Ye work abomination, and ye defile every one his neighbour's wife:
And shall ye possess the land?

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(37) From comparing Ezek. xxxii. 1, with Ezek. xxxiii. 21, it is evident that this part of chap. xxxiii. comes before chap. xxxii. Chapter xxv. is placed in this section, and chapters xxvi. to xxviii. in the next, on the authority of Archbp. Newcome, who observes, that "the date in the text (chap. xxvi. ver. 2,) must be posterior to whatever is the true date, chap. xxxiii. 21; because this prophecy was delivered after the taking of Jerusalem was known to Ezekiel and his people." According to Archbp. Usher and Josephus, the predictions against the Ammonites, Moabites, Edomites, and Philistines, in chap. xxv. were fulfilled by Nebuchadnezzar about five years after the destruction of Jerusalem. The prophecy against Tyre, contained in chap. xxvi. xxvii. xxviii. was accomplished nineteen years after its delivery, by Nebuchadnezzar, in the reign of Ithobal prince of Tyre, chap. xxviii. 2. after a siege of thirteen years. In chap. xxviii. from ver. 20 to 24, the destruction of Sidon, the mother city of Tyre, is denounced, and the chapter ends with promises to the house of Israel of deliverance from all their enemies, and a happy restoration to their own land. The overthrow of Tyre is likewise foretold by Isaiah, chap. xxiii. and by Jeremiah, chap. xlvii. The united testimonies of modern travellers concur in proving the literal accomplishment of this prophecy, (chap. xxvi. 14.) that Tyre should "be a place to spread nets upon," and be "built no more:" and, according to Maundrell, its present inhabitants are only a few wretches harbouring themselves in the vaults, and subsisting themselves chiefly upon fishing, who seem intended by Divine Providence to be a visible argument how God has fulfilled his word concerning Tyre. The power and opulence of Tyre, in the prosperous age of its commerce, must have attracted general attention. In these chapters Ezekiel gives a most particular account of the nature and variety of its commercial transactions, which conveys a most magnificent idea of the extensive power of that state. It is supposed that these prophecies appertain both to Old and New Tyre, some expressions being applicable only to the former, and others only to the latter. New Tyre was destroyed by Alexander the Great 260 years after the time of Ezekiel. For a further account of the fulfilment of these prophecies, vide Newton *On the Prophecies*, vol. i. p. 190–212; D'Oyly and Mant in loc.; Archbp. Newcome; Josephus, *Ant. Jud.* lib. 10. chap. xi. § 1; Horne's *Crit. Introd.*

[27] Say thou thus unto them, Thus saith the Lord God,—
As I live, surely they that are in the wastes shall fall by the sword,
And him that is in the open field will I give to the beasts *to be devoured,
And they that be in the forts and [e]in the caves shall die of the pestilence.
[28] For [f]I will lay the land †most desolate,
And the pomp of her strength shall cease;
And the mountains of Israel shall be desolate, that none shall pass through.
[29] Then shall they know that I am the Lord,
When I have laid the land most desolate
Because of all their abominations which they have committed.
[30] Also, thou son of man,
The children of thy people still are talking ‡against thee
By the walls and in the doors of the houses,
And speak one to another, every one to his brother, saying,
"Come, I pray you, and hear what is the word
That cometh forth from the Lord."
[31] And they come unto thee *as the people cometh,
And †they sit before thee as my people,
And they hear thy words, but they will not do them;
For with their mouth ‡they show much love,
But [g]their heart goeth after their covetousness.
[32] And, lo! thou art unto them as *a very lovely song
Of one that hath a pleasant voice, and can play well on an instrument;
For they hear thy words, but they do them not.
[33] And when this cometh to pass, (lo! it will come,)
Then shall they know that a prophet hath been among them.

Ezekiel xxv.

[1] The word of the Lord came again unto me, saying, [2] Son of man! set thy face [h]against the Ammonites, and prophesy against them; [3] and say unto the Ammonites,—
Hear the word of the Lord God!
Thus saith the Lord God,
Because [i]thou saidst, "Aha!"
Against my sanctuary, when it was profaned;
And against the land of Israel, when it was desolate;
And against the house of Judah, when they went into captivity;
[4] Behold, therefore I will deliver thee to the †men of the east for a possession,
And they shall set their palaces in thee, and make their dwellings in thee:
They shall eat thy fruit, and they shall drink thy milk.
[5] And I will make Rabbah [j]a stable for camels,
And the Ammonites a couching place for flocks;
And ye shall know that I am the Lord.
[6] For thus saith the Lord God,
Because thou [k]hast clapped thy ‡hands, and stamped with the *feet,
And [l]rejoiced in †heart with all thy despite against the land of Israel;
[7] Behold, therefore I will stretch out my hand upon thee,
And will deliver thee for ‡a spoil to the heathen;
And I will cut thee off from the people,
And I will cause thee to perish out of the countries:
I will destroy thee, and thou shalt know that I am the Lord.
[8] Thus saith the Lord God,
Because that [m]Moab and Seir do say,
"Behold, the house of Judah is like unto all the heathen;"
[9] Therefore, behold, I will open the *side of Moab from the cities,
From his cities which are on his frontiers, the glory of the country,
Beth-jeshimoth, Baal-meon, and Kiriathaim,

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* Heb. *to devour him.*
e Ju. 6. 2. 1 Sa. 13. 6.
f Je. 44. 2, 6, 22.
† Heb. *desolation and desolation.*
‡ Or, *of thee.*
* Heb. *according to the coming of the people.*
† Or, *my people sit before thee.*
‡ Heb. *they make loves*, or, *jests.*
g Mat. 13. 22.
* Heb. *a song of loves.*
h Je. 49. 1, &c. Ez. 21. 28. Am. 1. 13. Zep. 2. 9.
i Pr. 17. 5.
† Heb. *children.*
j Is. 17. 2. & 32. 14. Zep. 2. 14, 15.
k Job 27. 23. La. 2. 15. Zep. 2. 15.
‡ Heb. *hand.*
* Heb. *foot.*
l Zep. 2. 8, 10.
† Heb. *soul.*
‡ Or, *meat.*
m Is. xv. & xvi. Je. 48. 1, &c. Am. 2. 1.
* Heb. *shoulder of Moab.*

† Or, *against the children of Ammon.*

[10] Unto the men of the east †with the Ammonites,
And will give them in possession,
That the Ammonites may not be remembered among the nations.
[11] And I will execute judgments upon Moab;
And they shall know that I am the LORD.
[12] Thus saith the Lord GOD,
Because [n]that Edom hath dealt against the house of Judah ‡by taking vengeance,
And hath greatly offended, and revenged himself upon them;
[13] Therefore thus saith the Lord GOD;
I will also stretch out my hand upon Edom,
And will cut off man and beast from it;
And I will make it desolate from Teman,
And *they of Dedan shall fall by the sword.
[14] And [o]I will lay my vengeance upon Edom by the hand of my people Israel;
And they shall do in Edom according to mine anger and according to my fury,
And they shall know my vengeance, saith the Lord GOD.

n 2 Ch. 28. 17. Ps. 137. 7. Je. 49. 7, &c. Am. 1. 11. Ob. 10, &c.

‡ Heb. *by revenging revengement.*

* Or, *they shall fall by the sword unto Dedan.*

o See Is. 11. 14. Je. 49. 2. 1 Mac. 5. 3. 2 Mac. 10. 16, 17.

[15] Thus saith the Lord GOD,
Because [p]the Philistines have dealt by revenge,
And have taken vengeance with a despiteful heart,
To destroy it †for the old hatred;
[16] Therefore thus saith the Lord GOD,
Behold, I will stretch out my hand upon the Philistines,
And I will cut off the Cherethims,
And destroy the remnant of the ‡sea coasts.
[17] And I will execute great *vengeance upon them with furious rebukes;
And they shall know that I am the LORD,
When I shall lay my vengeance upon them.' "

p 2 Ch. 28. 18. Je. 25. 20. & 47. 1, &c. Joel 3. 4, &c. Am. 1. 6.

† Or, *with perpetual hatred.*

‡ Or, *haven of the sea.*

* Heb. *vengeances.*

SECT. II.

SECTION II.—*Ezekiel prophesies the Destruction of Tyre.*

EZEKIEL xxvi. *to* xxviii.

Tyrus, for insulting against Jerusalem, is threatened. 7 *The power of Nebuchadrezzar against her.* 15 *The mourning and astonishment of the sea at her fall.* — Chap. xxvii. 1 *The rich supply of Tyrus.* 26 *The great and unrecoverable fall thereof.* — Chap. xxviii. 1 *God's judgment upon the prince of Tyrus for his sacrilegious pride.* 11 *A lamentation of his great glory corrupted by sin.* 20 *The judgment of Zidon.* 24 *The restoration of Israel.*

[1] AND it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,—

a Is. xxiii. Je. 25. 22 & 47. 4. Am. 1 9. Zec. 9. 2.

[2] Son of man! [a]because that Tyrus hath said against Jerusalem,
"Aha! she is broken that was the gates of the people,
She is turned unto me,
I shall be replenished now she is laid waste;"
[3] Therefore thus saith the Lord GOD,
Behold, I am against thee, O Tyrus!
And will cause many nations to come up against thee,
As the sea causeth his waves to come up.
[4] And they shall destroy the walls of Tyrus,
And break down her towers;
I will also scrape her dust from her,
And make her like the top of a rock.
[5] It shall be a place for the spreading of nets in the midst of the sea:
For I have spoken it, saith the Lord GOD;
And it shall become a spoil to the nations.
[6] And her daughters which are in the field shall be slain by the sword;
And they shall know that I am the LORD.
[7] For thus saith the Lord GOD,

Behold, I will bring upon Tyrus,
Nebuchadrezzar king of Babylon,
[b] Ezra 7. 12. Da. 2. 37.
A [b]king of kings, from the north,
With horses, and with chariots,
And with horsemen, and companies, and much people.
8 He shall slay with the sword thy daughters in the field;
And he shall make a fort against thee,
* Or, *pour out the engine of shot.*
And *cast a mount against thee,
And lift up the buckler against thee.
9 And he shall set engines of war against thy walls,
And with his axes he shall break down thy towers.
10 By reason of the abundance of his horses their dust shall cover thee:
Thy walls shall shake at the noise of the horsemen,
And of the wheels, and of the chariots,
When he shall enter into thy gates,
† Heb. *According to the enterings of a city broken up.*
†As men enter into a city wherein is made a breach.
11 With the hoofs of his horses shall he tread down all thy streets;
He shall slay thy people by the sword,
And thy strong garrisons shall go down to the ground.
12 And they shall make a spoil of thy riches,
And make a prey of thy merchandise;
And they shall break down thy walls,
‡ Heb. *houses of thy desire.*
And destroy ‡thy pleasant houses;
And they shall lay thy stones and thy timber and thy dust
In the midst of the water.
[c] Is. 14. 11. & 24. 8. Je. 7. 34. & 16. 9. & 25. 10.
13 And [c]I will cause the noise of [d]thy songs to cease;
And the sound of thy harps shall be no more heard.
[d] Is. 23. 16. Re. 18. 22.
14 And I will make thee like the top of a rock;
Thou shalt be a place to spread nets upon,
Thou shalt be built no more;
For I the LORD have spoken it, saith the Lord GOD.
15 Thus saith the Lord GOD to Tyrus,
[e] Je. 49. 21.
Shall not the isles [e]shake at the sound of thy fall,
When the wounded cry,
When the slaughter is made in the midst of thee?
16 Then all the princes of the sea shall come down from their thrones,
And lay away their robes, and put off their broidered garments;
* Heb. *tremblings.*
They shall clothe themselves with *trembling;
They shall sit upon the ground,
And shall tremble at every moment, and be astonished at thee.
[f] Re. 18. 9.
17 And they shall take up a [f]lamentation for thee, and say to thee,—
† Heb. *of the seas.*
How art thou destroyed, that wast inhabited †of seafaring men,
The renowned city, which wast strong in the sea,
She and her inhabitants,
Which cause their terror to be on all that haunt it!
18 Now shall the isles tremble in the day of thy fall;
Yea, the isles that are in the sea shall be troubled at thy departure.
19 For thus saith the Lord GOD,
When I shall make thee a desolate city,
Like the cities that are not inhabited;
When I shall bring up the deep upon thee,
And great waters shall cover thee;
20 When I shall bring thee down
With them that descend into the pit, with the people of old time,
And shall set thee in the low parts of the earth,
In places desolate of old,

With them that go down to the pit, that thou be not inhabited;
And I shall set glory in the land of the living;
‡ Heb. *terrors.*
[21] I will make thee ‡a terror—and thou shalt be no more:
Though thou be sought for—yet shalt thou never be found again,
Saith the Lord God.

Ezekiel xxvii.

[1] The word of the Lord came again unto me, saying, [2] Now, thou son of man, take up a lamentation for Tyrus; [3] and say unto Tyrus,—

O thou that art situate at the entry of the sea,
Which art a merchant of the people for many isles,
Thus saith the Lord God;
* Heb. *perfect of beauty.*
O Tyrus, thou hast said, "I am *of perfect beauty."
† Heb. *heart.*
[4] Thy borders are in the †midst of the seas,
Thy builders have perfected thy beauty.
‡ Heb. *built.*
[5] They have ‡made all thy ship boards of fir trees of Senir;
They have taken cedars from Lebanon to make masts for thee.
[6] Of the oaks of Bashan have they made thine oars;
* Or, *They have made thy hatches of ivory well trodden.* Heb. *the daughter.*
*The company of the Ashurites have made thy benches of ivory,
Brought out of the isles of Chittim.
[7] Fine linen with broidered work from Egypt
Was that which thou spreadest forth to be thy sail;
† Or, *Purple and scarlet.*
†Blue and purple from the isles of Elishah
Was that which covered thee.
[8] The inhabitants of Zidon and Arvad were thy mariners:
Thy wise men, O Tyrus, that were in thee, were thy pilots.
[9] The ancients of Gebal and the wise men thereof were in thee thy ‡calkers;
‡ Or, *stoppers of chinks.* Heb. *strengtheners.*
All the ships of the sea with their mariners were in thee
To occupy thy merchandise.
[10] They of Persia and of Lud
And of Phut were in thine army, thy men of war;
They hanged the shield and helmet in thee;
They set forth thy comeliness.
[11] The men of Arvad with thine army were upon thy walls round about,
And the Gammadims were in thy towers;
They hanged their shields upon thy walls round about;
They have made thy beauty perfect.
g Ge. 10. 4. 2 Ch. 20. 36.
[12] Tarshish [g]was thy merchant by reason of the multitude of all kind of riches;
With silver, iron, tin, and lead, they traded in thy fairs.
h Ge. 10 2.
[13] [h]Javan, Tubal, and Meshech, they were thy merchants;
i Re. 18 13.
They traded [i]the persons of men and vessels of brass in thy *market.
* Or, *merchandise.*
[14] They of the house of [j]Togarmah traded in thy fairs
j Ge. 10. 3.
With horses and horsemen and mules.
[15] The men of Dedan were thy merchants;
Many isles were the merchandise of thy hand;
They brought thee for a present horns of ivory and ebony.
† Heb. *thy works.*
[16] Syria was thy merchant by reason of the multitude of †the wares of thy making;
They occupied in thy fairs with emeralds, purple, and broidered work,
‡ Heb. *chrysoprase.*
And fine linen, and coral, and ‡agate.
[17] Judah, and the land of Israel, they were thy merchants;
k 1 Ki. 5. 9, 11. Ezra 3. 7. Ac. 12. 20.
They traded in thy market [k]wheat of Minnith, and Pannag,
And honey, and oil, and *balm.
* Or, *rosin.*
[18] Damascus was thy merchant in the multitude of the wares of thy making,
For the multitude of all riches;
In the wine of Helbon, and white wool.

[19] Dan also and Javan †going to and fro occupied in thy fairs;
Bright iron, cassia, and calamus, were in thy market.
[20] Dedan was thy merchant in ‡precious clothes for chariots.
[21] Arabia, and all the princes of Kedar, *they occupied with thee
In lambs, and rams, and goats;
In these were they thy merchants.
[22] The merchants of Sheba and Raamah, they were thy merchants;
They occupied in thy fairs with chief of all spices,
And with all precious stones, and gold.
[23] Haran, and Canneh, and Eden,
The merchants of Sheba, Asshur, and Chilmad, were thy merchants.
[24] These were thy merchants in †all sorts of things,
In blue ‡clothes, and broidered work,
And in chests of rich apparel, bound with cords, and made of cedar,
Among thy merchandise.
[25] The ships of Tarshish did sing of thee in thy market;
And thou wast replenished,
And made very glorious in the midst of the seas.
[26] Thy rowers have brought thee into great waters;
The east wind hath broken thee in the *midst of the seas.
[27] Thy [l]riches, and thy fairs,
Thy merchandise, thy mariners, and thy pilots,
Thy calkers, and the occupiers of thy merchandise,
And all thy men of war, that are in thee,
†And in all thy company which is in the midst of thee,
Shall fall into the ‡midst of the seas in the day of thy ruin.
[28] The *suburbs shall shake
At the sound of the cry of thy pilots.
[29] And [m]all that handle the oar,
The mariners, and all the pilots of the sea,
Shall come down from their ships,
They shall stand upon the land;
[30] And shall cause their voice to be heard against thee,
And shall cry bitterly,
And shall [n]cast up dust upon their heads,
They [o]shall wallow themselves in the ashes;
[31] And they shall [p]make themselves utterly bald for thee,
And gird them with sackcloth,
And they shall weep for thee with bitterness of heart and bitter wailing.
[32] And in their wailing they shall take up a lamentation for thee,
And lament over thee, saying,—
What [q]city is like Tyrus,
Like the destroyed in the midst of the sea?
[33] When thy wares went forth out of the seas,
Thou filledst many people;
Thou didst enrich the kings of the earth
With the multitude of thy riches and of thy merchandise.
[34] In the time when thou shalt be broken
By the seas in the depths of the waters,
Thy merchandise and all thy company in the midst of thee shall fall.
[35] All the inhabitants of the isles shall be astonished at thee,
And their kings shall be sore afraid,
They shall be troubled in their countenance.
[36] The merchants among the people [r]shall hiss at thee;
Thou shalt be †a terror—and ‡never shalt be any more.

[1] The word of the LORD came again unto me, saying, EZEKIEL XXVIII.

† Or, *Meuzal.*
‡ Heb. *clothes of freedom.*
* Heb. *they* were *the merchants of thy hand.*
† Or, *excellent things.*
‡ Heb. *foldings.*
* Heb. *heart.*
l Pr. 11. 4. Re. 18. 9, &c.
† Or, *Even with all.*
‡ Heb. *heart.*
* Or, *waves.*
m Re. 18. 17, &c.
n See Job 2. 12.
o Est. 4. 1, 3. Je. 6. 26.
p Je. 16. 6. & 47 5. Mic. 1. 16.
q Re. 18. 18, 19.
r Je. 18. 16.
† Heb. *terrors.*
‡ Heb. thou shalt *not be for ever.*

2 Son of man! say unto the prince of Tyrus,—
Thus saith the Lord GOD;
Because thy heart is lifted up, and thou hast said, "I am a god,
* Heb. *heart.* I sit in the seat of God, in the *midst of the seas;"
(Yet thou art a man, and not God,
Though thou set thy heart as the heart of God;)
[s] Zec. 9. 2. 3 Behold, [s]thou art wiser than Daniel,
There is no secret that they can hide from thee;
4 With thy wisdom and with thine understanding thou hast gotten thee
And hast gotten gold and silver into thy treasures; [riches,
† Heb. *By the greatness of thy wisdom.* Ps. 62. 10. Ze. 9. 3. 5 †By thy great wisdom and by thy traffic hast thou increased thy
And thy heart is lifted up because of thy riches; [riches,
6 Therefore thus saith the Lord GOD,
Because thou hast set thy heart as the heart of God;
7 Behold, therefore I will bring strangers upon thee,
(The terrible of the nations;)
And they shall draw their swords against the beauty of thy wisdom,
And they shall defile thy brightness.
8 They shall bring thee down to the pit,
And thou shalt die the deaths of them
That are slain in the midst of the seas.
9 Wilt thou yet say before him that slayeth thee, "I am God?"
But thou shalt be a man, and no God,
‡ Or, *woundeth.* In the hand of him that ‡slayeth thee.
10 Thou shalt die the deaths of the uncircumcised by the hand of
For I have spoken it, saith the Lord GOD. [strangers;

11 Moreover the word of the LORD came unto me, saying, 12 Son of man! take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD,—

Thou sealest up the sum,
Full of wisdom, and perfect in beauty.
13 Thou hast been in Eden the garden of God;
Every precious stone was thy covering,
* Or, *ruby.* The *sardius, topaz, and the diamond,
† Or, *chrysolite.* The †beryl, the onyx, and the jasper,
‡ Or, *chrysoprase.* The sapphire, the ‡emerald, and the carbuncle:
And gold the workmanship of thy tabrets and of thy pipes was
In the day that thou wast created. [prepared in thee
[t] See Ex. 25. 20. 14 Thou art the anointed [t]cherub that covereth;
And I have set thee so: thou wast upon the holy mountain of God;
Thou hast walked up and down in the midst of the stones of fire.
15 Thou wast perfect in thy ways from the day that thou wast created,
Till iniquity was found in thee.
16 By the multitude of thy merchandise they have filled the midst of thee with violence,
And thou hast sinned, therefore I will cast thee (as profane) out of the mountain of God;
And I will destroy thee, O covering cherub, from the midst of the stones of fire.
17 Thy heart was lifted up because of thy beauty,
Thou hast corrupted thy wisdom by reason of thy brightness:
I will cast thee to the ground,
I will lay thee before kings, that they may behold thee.
18 Thou hast defiled thy sanctuaries
By the multitude of thine iniquities, by the iniquity of thy traffic;
Therefore will I bring forth a fire from the midst of thee, it shall devour thee,

And I will bring thee to ashes upon the earth
In the sight of all them that behold thee.
[19] All they that know thee among the people shall be astonished at thee:
* Heb. *terrors.*
Thou shalt be *a terror—and never shalt thou be any more.
[20] Again the word of the LORD came unto me, saying, [21] Son of
[u] Is. 23. 4, 12. Je. 25. 22. & 27. 3.
man! set thy face [u]against Zidon, and prophesy against it, [22] and say,—
Thus saith the Lord GOD,
[v] Ex. 14. 4, 17.
Behold, [v]I am against thee, O Zidon!
And I will be glorified in the midst of thee;
And they shall know that I am the LORD,
When I shall have executed judgments in her,
And shall be sanctified in her.
[23] For I will send into her pestilence, and blood into her streets;
And the wounded shall be judged in the midst of her
By the sword upon her on every side;
And they shall know that I am the LORD.
[w] Nu. 33. 55. Jos. 23. 13.
[24] And there shall be no more [w]a pricking brier unto the house of Israel,
Nor any grieving thorn of all that are round about them, that despised them;
And they shall know that I am the Lord GOD.
[25] Thus saith the Lord GOD,
[x] Is. 11. 12.
When I shall have [x]gathered the house of Israel
From the people among whom they are scattered,
And shall be sanctified in them in the sight of the heathen,
Then shall they dwell in their land that I have given to my servant Jacob.
† Or, *with confidence.* Je. 23. 6.
[26] And they shall dwell †safely therein,
[y] Is. 65. 21. Am. 9. 14.
[z] Je. 31. 5.
And shall [y]build houses, and [z]plant vineyards;
Yea, they shall dwell with confidence,
When I have executed judgments
‡ Or, *spoil.*
Upon all those that ‡despise them round about them;
And they shall know that I am the LORD their God.

SECT. III.

A. M. 3417.
B. C. 587.

SECTION III.—*Ezekiel's Prophecy against Egypt.*

EZEKIEL xxxii. 1-16.(38)

[1] AND it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying, [2] Son of man! take up a lamentation for Pharaoh king of Egypt, and say unto him,—

* Or, *dragon.*

Thou art like a young lion of the nations,
And thou art as a *whale in the seas;
And thou camest forth with thy rivers,
And troubledst the waters with thy feet, and fouledst their rivers.
[3] Thus saith the Lord GOD,
I will therefore spread out my net over thee
With a company of many people;
And they shall bring thee up in my net.
[4] Then will I leave thee upon the land,
I will cast thee forth upon the open field,
And will cause all the fowls of the heaven to remain upon thee,
And I will fill the beasts of the whole earth with thee.
[5] And I will lay thy flesh upon the mountains,
And fill the valleys with thy height.

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(38) The two predictions in this chapter were delivered at different times after the capture of Jerusalem; compare ver. 1, with 17. By "the waters," in ver. 2, are signified the neighbouring kingdoms, whose peace was disturbed by the Egyptian monarch; compare ver. 7, 8, with chap. xxxi. 15. God's judgments upon particular countries being earnests of a general judgment, they are described in such terms, as if the whole frame of nature were dissolved. The desolation spoken of in ver. 13, was to last forty years, see chap. xxix. 11; when their neighbours would enjoy such quietness as a river does that is never ruffled, ver. 14.

† Or, *the land of thy swimming.*

6 I will also water with thy blood †the land wherein thou swimmest,
Even to the mountains;
And the rivers shall be full of thee.

‡ Or, *extinguish.*

a Is. 13. 10. Joel 2. 31. & 3. 15. Am. 8. 9. Re. 6. 12, 13. Mat. 24. 29.

7 And when I shall ‡put thee out,
I [a]will cover the heaven, and make the stars thereof dark;
I will cover the sun with a cloud,
And the moon shall not give her light.

* Heb. *light of the light in heaven.*

† Heb. *them dark.*

8 All the *bright lights of heaven will I make †dark over thee,
And set darkness upon thy land, saith the Lord God.

‡ Heb. *provoke to anger*, or, *grief.*

9 I will also ‡vex the hearts of many people,
When I shall bring thy destruction among the nations,
Into the countries which thou hast not known.
10 Yea, I will make many people amazed at thee,
And their kings shall be horribly afraid for thee,
When I shall brandish my sword before them;
And they shall tremble at every moment, every man for his own life, in the day of thy fall.

b Je. 46. 26.

11 For [b]thus saith the Lord God,
The sword of the king of Babylon shall come upon thee.
12 By the swords of the mighty will I cause thy multitude to fall,
The terrible of the nations, all of them;
And they shall spoil the pomp of Egypt,
And all the multitude thereof shall be destroyed.
13 I will destroy also all the beasts thereof
From beside the great waters;
Neither shall the foot of man trouble them any more,
Nor the hoofs of beasts trouble them.
14 Then will I make their waters deep,
And cause their rivers to run like oil, saith the Lord God.

* Heb. *desolate from the fulness thereof.*

c Ex. 7. 5. & 14. 4, 18. Ps. 9. 16.

d 2 Sa. 1. 17. 2 Ch. 35. 25.

15 When I shall make the land of Egypt desolate,
And the country shall be *destitute of that whereof it was full,
When I shall smite all them that dwell therein,
Then [c]shall they know that I am the Lord.
16 This is the [d]lamentation wherewith they shall lament her;
The daughters of the nations shall lament her;
They shall lament for her, even for Egypt,
And for all her multitude, saith the Lord God.

SECT. IV.

A. M. 3417.
B. C. 587.

SECTION IV.—*Ezekiel prophesies the Final Judgment of Egypt.*

EZEKIEL xxxii. 17, *to the end.*(39)

17 It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying,—

18 Son of man! wail for the multitude of Egypt, and cast them down,
Even her, and the daughters of the famous nations,
Unto the nether parts of the earth, with them that go down into the pit.
19 Whom dost thou pass in beauty?
Go down, and be thou laid with the uncircumcised.

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(39) The imagery of the latter part of this chapter, from verse 17, is sublime and terrible. Bishop Lowth remarks that Ezekiel has here described the same scene, with all the same circumstances, as Isaiah in chap. xiv. "Hell," in verse 21, signifies the state of the dead; where the deceased tyrants are represented as coming to meet the king of Egypt with his auxiliaries (see chap. xxx. 8,) upon their arrival at the same place. The Assyrians, both king and people, whose destruction is represented, chap. xxxi.; the Persians, conquered by Nebuchadnezzar, Jer. xlix. 34; the Scythians, and the people called Tibareni, and Moschi, (the sons of Japhet, Gen. x. 2, situated towards Mount Caucasus, and the Euxine Sea); the Edomites, "her kings and all her princes," whose destruction is foretold by Ezekiel, chap. xxv. 12; "The princes of the north," the Tyrians and their allies, chap. xxvi. 16; joined with the Zidonians their neighbours, are all represented as assembled in this invisible state, and laid in the midst of the uncircumcised; "all of them slain, fallen by the sword, which caused terror in the land of the living."

[20] They shall fall in the midst of them that are slain by the sword;
*She is delivered to the sword; draw her and all her multitudes.
[21] The strong among the mighty shall speak to him
Out of the midst of hell with them that help him:
They are gone down, they lie uncircumcised, slain by the sword.
[22] Asshur is there and all her company;
His graves are about him;
All of them slain, fallen by the sword:
[23] Whose graves are set in the sides of the pit,
And her company is round about her grave;
All of them slain, fallen by the sword,
Which caused †terror in the land of the living.
[24] There is Elam and all her multitude round about her grave,
All of them slain, fallen by the sword,
Which are gone down uncircumcised into the nether parts of the earth,
Which caused their terror in the land of the living;
Yet have they borne their shame with them that go down to the pit.
[25] They have set her a bed in the midst of the slain
With all her multitude;
Her graves are round about him;
All of them uncircumcised, slain by the sword:
Though their terror was caused in the land of the living,
Yet have they borne their shame with them that go down to the pit;
He is put in the midst of them that be slain.
[26] There is Meshech, Tubal, and all her multitude;
Her graves are round about him;
All of them uncircumcised, slain by the sword,
Though they caused their terror in the land of the living.
[27] And they shall not lie with the mighty
That are fallen of the uncircumcised,
Which are gone down to hell ‡with their weapons of war;
And they have laid their swords under their heads,
But their iniquities shall be upon their bones,
Though they were the terror of the mighty in the land of the living.
[28] Yea, thou shalt be broken in the midst of the uncircumcised,
And shalt lie with them that are slain with the sword.
[29] There is Edom, her kings, and all her princes,
Which with their might are *laid by them that were slain by the sword;
They shall lie with the uncircumcised,
And with them that go down to the pit.
[30] There be the princes of the North,
All of them, and all the Zidonians,
Which are gone down with the slain;
With their terror they are ashamed of their might;
And they lie uncircumcised with them that be slain by the sword,
And bear their shame with them that go down to the pit.
[31] Pharaoh shall see them,
And shall be comforted over all his multitude,
Even Pharaoh and all his army,
Slain by the sword,' saith the Lord God.
[32] For I have caused my terror in the land of the living;
And he shall be laid in the midst of the uncircumcised
With them that are slain with the sword,
Even Pharaoh and all his multitude, saith the Lord God.

* Or, *The sword is laid.*

† Or, *dismaying.*

‡ Heb. *with weapons of their war.*

* Heb. *given*, or, *put.*

SECT. V.

A. M. 3417.
B. C. 587.

SECTION V.—*Ezekiel's Appeal to the Captives in Babylon.*

EZEKIEL xxxiii. 1–20.(40)

According to the duty of a watchman, in warning the people, 7 *Ezekiel is admonished of his duty.* 10 *God showeth the justice of his ways towards the penitent, and towards revolters.* 17 *He maintaineth his justice.*

1 AGAIN the word of the LORD came unto me, saying, 2 Son of man! speak to the children of thy people, and say unto them,—

* Heb. *A land when I bring a sword upon her.*

*When I bring the sword upon a land,
If the people of the land take a man of their coasts,
And set him for their watchman,
3 If when he seeth the sword come upon the land,
He blow the trumpet, and warn the people;

† Heb. *he that hearing heareth.*

4 Then †whosoever heareth the sound of the trumpet, and taketh not warning,
If the sword come, and take him away,
His blood shall be upon his own head.
5 He heard the sound of the trumpet, and took not warning;
His blood shall be upon him.
But he that taketh warning shall deliver his soul.
6 But if the watchman see the sword come,
And blow not the trumpet, and the people be not warned;
If the sword come, and take any person from among them,
He is taken away in his iniquity;
But his blood will I require at the watchman's hand.
7 So thou, O son of man!
I have set thee a watchman unto the house of Israel;
Therefore thou shalt hear the word at my mouth, and warn them from me.
8 When I say unto the wicked, O wicked man, thou shalt surely die!
If thou dost not speak to warn the wicked from his way,
That wicked man shall die in his iniquity;
But his blood will I require at thy hand.
9 Nevertheless, if thou warn the wicked of his way to turn from it;
If he do not turn from his way, he shall die in his iniquity;
But thou hast delivered thy soul.
10 Therefore, O thou son of man, speak unto the house of Israel;
Thus ye speak, saying,—
"If our transgressions and our sins be upon us, and we pine away in them,
How [a]should we then live?"

[a] So Is. 49. 14. Ez. 37. 11.

11 Say unto them, As I live, saith the Lord GOD,
I [b]have no pleasure in the death of the wicked;
But that the wicked turn from his way and live—
Turn ye, turn ye from your evil ways;
For why will ye die, O house of Israel?

[b] 2 Sa. 14. 14. 2 Pe. 3. 9.

12 Therefore, thou son of man, say unto the children of thy people,
The [c]righteousness of the righteous shall not deliver him
In the day of his transgression:
As for the wickedness of the wicked, [d]he shall not fall thereby
In the day that he turneth from his wickedness;
Neither shall the righteous be able to live for his righteousness
In the day that he sinneth.
13 When I shall say to the righteous, that he shall surely live;

[c] Ez. 3. 20. & 18. 24, 26, 27.

[d] 2 Ch. 7. 14.

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(40) This part of chap. xxxiii. is inserted here, as it is placed in the sacred text immediately after the thirty-second; and I see no reason to alter its arrangement. Archbishop Newcome observes, "that Ezekiel certainly uttered the prediction contained in this chapter (ver. 1–21) before Jerusalem was taken, but how long is uncertain." The learned prelate, however, has not given his reason for this opinion: and from examining the contents of the prophecy, we may conclude, that the prophet might as justly be called a watchman to the people after, as before the captivity; and the reasoning is as perfectly applicable (perhaps more applicable) to the Jewish church in Babylon, as if they had remained in their own country.

If he trust to his own righteousness, and commit iniquity,
All his righteousness shall not be remembered;
But for his iniquity that he hath committed, he shall die for it.
[14] Again, when I say unto the wicked, Thou shalt surely die;
‡ Heb. *judgment and justice.*
If he turn from his sin, and do ‡that which is lawful and right;
[15] If the wicked restore the pledge,
e Ex. 22. 1, 4. Le. 6. 2, 4, 5. Nu. 5. 6, 7. Lu. 19. 8.
Give [e]again that he had robbed,
f Le. 18. 5.
Walk in [f]the statutes of life, without committing iniquity;
He shall surely live, he shall not die.
[16] None of his sins that he hath committed shall be mentioned unto him:
He hath done that which is lawful and right; he shall surely live.
[17] Yet the children of thy people say, "The way of the LORD is not equal;"
But as for them, their way is not equal.
[18] When the righteous turneth from his righteousness,
And committeth iniquity,
He shall even die thereby.
[19] But if the wicked turn from his wickedness,
And do that which is lawful and right,
He shall live thereby.
[20] Yet ye say, "The way of the LORD is not equal."
O ye house of Israel, I will judge you every one after his ways.

SECT. VI.
A. M. 3417.
B. C. 587.

SECTION VI.—*Ezekiel proceeds to denounce the Anger of God on the Governors of the Jews, who had deceived the People to their Ruin;—He then predicts the Restoration of the Jews to Jerusalem, and the ultimate Happiness of Christ's Kingdom.*

EZEKIEL xxxiv. *to* xxxvii.(41)

A reproof of the shepherds. 7 *God's judgment against them.* 11 *His providence for his flock.* 20 *The kingdom of Christ.*—Chap. xxxv. 1 *The judgment of Mount Seir for their hatred of Israel.*—Chap. xxxvi. 1 *The land of Israel is comforted, both by destruction of the heathen, who spitefully used it,* 8 *and by the blessings of God promised unto it.* 16 *Israel was rejected for their sin,* 21 *and shall be restored without their desert.* 25 *The blessings of Christ's kingdom.*—Chap. xxxvii. 1 *By the resurrection of dry bones,* 11 *the dead hope of Israel is revived.* 15 *By the uniting of two sticks,* 13 *is showed the incorporation of Israel into Judah.* 20 *The promises of Christ's kingdom.*

[1] AND the word of the LORD came unto me, saying, [2] Son of man! prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds,—

a Je. 23. 1. Zec. 11. 17.
Woe [a]be to the shepherds of Israel that do feed themselves!
Should not the shepherds feed the flocks?
b Is. 56. 11.
[3] Ye [b]eat the fat, and ye clothe you with the wool,
c Mic. 3. 1–3. Zec. 11. 5.
Ye [c]kill them that are fed; but ye feed not the flock.
d Zec. 11. 16.
[4] The [d]diseased have ye not strengthened,
Neither have ye healed that which was sick,
Neither have ye bound up that which was broken,
Neither have ye brought again that which was driven away,
e Lu. 15. 4.
Neither have ye [e]sought that which was lost;
f 1 Pe. 5. 3.
But with [f]force and with cruelty have ye ruled them.
g 1 Ki. 22. 17. Mat. 9. 36.
[5] And they were [g]scattered, *because there is no shepherd;
* Or, *without a shepherd,* and so ver. 8.
And [h]they became meat to all the beasts of the field, when they were scattered.
h Is. 56. 9. Je. 12. 9.
[6] My sheep wandered through all the mountains, and upon every high hill;

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(41) In chapter xxxiv. God reproves the conduct of the governors of the Jewish people, ver. 1–11; and promises, under the symbol of a shepherd, to provide for them himself. He promises to restore them to their own land under the Messiah, under whose reign their happiness is beautifully described. Chapter xxxv. repeats the prophet's former denunciations against the Edomites (see chap. xxv. 12,) as a just punishment for their insults to the Jews during their calamities. The thirty-sixth chapter announces the general restoration of the Jews, and their consequent happiness. The same subject is illustrated in chapter xxxvii. 1–15, under the vision of a resurrection of dry bones; which many commentators have considered as remotely alluding to the general resurrection: under the union of two sticks (ver. 16, to the end) is foretold the union of Israel and Judah into one state and church under the Messiah.—Horne's *Crit. Introd.*

Yea, my flock was scattered upon all the face of the earth,
And none did search or seek after them.
7 Therefore, ye shepherds, hear the word of the LORD!
8 As I live, saith the Lord GOD,
Surely because my flock became a prey,
And my flock became meat to every beast of the field,
Because there was no shepherd, neither did my shepherds search for my flock,
But the shepherds fed themselves, and fed not my flock;
9 Therefore, O ye shepherds, hear the word of the LORD!
10 Thus saith the Lord GOD,
Behold, I am against the shepherds;
And [i]I will require my flock at their hand,
And cause them to cease from feeding the flock;
Neither shall the shepherds feed themselves any more;
For I will deliver my flock from their mouth,
That they may not be meat for them.
11 For thus saith the Lord GOD,
Behold, I, even I, will both search my sheep, and seek them out.
12 †As a shepherd seeketh out his flock
In the day that he is among his sheep that are scattered;
So will I seek out my sheep,
And will deliver them out of all places where they have been scattered
In the cloudy and dark day.
13 And [j]I will bring them out from the people,
And gather them from the countries,
And will bring them to their own land,
And feed them upon the mountains of Israel
By the rivers, and in all the inhabited places of the country.
14 I [k]will feed them in a good pasture,
And upon the high mountains of Israel shall their fold be;
There [l]shall they lie in a good fold,
And in a fat pasture shall they feed upon the mountains of Israel.
15 I will feed my flock, and I will cause them to lie down,
Saith the Lord GOD.
16 I [m]will seek that which was lost,
And bring again that which was driven away,
And will bind up that which was broken,
And will strengthen that which was sick;
But I will destroy [n]the fat and the strong,
I will feed them with judgment.
17 And as for you, O my flock, thus saith the Lord GOD,
Behold, [o]I judge between ‡cattle and cattle, between the rams and the *he goats.
18 Seemeth it a small thing unto you to have eaten up the good pasture,
But ye must tread down with your feet the residue of your pastures?
And to have drunk of the deep waters,
But ye must foul the residue with your feet?
19 And as for my flock, they eat that which ye have trodden with your feet;
And they drink that which ye have fouled with your feet.
20 Therefore thus saith the Lord GOD unto them,
Behold, I, even I, will judge between the fat cattle and between the lean cattle.
21 Because ye have thrust with side and with shoulder,
And pushed all the diseased with your horns,
Till ye have scattered them abroad;
22 Therefore will I save my flock, and they shall no more be a prey,
And I will judge between cattle and cattle.

[i] Heb. 13. 17.
† Heb. *According to the seeking.*
[j] Is. 65. 9, 10. Je. 23. 3.
[k] Ps. 23. 2.
[l] Je. 33. 12.
[m] Is. 40. 11. Mic. 4. 6. Mat. 18. 11. Ma. 2. 17. Lu. 5. 32.
[n] Is. 10. 16. Am. 4. 1.
[o] Zec. 10. 3. Mat. 25. 32, 33.
‡ Heb. *small cattle of lambs and kids.*
* Heb. *great he goats.*

23 And I will set up [p]one Shepherd over them, and he shall feed them,
Even [q]my servant David;
He shall feed them, and he shall be their shepherd.
24 And I the Lord will be their God,
And my servant David [r]a prince among them;
I the Lord have spoken it.
25 And I will make with them a covenant of peace,
And [s]will cause the evil beasts to cease out of the land;
And they [t]shall dwell safely in the wilderness, and sleep in the woods.
26 And I will make them and the places round about my hill [u]a blessing,
And I will cause [v]the shower to come down in his season;
There shall be [w]showers of blessing.
27 And [x]the tree of the field shall yield her fruit,
And the earth shall yield her increase,
And they shall be safe in their land, and shall know that I am the
When I have [y]broken the bands of their yoke, [Lord,
And delivered them out of the hand of those that served themselves of them.
28 And they shall no more be a prey to the heathen,
Neither shall the beasts of the land devour them;
But they shall dwell safely, and none shall make them afraid.
29 And I will raise up for them a plant †of renown,
And they shall be no more ‡consumed with hunger in the land,
Neither bear the shame of the heathen any more.
30 Thus shall they know that I, the Lord their God, am with them,
And that they, even the house of Israel, are my people, saith the Lord God.
31 And ye my [z]flock, the flock of my pasture, are men,
And I am your God, saith the Lord God.

1 Moreover the word of the Lord came unto me, Ezekiel xxxv.
saying, 2 Son of man! set thy face against Mount Seir,
and prophesy against it, 3 and say unto it, Thus saith the Lord God;
'Behold, O Mount Seir, I am against thee,
And I will stretch out my hand against thee,
And I will make thee *most desolate.
4 I will lay thy cities waste, and thou shalt be desolate,
And thou shalt know that I am the Lord.
5 Because thou hast had a †perpetual hatred,
And hast ‡shed the blood of the children of Israel by the *force of the sword
In the time of their calamity, in the time that their iniquity had an
6 Therefore, as I live, saith the Lord God, [end;
I will prepare thee unto blood, and blood shall pursue thee;
Since thou hast not hated blood, even blood shall pursue thee.
7 Thus will I make Mount Seir †most desolate,
And cut off from it him that passeth out and him that returneth.
8 And I will fill his mountains with his slain men;
In thy hills, and in thy valleys, and in all thy rivers,
Shall they fall that are slain with the sword.
9 I [a]will make thee perpetual desolations, and thy cities shall not return;
And ye shall know that I am the Lord.
10 Because thou hast said,
"These two nations and these two countries shall be mine,
And we will possess it;"
‡Whereas the Lord was there;
11 Therefore, as I live, saith the Lord God,
I will even do [b]according to thine anger, and according to thine envy

p Is. 40. 11. Je. 23. 4, 5. Jo. 10. 11. He. 13. 20. 1 Pe. 2. 25. & 5. 4.
q Je. 30. 9. Ho. 3. 5.
r Lu. 1. 32, 33.
s Le. 26. 6. Is. 11. 6–9. & 35. 9. Ho. 2. 18.
t Je. 23. 6.
u Ge. 12. 2. Is. 19. 24. Zec. 8. 13.
v Le. 26. 4.
w Ps. 68. 9. Mal. 3. 10.
x Le. 26. 4. Ps. 85. 12. Is. 4. 2.
y Le. 26. 13. Je. 2. 20.
† Or, *for renown.*
‡ Heb. *taken away.*
z Ps. 100. 3. Jo. 10. 11.
* Heb. *desolation and desolation:* so ver. 7.
† Or, *hatred of old,* Ez. 25. 15.
‡ Heb. *poured out the children.*
* Heb. *hands.*
† Heb. *desolation and desolation:* ver. 3.
a Je. 49. 17, 18. Mal 1. 3, 4.
‡ Or, *Though the LORD was there.*
b Mat. 7. 2. Ja. 2. 13.

Which thou hast used out of thy hatred against them;
And I will make myself known among them, when I have judged thee.
12 And thou shalt know that I am the LORD,
And that I have heard all thy blasphemies which thou hast spoken
Against the mountains of Israel, saying,
* Heb. *to devour.*
"They are laid desolate, they are given us *to consume."
c 1 Sa. 2. 3. Re. 13. 6.
† Heb. *magnified.*
13 Thus [c]with your mouth ye have †boasted against me,
And have multiplied your words against me: I have heard them.
14 Thus saith the Lord GOD,
d Is. 65. 13, 14.
When [d]the whole earth rejoiceth, I will make thee desolate.
e Ob. 12, 15.
15 As [e]thou didst rejoice at the inheritance of the house of Israel,
Because it was desolate,
So will I do unto thee:
Thou shalt be desolate, O Mount Seir, and all Idumea, even all of it;
And they shall know that I am the LORD.

EZEKIEL xxxvi.

1 Also, thou son of man, prophesy unto the mountains of Israel, and say,—

Ye mountains of Israel, hear the word of the LORD!
2 Thus saith the Lord GOD,
Because the enemy hath said against you,
"Aha, even the ancient high places are ours in possession;"
3 Therefore prophesy and say, thus saith the Lord GOD,
‡ Heb. *Because for because.*
‡Because they have made you desolate, and swallowed you up on every side,
That ye might be a possession unto the residue of the heathen,
f De. 28. 37. 1 Ki. 9. 7. La. 2. 15. Da. 9. 16.
And [f]ye are *taken up in the lips of talkers,
And are an infamy of the people;
* Or, *made to come upon the lip of the tongue.*
4 Therefore, ye mountains of Israel, hear the word of the Lord GOD!
Thus saith the Lord GOD to the mountains, and to the hills,
† Or, *bottoms*, or, *dales.*
To the †rivers, and to the valleys,
To the desolate wastes, and to the cities that are forsaken,
Which became a prey and derision
To the residue of the heathen that are round about;
5 Therefore thus saith the Lord GOD,
g De. 4. 24.
Surely [g]in the fire of my jealousy have I spoken
Against the residue of the heathen, and against all Idumea,
Which have appointed my land into their possession
With the joy of all their heart,
With despiteful minds, to cast it out for a prey.
6 Prophesy therefore concerning the land of Israel,
And say unto the mountains, and to the hills,
To the rivers, and to the valleys,
Thus saith the Lord GOD,
Behold, I have spoken in my jealousy and in my fury,
Because ye have borne the shame of the heathen;
7 Therefore, thus saith the Lord GOD, I have lifted up my hand,
Surely the heathen that are about you—they shall bear their shame.
8 But ye, O mountains of Israel, ye shall shoot forth your branches,
And yield your fruit to my people of Israel;
For they are at hand to come.
9 For, behold, I am for you, and I will turn unto you,
And ye shall be tilled and sown;
10 And I will multiply men upon you,
All the house of Israel, even all of it;
h Is. 58. 12. & 61. 4. Am. 9. 14.
And the cities shall be inhabited, and [h]the wastes shall be builded;
i Je. 31. 27. & 33. 12.
11 And [i]I will multiply upon you man and beast,

And they shall increase and bring fruit;
And I will settle you after your old estates,
And will do better unto you than at your beginnings;
And ye shall know that I am the LORD.
[12] Yea, I will cause men to walk upon you, even my people Israel;
And [j]they shall possess thee, and thou shalt be their inheritance,
And thou shalt no more henceforth [k]bereave them of men.
[13] Thus saith the Lord GOD; Because they say unto you,
"Thou [l]land devourest up men, and hast bereaved thy nations;"
[14] Therefore thou shalt devour men no more,
Neither ‡bereave thy nations any more, saith the Lord GOD.
[15] Neither will I cause men to hear in thee the shame of the heathen any more,
Neither shalt thou bear the reproach of the people any more,
Neither shalt thou cause thy nations to fall any more, saith the Lord GOD.
[16] Moreover the word of the LORD came unto me, saying,—
[17] Son of man! when the house of Israel dwelt in their own land,
They [m]defiled it by their own way, and by their doings:
Their way was before me as [n]the uncleanness of a removed woman.
[18] Wherefore I poured my fury upon them
For the blood that they had shed upon the land,
And for their idols wherewith they had polluted it;
[19] And I scattered them among the heathen,
And they were dispersed through the countries:
According to their way and according to their doings I judged them.
[20] And when they entered unto the heathen, whither they went,
They [o]profaned my holy name, when they said to them,
"These are the people of the LORD, and are gone forth out of his land."
[21] But I had pity for my holy name, which the house of Israel had profaned
Among the heathen, whither they went.
[22] Therefore say unto the house of Israel, Thus saith the Lord GOD,
I do not this for your sakes, O house of Israel!
But for my holy name's sake, which ye have profaned
Among the heathen, whither ye went.
[23] And I will sanctify my great name, which was profaned among the heathen,
Which ye have profaned in the midst of them;
And the heathen shall know that I am the LORD,
Saith the Lord GOD, when I shall be sanctified in you before *their eyes.
[24] For I will take you from among the heathen,
And gather you out of all countries,
And will bring you into your own land.
[25] Then [p]will I sprinkle clean water upon you, and ye shall be clean;
From all your filthiness, and from all your idols, will I cleanse you.
[26] A [q]new heart also will I give you,
And a new spirit will I put within you;
And I will take away the stony heart out of your flesh,
And I will give you a heart of flesh.
[27] And I will put my Spirit within you,
And cause you to walk in my statutes,
And ye shall keep my judgments, and do them.
[28] And ye shall dwell in the land that I gave to your fathers;
And ye shall be my people, and I will be your God.

[j] Ob. 17, &c.
[k] See Je. 15. 7.
[l] Nu. 13. 32.
‡ Or, *cause to fall.*
[m] Le. 18. 25, 27, 28. Je. 2. 7.
[n] Le. 15. 19, &c.
[o] Is. 52. 5. Ro. 2. 24
* Or, *your.*
[p] Is. 52. 15. He. 10. 22.
[q] Je. 32. 39.

r Mat. 1. 21. Ro. 11. 26.
s See Ps. 105. 16.
[29] I will also [r]save you from all your uncleannesses:
And [s]I will call for the corn, and will increase it,
And lay no famine upon you.
[30] And I will multiply the fruit of the tree, and the increase of the field,
That ye shall receive no more reproach of famine among the [heathen.
[31] Then shall ye remember your own evil ways,
And your doings that were not good,
t Le. 26. 39. Ez. 6. 9. & 20. 43.
And [t]shall loathe yourselves in your own sight
For your iniquities and for your abominations.
u De. 9. 5.
[32] Not [u]for your sakes do I this, saith the Lord GOD,
Be it known unto you:
Be ashamed and confounded for your own ways, O house of Israel!
[33] Thus saith the Lord GOD,
In the day that I shall have cleansed you from all your iniquities
I will also cause you to dwell in the cities,
And the wastes shall be builded.
[34] And the desolate land shall be tilled,
Whereas it lay desolate in the sight of all that passed by.
[35] And they shall say,—
This land that was desolate is become like the garden of Eden;
And the waste and desolate and ruined cities are become fenced,
And are inhabited.
[36] Then the heathen that are left round about you shall know
That I the LORD build the ruined places, and plant that that was [desolate:
I the LORD have spoken it, and I will do it.
[37] Thus saith the Lord GOD,
v See Ez. 14. 3. & 20. 3, 31.
I [v]will yet for this be inquired of by the house of Israel, to do it for them;
I will increase them with men like a flock.
† Heb. *flock of holy things.*
[38] As the †holy flock, as the flock of Jerusalem in her solemn feasts;
So shall the waste cities be filled with flocks of men,
And they shall know that I am the LORD.

EZEKIEL xxxvii.

w Lu. 4. 1.
‡ Or, *champaign.*

[1] The hand of the LORD was upon me, and carried me out [w]in the Spirit of the LORD, and set me down in the midst of the valley which was full of bones, [2] and caused me to pass by them round about; and, behold, there were very many in the open ‡valley; and, lo! they were very dry.

x De. 32. 39. 1 Sa. 2. 6. Jo. 5. 21. Ro. 4. 17. 2 Co. 1. 9.

[3] And he said unto me, "Son of man! can these bones live?" And I answered, "O Lord GOD, [x]thou knowest!" [4] Again he said unto me, "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD! [5] Thus saith the Lord GOD unto these bones, Behold, I will cause breath to enter into you, and ye shall live; [6] and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD."

* Or, *breath.*

[7] So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. [8] And when I beheld, lo! the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. [9] Then said He unto me, "Prophesy unto the *wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD, Come from the four winds, O breath, and breathe upon these slain, that they may live!"

y Re. 11. 11.

[10] So I prophesied as he commanded me, [y]and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. [11] Then he said unto me, "Son of man, these bones are the whole house of Israel: behold, they say, 'Our bones are dried, and our

hope is lost; we are cut off for our parts.' [12] Therefore prophesy and say unto them,

Thus saith the Lord God,
z Is. 26. 19. Ho. 13. 14. Behold, [z]O my people, I will open your graves,
And cause you to come up out of your graves,
And bring you into the land of Israel.
[13] And ye shall know that I am the Lord,
When I have opened your graves, O my people,
And brought you up out of your graves,
[14] And shall put my Spirit in you, and ye shall live,
And I shall place you in your own land;
Then shall ye know that I the Lord have spoken it, and performed it,
Saith the Lord."

[15] The word of the Lord came again unto me, saying, [16] Moreover, thou son of man, [a]take thee one stick, and write upon it, For Judah, and for [b]the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: [17] and join them one to another into one stick, and they shall become one in thy hand.

a See Nu. 17. 2.
b 2 Ch. 11. 12, 13, 16. & 15. 9. & 30. 11, 18.

[18] And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? [19] Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand. [20] And the sticks whereon thou writest shall be in thy hand before their eyes. [21] And say unto them,—

Thus saith the Lord God,
Behold, I will take the children of Israel
From among the heathen, whither they be gone,
And will gather them on every side,
And bring them into their own land:
c Is. 11. 13. Je. 3. 18. & 50. 4. Ho. 1. 11. [22] And [c]I will make them one nation in the land upon the mountains of Israel;
d Jo. 10. 16. And [d]one king shall be king to them all;
And they shall be no more two nations,
Neither shall they be divided into two kingdoms any more at all;
[23] Neither shall they defile themselves any more with their idols,
Nor with their detestable things,
Nor with any of their transgressions;
But I will save them out of all their dwelling-places, wherein they have sinned,
And will cleanse them:
So shall they be my people, and I will be their God.
e Is. 40. 11. Je. 23. 5. & 30. 9. Ho. 3. 5. Lu. 1. 32. [24] And [e]David my servant shall be king over them.
f Jo. 10. 16. And [f]they all shall have one Shepherd;
They shall also walk in my judgments,
And observe my statutes, and do them.
[25] And they shall dwell in the land that I have given unto Jacob my servant,
Wherein your fathers have dwelt;
And they shall dwell therein,
g Is. 60. 21. Joel 3. 20. Am. 9. 15. Even they, and their children, and their children's children [g]for ever;
h Jo. 12. 34. And [h]my servant David shall be their prince for ever.
i Ps. 89. 3. Is. 55. 3. Je. 32. 40. [26] Moreover I will make [i]a covenant of peace with them;
It shall be an everlasting covenant with them:
And I will place them, and multiply them,
j 2 Co. 6. 16. And will set [j]my sanctuary in the midst of them for evermore.

k Le. 26. 11, 12. Jo. 1. 14.

[27] My [k]tabernacle also shall be with them;
Yea, I will be their God, and they shall be my people.
[28] And the heathen shall know that I the LORD do sanctify Israel,
When my Sanctuary shall be in the midst of them for evermore.

SECT. VII.
A. M. 3417.
B. C. 587.

SECTION VII.—*Ezekiel's Prophecy of the future great Contest between the Church and its Enemies Gog and Magog;—God's Judgment against them;—and the Conversion of the Jews in the latter Days.*(42)

EZEKIEL xxxviii. *and* xxxix.

a Re. 20. 8.
* Or, *prince of the chief.*

[1] AND the word of the LORD came unto me, saying, [2] Son of man! set thy face against [a]Gog, the land of Magog, *the chief prince of Meshech and Tubal, and prophesy against him, [3] and say, Thus saith the Lord GOD,—

Behold I am against thee, O Gog,
The chief prince of Meshech and Tubal!

b 2 Ki. 19. 28.

[4] And [b]I will turn thee back,
And put hooks into thy jaws, and I will bring thee forth,
And all thine army, horses and horsemen,
All of them clothed with all sorts of armor,
Even a great company with bucklers and shields,
All of them handling swords:

† Or, *Phut*, Ez. 27. 10. & 30. 5.

[5] Persia, Ethiopia, and †Libya with them;
All of them with shield and helmet:
[6] Gomer, and all his bands;
The house of Togarmah of the north quarters, and all his bands;
And many people with thee.

c Like Is. 8. 9, 10. Je. 46. 3, 4, 14. & 51. 12.
d Ge. 49. 1. De. 4. 30.
e Is. 29. 6.

[7] Be [c]thou prepared, and prepare for thyself,
Thou, and all thy company that are assembled unto thee,
And be thou a guard unto them.
[8] After [d]many days [e]thou shalt be visited:

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(42) The numerous interpretations which have been given by various writers* in our own days, to the several prophecies of the Old Testament, which allude to the latter times, and the fanciful manner in which the events of modern wars, changes, revolutions, and treaties, have been supposed to bear on these prophecies, have tended in a great degree to prejudice the generality of readers from attending to the hierophants who propose to conduct them through the recesses of the temple. Although so many speculative theories have been given to the world, still the study of prophecy is increasing, and almost every writer adds something to our stock of knowledge on this subject. The greater part of the prophecies of God have reference to events which are yet to take place, as well as to those which are already past. If any part of the ancient prophecies allude more plainly than others to the latter days, it is this of Ezekiel concerning Gog and Magog. It has undoubtedly not yet received its completion. Bishop Newton and Joseph Mede are of opinion, that the Gog and Magog of Ezekiel are different from the Gog and Magog of the Apocalypse,—that the former signify the Turks, whose expedition against the Holy Land will take place at the beginning of the Millennium. This opinion is strenuously opposed by Mr. Faber, who supposes, with Archbishop Newcome and Mr. Lowman, that the Gog and Magog of Ezekiel are the same as those of the Apocalypse: Mr. Faber divides these chapters in the following manner: "1. The restoration of Judah, partly in a converted, and partly in an unconverted state; and the contemporary war between the two parties, supported by their several allies. the maritime nation and antichrist. 2. The destruction of antichrist and his Roman colleagues, under the general mystic name of Edom, and the Lord's vindication of himself for restoring so stubborn a race as that of the Jews. 3. The national resurrection of Judah and Israel, to which the overgrown power of antichrist was the only impediment, and their everlasting union under the mystic David their prince. 4. The commencement of the Millennium season of blessedness and tranquillity. 5. The destruction of Gog and Magog."

I cannot venture to express an opinion on this subject. The prophecy certainly refers to those great events which are repeatedly alluded to in other predictions of Holy Writ, as about to take place at the end of the world. In this and similar passages, it may be said, "coming events cast their shadows before:" yet we cannot penetrate into the clouds and thick darkness that encircle the future. We are both exhorted and encouraged to study the word of prophecy; not with the view of indulging curiosity, but of enforcing humility; to strengthen our faith, by enabling us so plainly to see the hand of Providence, in the past and present, that we may believe the promises which relate to the future. As the present dispensation of the kingdom of the Messiah was predicted in general and indefinite terms to the ancient Jews, so is the millennial period of the world predicted to us. As the Jew was called on to believe in those ages of the Church, so is the Christian required to believe at present. As the former prophecies have been fulfilled, so will the latter be accomplished.—Vide Faber's *View of the Prophecies, relative to the Conversion, Restoration, Union, and future Glory of the Houses of Judah and Israel*, vol. ii. prophecy xxv.; Newton *On the Prophecies*, Dissert. xxv.; Mede's *Works*, book iv. epist. 54; and Faber *On the Prophecies relative to the Period of* 1260 *Years*, vol. i. chap. vi.

* Kelt, Galloway, Zouch, Bicheno, Penn, Cunninghame, Freere, G. Sharp.

In the latter years thou shalt come into the land
That is brought back from the sword,
And is gathered out of many people,
Against the mountains of Israel, which have been always waste;
But it is brought forth out of the nations,
And they shall [f]dwell safely all of them.
[9] Thou shalt ascend and come like a storm,
Thou shalt be like a cloud to cover the land,
Thou, and all thy bands, and many people with thee.
[10] Thus saith the Lord GOD,
It shall also come to pass,
That at the same time shall things come into thy mind,
And thou shalt ‡think an evil thought;
[11] And thou shalt say, I will go up to the land of unwalled villages;
I will go to them that are at rest, that dwell *safely,
All of them dwelling without walls, and having neither bars nor gates,
[12] †To take a spoil, and to take a prey;
To turn thy hand upon the desolate places that are now inhabited,
And upon the people that are gathered out of the nations,
Which have gotten cattle and goods, that dwell in the ‡midst of the land.
[13] Sheba, and Dedan, and the merchants of Tarshish,
[a]With all [g]the young lions thereof, shall say unto thee,
Art thou come to take a spoil?
Hast thou gathered thy company to take a prey?
To carry away silver and gold, to take away cattle and goods, to take a great spoil?
[14] Therefore, son of man, prophesy and say unto Gog,
Thus saith the Lord GOD,
In that day when my people of Israel dwelleth safely,
Shalt thou not know it?
[15] And thou shalt come from thy place out of the north parts,
Thou, and many people with thee, all of them riding upon horses,
A great company, and a mighty army;
[16] And thou shalt come up against my people of Israel,
As a cloud to cover the land;
It shall be in the latter days,
And I will bring thee against my land,
That the heathen may know me, when I shall be sanctified in thee,
O Gog, before their eyes!
[17] Thus saith the Lord GOD,
Art thou he of whom I have spoken in old time
*By my servants the prophets of Israel,
Which prophesied in those days many years
That I would bring thee against them?
[18] And it shall come to pass at the same time
When Gog shall come against the land of Israel, saith the Lord GOD,
That my fury shall come up in my face.
[19] For in my jealousy and in the fire of my wrath have I spoken,
Surely [h]in that day there shall be a great shaking in the land of Israel;
[20] So that the fishes of the sea, and the fowls of the heaven,
And the beasts of the field, and all creeping things that creep upon the earth,
And all the men that are upon the face of the earth,
Shall shake at my presence,
And the mountains shall be thrown down,
And the †steep places shall fall,
And every wall shall fall to the ground.

[f] Je. 23. 6. Ez. 28. 26. & 34. 25, 28. ver. 11.

‡ Or, *conceive a mischievous purpose.*

* Or, *confidently.*

† Heb. *To spoil the spoil, and to prey the prey,* Ez. 29. 19.

‡ Heb. *navel.* Ju. 9. 37.

[a] *Or,* And all the villages thereof. —*Ed.*

[g] See Ez. 19. 3, 5.

* Heb. *By the hands.*

[h] Hag. 2. 6, 7. Re. 16. 18.

† Or, *towers,* or, *stairs.*

21 And I will call for a sword against him
Throughout all my mountains, saith the Lord God;
Every [i]man's sword shall be against his brother. Ju. 7. 22. 1 Sa. 14. 20. 2 Ch. 20. 23.
22 And I will [j]plead against him with pestilence and with blood; [j] Is. 66. 16. Je. 25. 31.
And [k]I will rain upon him, and upon his bands, [k] Ps. 11. 6. Is. 29. 6. & 30. 30.
And upon the many people that are with him,
An overflowing rain, and [l]great hailstones, fire, and brimstone. [l] Re. 16. 21.
23 Thus will I magnify myself, and sanctify myself;
And I will be known in the eyes of many nations,
And they shall know that I am the Lord.

Ezekiel xxxix.

1 Therefore, thou son of man, prophesy against Gog, and say,—
Thus saith the Lord God,
Behold, I am against thee, O Gog!
The chief prince of Meshech and Tubal!
2 And I will turn thee back, and ‡leave but the sixth part of thee, ‡ Or, *strike thee with six plagues*; or, *draw thee back with a hook of six teeth*, as Ez. 38. 4.
And will cause thee to come up from *the north parts, * Heb. *the sides of the north.*
And will bring thee upon the mountains of Israel;
3 And I will smite thy bow out of thy left hand,
And will cause thine arrows to fall out of thy right hand.
4 Thou shalt fall upon the mountains of Israel,
Thou, and all thy bands, and the people that is with thee;
I will give thee unto the ravenous birds of every †sort, † Heb. *wing.*
And to the beasts of the field ‡to be devoured. ‡ Heb. *to devour.*
5 Thou shalt fall upon *the open field; * Heb. *the face of the field.*
For I have spoken it, saith the Lord God.
6 And I will send a fire on Magog,
And among them that dwell †carelessly in the isles; † Or, *confidently.*
And they shall know that I am the Lord.
7 So will I make my holy name known in the midst of my people Israel;
And I will not let them [m]pollute my holy name any more; [m] Le. 18. 21.
And the heathen shall know that I am the Lord, the Holy One in Israel.
8 Behold, [n]it is come, and it is done, saith the Lord God; [n] Re. 16. 17. & 21. 6.
This is the day whereof I have spoken.
9 And they that dwell in the cities of Israel shall go forth,
And shall set on fire and burn the weapons,
Both the shields and the bucklers,
The bows and the arrows, and the ‡hand-staves, and the spears, ‡ Or, *javelins.*
And they shall *burn them with fire seven years: * Or, *make a fire of them.*
10 So that they shall take no wood out of the field,
Neither cut down any out of the forests,
For they shall burn the weapons with fire;
And [o]they shall spoil those that spoiled them, [o] Is. 14. 2.
And rob those that robbed them, saith the Lord God.

11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the †noses of the passengers: and there shall they bury Gog and all his multitude; and they shall call it The Valley of ‡Hamon-gog. 12 And seven months shall the house of Israel be burying of them, that they may cleanse the land. 13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. 14 And they shall sever out *men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it; after the end of seven months shall they search. 15 And the passengers that pass through the land, when any

† Or *mouths.* [*Or*, the nostrils, so Newcome.—*Ed.*]
‡ That is, *The Multitude of Gog.*
* Heb. *men of continuance.*

seeth a man's bone, then shall he †set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. [16] And also the name of the city shall be ‡Hamonah. Thus shall they cleanse the land.

[17] And, thou son of man, thus saith the Lord GOD, [p]Speak *unto every feathered fowl, and to every beast of the field,—

Assemble [q]yourselves, and come;
Gather yourselves on every side to my †sacrifice that I do sacrifice [for you,
Even a great sacrifice upon the mountains of Israel,
That ye may eat flesh, and drink blood.
[18] Ye [r]shall eat the flesh of the mighty,
And drink the blood of the princes of the earth,
Of rams, of lambs, and of ‡goats, of bullocks,
All of them [s]fatlings of Bashan.
[19] And ye shall eat fat till ye be full,
And drink blood till ye be drunken,
Of my sacrifice which I have sacrificed for you.
[20] Thus ye shall be filled at my table with horses and chariots,
With [t]mighty men, and with all men of war, saith the Lord GOD.
[21] And I will set my glory among the heathen,
And all the heathen shall see my judgment that I have executed,
And [u]my hand that I have laid upon them.
[22] So the house of Israel shall know that I am the LORD their God
From that day and forward.
[23] And the heathen shall know
That the house of Israel went into captivity for their iniquity;
Because they trespassed against me,
Therefore [v]hid I my face from them,
And [w]gave them into the hand of their enemies:
So fell they all by the sword.
[24] According to their uncleanness
And according to their transgressions have I done unto them,
And hid my face from them.
[25] Therefore thus saith the Lord GOD,
Now [x]will I bring again the captivity of Jacob,
And have mercy upon the [y]whole house of Israel,
And will be jealous for my holy name;
[26] After [z]that they have borne their shame,
And all their trespasses whereby they have trespassed against me,
When they [a]dwelt safely in their land, and none made them afraid.
[27] When I have brought them again from the people,
And gathered them out of their enemies' lands,
And am sanctified in them in the sight of many nations;
[28] Then shall they know that I am the LORD their God,
*Which caused them to be led into captivity among the heathen;
But I have gathered them unto their own land,
And have left none of them any more there.
[29] Neither [b]will I hide my face any more from them;
For I have [c]poured out my spirit upon the house of Israel,
Saith the Lord GOD.

† Heb. *build.*
‡ That is, *The multitude.*
p Re. 19. 17.
* Heb. *to the fowl of every wing.*
q Is. 18. 6. & 34. 6. Je. 12. 9. Zep. 1. 7.
† Or, *slaughter.*
r Re. 19. 18.
‡ Heb. *great goats.*
s De. 32. 14. Ps. 22. 12.
t Re. 19. 18.
u Ex. 7. 4.
v See Job 13. 24. Is. 59. 2.
w Le. 26. 25.
x Je. 30. 3, 18.
y Ho. 1. 11.
z Da. 9. 16.
a Le. 26. 5. 6.
* Heb. *By my causing of them, &c.*
b Is. 54. 8.
c Joel 2. 28. Zec. 12. 10. Ac. 2. 17.

SECT. VIII.

A. M. 3430.
B. C. 574.

SECTION VIII.—*Ezekiel's Vision of the Second Temple.*(43)

EZEKIEL xl. *to the end of the Book.*

The time, manner, and end of the vision. 6 *The description of the east gate,* 20 *of the north gate,* 24 *of the south gate,* 32 *of the east gate,* 35 *and of the north gate.* 39 *Eight tables.* 44 *The cham-*

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(43) This vision of the second temple was presented to Ezekiel towards the conclusion of his mission. In his preceding prophecies he predicted the return of the Jews to their own land—the punishment of their enemies—the great contest which should take place in the latter days—and the eventual overthrow of the power of Gog and Magog. From this subject he is naturally led to describe the

bers. 48 *The porch of the house.* — Chap. xli. 1 *The measures, parts, chambers, and ornaments of the temple.* — Chap. xlii. 1 *The chambers for the priests.* 13 *The use thereof.* 15 *The measures of the outward court.* — Chap. xliii. 1 *The returning of the glory of God into the temple.* 7 *The sin of Israel hindered God's presence.* 10 *The prophet exhorteth them to repentance, and observation of the law of the house.* 13 *The measures,* 18 *and the ordinances of the altar.* — Chap. xliv. 1 *The east gate assigned only to the prince.* 4 *The priests reproved for polluting of the sanctuary.* 9 *Idolators incapable of the priest's office.* 15 *The sons of Zadok are accepted thereto.* 17 *Ordinances for the priests.* — Chap. xlv. 1 *The portion of land for the sanctuary,* 6 *for the city,* 7 *and for the prince.* 9 *Ordinances for the prince.* — Chap. xlvi. 1 *Ordinances for the prince in his worship,* 9 *and for the people.* 16 *An order for the prince's inheritance.* 19 *The courts for boiling and baking.* — Chap. xlvii. 1 *The vision of the holy waters.* 6 *The virtue of them.* 13 *The borders of the land.* 22 *The division of it by lot.* — Chap. xlviii. 1, 23 *The portions of the twelve tribes,* 8 *of the sanctuary,* 15 *of the city and suburbs,* 21 *and of the prince.* 30 *The dimensions and gates of the city.*

[1] In the five and twentieth year of our captivity, in the beginning
of the year, in the tenth day of the month, in the fourteenth year after
that the city was smitten, in the self-same day the hand of the Lord
was upon me, and brought me thither. [2] In the visions of God brought
a Re. 21. 10. he me into the land of Israel, [a]and set me upon a very high mountain,
* Or, *upon which.* *by which was as the frame of a city on the south. [3] And he brought
b Da. 10. 6. me thither, and, behold, there was a man, whose appearance was [b]like
c Re. 11. 1. & 21. 15. the appearance of brass, with a line of flax in his hand, and [c]a measuring reed; and he stood in the gate. [4] And the man said unto me,—

Son of man, behold with thine eyes, and hear with thine ears,
And set thy heart upon all that I shall show thee,
For to the intent that I might show them unto thee
Art thou brought hither;
Declare all that thou seest to the house of Israel.

[5] And behold a wall on the outside of the house round about,
and in the man's hand a measuring reed of six cubits long by the
cubit and a hand breadth; so he measured the breadth of the building,
one reed, and the height, one reed.

† Heb. *whose face* was *the way toward the east.* [6] Then came he unto the gate †which looketh toward the east, and
went up the stairs thereof, and measured the threshold of the gate,
which was one reed broad; and the other threshold of the gate, which
was one reed broad. [7] And every little chamber was one reed long, and
one reed broad; and between the little chambers were five cubits;
and the threshold of the gate by the porch of the gate within was one
reed. [8] He measured also the porch of the gate within, one reed.
[9] Then measured he the porch of the gate, eight cubits; and the posts
thereof, two cubits; and the porch of the gate was inward. [10] And
the little chambers of the gate eastward were three on this side, and
three on that side; they three were of one measure; and the posts
had one measure on this side and on that side. [11] And he measured
the breadth of the entry of the gate, ten cubits; and the length of
‡ Heb. *limit,* or, *bound.* the gate, thirteen cubits. [12] The ‡space also before the little chambers
was one cubit on this side, and the space was one cubit on that side;
and the little chambers were six cubits on this side, and six cubits on
that side. [13] He measured then the gate from the roof of one little
chamber to the roof of another; the breadth was five and twenty
cubits, door against door. [14] He made also posts of threescore cubits,
even unto the post of the court round about the gate. [15] And from the

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peaceful and flourishing state of the Church in the latter days, typified by the rebuilding of the temple, on the return of the people after the decree of Cyrus. This rebuilding is circumstantially described, but expressions are used respecting the glory of the Divine Presence, which is represented as filling the house, which could not refer to that temple. The new temple, described by Ezekiel is larger than all Jerusalem, and the new Jerusalem larger than all the land of Canaan; these prophetic dimensions, therefore, demonstrate that these things cannot be understood literally, but spiritually. The expression, ch. xliii. 5, "The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever," cannot allude to the glory which, in the person of Christ, only temporally visited the second temple. It evidently seems to prefigure the eventual restoration and ultimate glory of the Jewish nation, when they should again inhabit the land of their fathers, and rebuild in Jerusalem the temple of Jehovah.—Vide *A Dissertation on Ezekiel's Vision of the Temple, Ordinances of the Priests,* &c. by Archbishop Secker, inserted in Archbishop Newcome's *Translation of Ezekiel;* Lightfoot's *Chronicle,* p. 132.

face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits. [16] And there were *narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the †arches; and windows were round about ‡inward; and upon each post were palm trees.

* Heb. *closed.* 1 Ki. 6. 4.
† Or, *galleries*, or, *porches.*
‡ Or, *within.*

[17] Then brought he me into [d]the outward court, and, lo! there were [e]chambers, and a pavement made for the court round about: thirty chambers were upon the pavement. [18] And the pavement by the side of the gates over against the length of the gates was the lower pavement. [19] Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court *without, an hundred cubits eastward and northward.

d Re. 11. 2.
e 1 Ki. 6. 5.
* Or, *from without.*

[20] And the gate of the outward court †that looked toward the north, he measured the length thereof, and the breadth thereof. [21] And the little chambers thereof were three on this side and three on that side; and the posts thereof and the ‡arches thereof were after the measure of the first gate; the length thereof was fifty cubits, and the breadth five and twenty cubits. [22] And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them. [23] And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

† Heb. *whose face was.*
‡ Or, *galleries*, or, *porches.*

[24] After that he brought me toward the south, and behold a gate toward the south; and he measured the posts thereof and the arches thereof according to these measures. [25] And there were windows in it and in the arches thereof round about, like those windows; the length was fifty cubits, and the breadth five and twenty cubits. [26] And there were seven steps to go up to it, and the arches thereof were before them; and it had palm trees, one on this side, and another on that side, upon the posts thereof. [27] And there was a gate in the inner court toward the south; and he measured from gate to gate toward the south an hundred cubits.

[28] And he brought me to the inner court by the south gate; and he measured the south gate according to these measures; [29] and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures; and there were windows in it and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad. [30] And the arches round about were five and twenty cubits long, and five cubits *broad. [31] And the arches thereof were toward the outer court; and palm trees were upon the posts thereof: and the going up to it had eight steps.

* Heb. *breadth.*

[32] And he brought me into the inner court toward the east; and he measured the gate according to these measures. [33] And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures; and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. [34] And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

[35] And he brought me to the north gate, and measured it according to these measures; [36] the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits. [37] And the posts thereof were toward the outer court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

[38] And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering. [39] And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and [f]the sin offering and [g]the trespass offering. [40] And at the side without, †as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. [41] Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. [42] And the four tables were of hewn stone for the burnt offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. [43] And within were ‡hooks, a hand broad, fastened round about; and upon the tables was the flesh of the offering.

[f] Le. 4. 2, 3.
[g] Le. 5. 6. & 6. 6. & 7. 1.
† Or, *at the step.*
‡ Or, *andirons,* or, *the two hearth-stones.*

[44] And without the inner gate were the chambers of [h]the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north. [45] And he said unto me, This chamber, whose prospect is toward the south, is for the priests, [i]the keepers of the *charge of the house. [46] And the chamber whose prospect is toward the north is for the priests, [j]the keepers of the charge of the altar; these are the sons of [k]Zadok among the sons of Levi, which come near to the LORD to minister unto him.

[h] 1 Ch. 6. 31.
[i] Le. 8. 35. Nu. 3. 27, 28, 32, 38. & 18. 5. 1 Ch. 9. 23. 2 Ch. 13. 11. Ps. 134. 1.
* Or, *ward,* or, *ordinance:* and so ver. 46.
[j] Nu. 18. 5.
[k] 1 Ki. 2. 35.

[47] So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.

[48] And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side; and the breadth of the gate was three cubits on this side, and three cubits on that side. [49] The [l]length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it; and there were [m]pillars by the posts, one on this side, and another on that side.

[l] 1 Ki. 6. 3.
[m] 1 Ki. 7. 21.

EZEKIEL xli.

[1] Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle. [2] And the breadth of the †door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits; and the breadth, twenty cubits.

† Or, *entrance.*

[3] Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. [4] So [n]he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple; and he said unto me, This is the most holy place.

[n] 1 Ki. 6. 20. 2 Ch. 3. 8.

[5] After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side. [6] And [o]the side chambers were three, ‡one over another, and *thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might †have hold, but they had not hold in the wall of the house. [7] And ‡there was an enlarging, and a winding about still upward to the side chambers; (for the winding about of the house went still upward round about the house;) therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. [8] I saw also the height of the house round about; the foundations of the side chambers were a full reed of six great cubits. [9] The thickness of the wall, which was for the side chamber without, was five cubits; and that which was

[o] 1 Ki. 6. 5, 6.
‡ Heb. *side chamber over side chamber.*
* Or, *three and thirty times,* or, *foot.*
† Heb. *be holden.*
‡ Heb. *it was made broader, and went round.* 1 Ki. 6. 8.

left was the place of the side chambers that were within. [10] And between the chambers was the wideness of twenty cubits round about the house on every side. [11] And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south; and the breadth of the place that was left was five cubits round about.

[12] Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. [13] So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long; [14] also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

[15] And he measured the length of the building over against the separate place which was behind it, and the *galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court; [16] the door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, †ceiled with wood round about, ‡and from the ground up to the windows, and the windows were covered; [17] to that above the door, even unto the inner house, and without, and by all the wall round about within and without, by *measure.

* Or, *several walks*, or, *walks with pillars.*

† Heb. *ceiling of wood.*

‡ Or, *and the ground unto the windows.*

* Heb. *measures.*

[18] And it was made [p]with cherubim and palm trees, so that a palm tree was between a cherub and a cherub; (and every cherub had two faces, [19] so [q]that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side:) it was made through all the house round about. [20] From the ground unto above the door were cherubim and palm trees made, and on the wall of the temple.

p 1 Ki. 6. 29.

q See Ez. 1. 10.

[21] The †posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

† Heb. *post.*

[22] The [r]altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood; and he said unto me, This is [s]the table that is [t]before the LORD.

r Ex. 30. 1.

s Mal. 1. 7, 12.

t Ex. 30. 8.

[23] And [u]the temple and the sanctuary had two doors. [24] And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. [25] And there were made on them, on the doors of the temple, cherubim and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without. [26] And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

u 1 Ki. 6. 31-35.

[1] Then he brought me forth into the outer court, the way EZEKIEL xlii.
toward the north; and he brought me into the chamber that was over against the separate place, and which was before the building toward the north. [2] Before the length of an hundred cubits was the north door, and the breadth was fifty cubits. [3] Over against the twenty cubits which were for the inner court, and over against the pavement which was for the outer court, was gallery against gallery in three stories. [4] And before the chambers was a walk of ten cubits' breadth inward, a way of one cubit; and their doors toward the north. [5] Now the upper chambers were shorter; for the galleries ‡were higher than these, *than the lower, and than the middlemost of the building. [6] For they were in three stories, but had not pillars as the pillars of the courts; therefore the building was straitened more than the lowest and the middlemost from the ground.

‡ Or, *did eat of these.*

* Or, *and the building consisted of the lower and the middlemost.*

[7] And the wall that was without over against the chambers, toward
the outer court on the forepart of the chambers, the length thereof was
fifty cubits. [8] For the length of the chambers that were in the outer
court was fifty cubits; and, lo! before the temple were an hundred
cubits. [9] And †from under these chambers was ‡the entry on the east side,
*as one goeth into them from the outer court. [10] The chambers were
in the thickness of the wall of the court towards the east, over against
the separate place, and over against the building. [11] And the way before them was like the appearance of the chambers which were toward
the north, (as long as they, and as broad as they;) and all their goings
out were both according to their fashions, and according to their doors.
[12] And according to the doors of the chambers that were toward the
south was a door in the head of the way, even the way directly before
the wall toward the east, as one entereth into them.

† Or, *from the place.*
‡ Or, *he that brought me.*
* Or, *as he came.*

[13] Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where
the priests that approach unto the Lord [v]shall eat the most holy things;
there shall they lay the most holy things, and [w]the meat offering, and
the sin offering, and the trespass offering, for the place is holy. [14] When
the priests enter therein, then shall they not go out of the holy place
into the outer court, but there they shall lay their garments wherein
they minister, (for they are holy;) and shall put on other garments,
and shall approach to those things which are for the people.

[v] Le. 6. 16, 26. & 24. 9.
[w] Le. 2. 3, 10. & 6. 14, 17, 25, 29. & 7. 1. & 10. 13, 14. Nu. 18. 9, 10.

[15] Now when he had made an end of measuring the inner house, he
brought me forth toward the gate whose prospect is toward the east,
and measured it round about. [16] He measured the east †side with the
measuring reed, five hundred reeds, with the measuring reed round
about. [17] He measured the north side, five hundred reeds, with the
measuring reed round about. [18] He measured the south side, five hundred reeds, with the measuring reed. [19] He turned about to the west
side, and measured five hundred reeds with the measuring reed. [20] He
measured it by the four sides; it had a wall round about, five hundred
reeds long, and five hundred broad, to make a separation between the
sanctuary and the profane place.

† Heb. *wind.*

[1] Afterward he brought me to the gate, even the gate Ezekiel xliii.
that looketh toward the east; [2] and, [x]behold, the glory of the God of
Israel came from the way of the east, and [y]his voice was like a noise
of many waters; [z]and the earth shined with his glory! [3] And it was
according to the appearance of the vision which I saw, even according
to the vision that I saw when I came ‡to destroy the city; and the
visions were like the vision that I saw [a]by the river Chebar, and I fell
upon my face. [4] And the glory of the Lord came into the house by
the way of the gate whose prospect is toward the east. [5] So the
Spirit took me up, and brought me into the inner court; and, behold,
the [b]glory of the Lord filled the house! [6] And I heard him speaking
unto me out of the house; and the man stood by me. [7] And he said
unto me,—

[x] Ez. 11. 23.
[y] Ez. 1. 24. Re. 1. 15. & 14. 2. & 19. 1, 6.
[z] Ez. 10. 4. Re. 18. 1.
‡ Or, *to prophesy that the city should be destroyed:* see Ez. 9. 1, 5. so Je. 1. 10.
[a] Ez. 1. 3. & 3. 23.
[b] 1 Ki. 8. 10, 11.

Son of man!
The place of my throne, and the place of the soles of my feet,
(Where [c]I will dwell in the midst of the children of Israel for ever,)
And my holy name, shall the house of Israel no more defile,
Neither they, nor their kings, by their whoredom,
Nor by the [d]carcasses of their kings in their high places.
[8] In [e]their setting of their threshold by my thresholds,
And their post by my posts,
*And the wall between me and them,

[c] Ex. 29. 45. Ps. 68. 16. & 132. 14. Joel 3. 17. Jo. 1. 14. 2 Co. 6. 16.
[d] Le. 26. 30. Je. 16. 18.
[e] See 2 Ki. 16. 14. & 21. 4, 5, 7. Ez. 8. 3, & 23. 39.
* Or, *For there was but a wall between me and them.*

They have even defiled my holy name
By their abominations that they have committed;
Wherefore I have consumed them in mine anger.
[9] Now let them put away their whoredom,
And the carcasses of their kings, far from me,
And I will dwell in the midst of them for ever.
[10] Thou son of man, show the house to the house of Israel,
That they may be ashamed of their iniquities;
And let them measure the †pattern.
[11] And if they be ashamed of all that they have done,
Show them the form of the house, and the fashion thereof,
And the goings out thereof, and the comings in thereof,
And all the forms thereof, and all the ordinances thereof,
And all the forms thereof, and all the laws thereof;
And write it in their sight,
That they may keep the whole form thereof,
And all the ordinances thereof, and do them.

† Or, *sum*, or, *number*.

[12] This is the law of the house, Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

[13] And these are the measures of the altar after the cubits. The cubit is a cubit and a hand breadth; even the ‡bottom shall be a cubit, and the breadth a cubit, and the border thereof by the *edge thereof round about shall be a span: and this shall be the higher place of the altar. [14] And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. [15] So †the altar shall be four cubits; and from ‡the altar and upward shall be four horns. [16] And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. [17] And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and [f]his stairs shall look toward the east.

‡ Heb. *bosom*.
* Heb. *lip*.
† Heb. *Harel*, that is, *the mountain of God*.
‡ Heb. *Ariel*, that is, *the lion of God*. Is. 29. 1.
f See Ex. 20. 26.

[18] And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and [g]to sprinkle blood thereon. [19] And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, [h]a young bullock for a sin offering. [20] And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about; thus shalt thou cleanse and purge it. [21] Thou shalt take the bullock also of the sin offering, and he [i]shall burn it in the appointed place of the house, [j]without the sanctuary. [22] And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. [23] When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. [24] And thou shalt offer them before the Lord, [k]and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord. [25] Seven [l]days shalt thou prepare every day a goat for a sin offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish. [26] Seven days shall they purge the altar and purify it; and they shall *consecrate themselves. [27] And [m]when these days are expired, it shall be, that upon the eighth day, and so forward, the

g Le. 1. 5.
h Ex. 29. 10, 12. Le. 8. 14, 15.
i Ex. 29. 14.
j He. 13. 11.
k Le. 2. 13.
l Ex. 29. 35, 36. Le. 8. 33.
* Heb. *fill their hands*, Ex. 29. 24.
m Le. 9. 1.

priests shall make your burnt offerings upon the altar, and your †peace offerings; and I will [n]accept you, saith the Lord GOD.

EZEKIEL xliv.

[1] Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. [2] Then said the LORD unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut. [3] It is for the prince; the prince, he shall sit in it to [o]eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

[4] Then brought he me the way of the north gate before the house. And I looked, and, behold, the glory of the LORD filled the house of the LORD; and I fell upon my face. [5] And the LORD said unto me, Son of man! ‡mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. [6] And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD, O ye house of Israel, [p]let it suffice you of all your abominations, [7] in [q]that ye have brought into my sanctuary *strangers, [r]uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer [s]my bread, [t]the fat and the blood, and they have broken my covenant because of all your abominations. [8] And ye have not [u]kept the charge of my holy things; but ye have set keepers of my †charge in my sanctuary for yourselves.

[9] Thus saith the Lord GOD, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. [10] And [v]the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. [11] Yet they shall be ministers in my sanctuary, [w]having charge at the gates of the house, and ministering to the house; [x]they shall slay the burnt offering and the sacrifice for the people, and [y]they shall stand before them to minister unto them. [12] Because they ministered unto them before their idols, and ‡caused the house of Israel to fall into iniquity; therefore have I lifted up my hand against them, saith the Lord GOD, and they shall bear their iniquity. [13] And [z]they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place; but they shall bear their shame, and their abominations which they have committed. [14] But I will make them [a]keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. [15] But the priests the Levites, [b]the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they [c]shall stand before me to offer unto me the fat and the blood, saith the Lord GOD; [16] they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. [17] And it shall come to pass, that when they enter in at the gates of the inner court, [d]they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. [18] They [e]shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves *with any thing that causeth sweat. [19] And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they

† Or, *thank offerings.*
[n] Job 42. 8. Ez. 20. 40, 41. Ro. 12. 1. 1 Pe. 2. 5.
[o] Ge. 31. 54. 1 Co. 10. 18.
‡ Heb. *set thy heart.*
[p] 1 Pe. 4. 3.
[q] Ac. 21. 28.
* Heb. *children of a stranger.* Le. 22. 25.
[r] Le. 26. 41. De. 10. 16. Ac. 7. 51.
[s] Le. 21. 6, 8, 17, 21.
[t] See Ge. 9. 4. Le. 3. 16. & 17. 11.
[u] Le. 22. 2, &c.
† Or, *ward,* or, *ordinance:* and so ver. 14, & 16, & Ez. 40. 45.
[v] See 2 Ki. 23. 8, &c. 2 Ch. 29. 4, 5.
[w] 1 Ch. 26. 1.
[x] 2 Ch. 29. 34.
[y] Nu. 16. 9.
‡ Heb. *were for a stumbling-block of iniquity unto, &c.* Ez. 14. 3, 4. Is. 9. 16. Mal. 2. 8.
[z] 2 Ki. 23. 9. Nu. 18. 3.
[a] Nu. 18. 4. 1 Ch. 23. 28, 32.
[b] 1 Sa. 2. 35.
[c] De. 10. 8.
[d] Ex. 28. 39, 40, 43. & 39. 27, 28.
[e] Ex. 28, 40, 42. & 39. 28.
* Or, *in sweating places.* Heb. *in,* or, *with sweat.*

shall [f]not sanctify the people with their garments. [20] Neither [g]shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. [21] Neither [h]shall any priest drink wine, when they enter into the inner court. [22] Neither shall they take for their wives [i]a widow, nor her that is †put away; but they shall take maidens of the seed of the house of Israel, or a widow ‡that had a priest before. [23] And [j]they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. [24] And [k]in controversy they shall stand in judgment; and they shall judge it according to my judgments; and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my Sabbaths. [25] And they shall come at no [l]dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. [26] And [m]after he is cleansed, they shall reckon unto him seven days. [27] And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, [n]he shall offer his sin offering, saith the Lord God. [28] And it shall be unto them for an inheritance: I [o]am their inheritance; and ye shall give them no possession in Israel: I am their possession. [29] They [p]shall eat the meat offering, and the sin offering, and the trespass offering; and [q]every *dedicated thing in Israel shall be theirs. [30] And the †first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's; [r]ye shall also give unto the priest the first of your dough, [s]that he may cause the blessing to rest in thy house. [31] The priest shall not eat of any thing that is [t]dead of itself, or torn, whether it be fowl or beast.

Ezekiel xlv.

[1] Moreover, ‡when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, *a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. [2] Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the †suburbs thereof. [3] And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand; and in it shall be the sanctuary and the most holy place. [4] The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord; and it shall be a place for their houses, and a holy place for the sanctuary. [5] And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers. [6] And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel. [7] And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border. [8] In the land shall be his possession in Israel; and [u]my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

[9] Thus saith the Lord God, Let it suffice you, O princes of Israel! [v]remove violence and spoil, and execute judgment and justice, take

f See Ex. 29. 37. & 30. 29. Le. 6. 27 Mat. 23. 17, 19.
g Le. 21. 5.
h Le. 10. 9.
i Le. 21. 7, 13, 14.
† Heb. *thrust forth.*
‡ Heb. *from a priest.*
j Le. 10. 10, 11. Mal. 2. 7.
k De. 17. 8, &c. 2 Ch. 19. 8, 10.
l Le. 21. 1, &c.
m Nu. 6. 10. & 19. 11, &c.
n Le. 4. 3.
o Nu. 18. 20. De. 10. 9. & 18. 1, 2. Jos. 13. 14, 33.
p Le. 6. 18, 29. & 7. 6.
q Le. 27. 21, 28, compared with Nu. 18. 14.
* Or, *devoted.*
† Or, *chief.* See Ex. 13. 2. & 23. 19.
r Nu. 15. 20. Ne. 10. 37.
s Pr. 3. 9, 10. Mal. 3. 10.
t Ex. 22. 31. Le. 22. 8.
‡ Heb. *when ye cause the land to fall.*
* Heb. *holiness.*
† Or, *void places.*
u See Je. 22. 17. Ez. 22. 27.
v Je. 22. 3.

away your ‡exactions from my people, saith the Lord GOD. [10] Ye shall have [w]just balances, and a just ephah, and a just bath. [11] The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer; the measure thereof shall be after the homer. [12] And the [x]shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

‡ Heb. *expulsions.*
w Le. 19. 35, 36. Pr. 11. 1.
x Ex. 30. 13. Le. 27. 25. Nu. 3. 47.

[13] This is the oblation that ye shall offer; the sixth part of an ephah of a homer of wheat, and ye shall give the sixth part of an ephah of a homer of barley. [14] Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is a homer of ten baths; for ten baths are a homer. [15] And one *lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for †peace offerings, [y]to make reconciliation for them, saith the Lord GOD. [16] All the people of the land ‡shall give this oblation *for the prince in Israel. [17] And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the Sabbaths, in all solemnities of the house of Israel; he shall prepare the sin offering, and the meat offering, and the burnt offering, and the †peace offerings, to make reconciliation for the house of Israel.

* Or, *kid.*
† Or, *thank offerings.*
y Le. 1. 4.
‡ Heb. *shall be for.*
* Or, *with.*
† Or, *thank offerings.*

[18] Thus saith the Lord GOD, In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and [z]cleanse the sanctuary. [19] And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. [20] And so thou shalt do the seventh day of the month [a]for every one that erreth, and for him that is simple; so shall ye reconcile the house.

z Le. 16. 16.
a Le. 4. 27.

[21] In [b]the first month, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten. [22] And upon that day shall the prince prepare for himself and for all the people of the land [c]a bullock for a sin offering. [23] And [d]seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; [e]and a kid of the goats daily for a sin offering. [24] And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah.

b Ex. 12. 18. See Ex. vi.
c Le. 4. 14.
d Le. 23. 8.
e See Nu. 28. 15, 22, 30. & 29. 5, 11, 16, 19, &c.

[25] In the seventh month, in the fifteenth day of the month, shall he do the like in the [f]feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

f Le. 23. 33. Nu. 29. 12. De. 16. 13.

EZEKIEL xlvi.

[1] Thus saith the Lord GOD, The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new-moon it shall be opened. [2] And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go forth, but the gate shall not be shut until the evening. [3] Likewise the people of the land shall worship at the door of this gate before the LORD in the Sabbaths and in the new-moons. [4] And the burnt offering that the prince shall offer unto the LORD in the Sabbath day shall be six lambs without blemish, and a ram without blemish. [5] And the meat offering shall be an ephah for a ram, and the meat offering for the lambs ‡as he shall be able to give, and a hin of oil to an ephah. [6] And in the day of the new-moon it shall be a young bullock without blemish, and six lambs, and a ram; they shall be

‡ Heb. *the gift of his hand*, De. 16. 17.

without blemish. [7] And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and a hin of oil to an ephah. [8] And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

[9] But when the people of the land [g]shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. [10] And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. [11] And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah. [12] Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the Sabbath day; then he shall go forth, and after his going forth one shall shut the gate.

g Ex. 23. 14–17. De. 16. 16.

[13] Thou [h]shalt daily prepare a burnt offering unto the Lord of a lamb *of the first year without blemish; thou shalt prepare it †every morning. [14] And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the Lord. [15] Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

h Ex. 29. 38. Nu. 28. 3.
* Heb. *a son of his year.*
† Heb. *morning by morning.*

[16] Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. [17] But if he give a gift of his inheritance to one of his servants, then it shall be his to [i]the year of liberty; after it shall return to the prince, but his inheritance shall be his sons' for them. [18] Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession, but he shall give his sons' inheritance out of his own possession; that my people be not scattered every man from his possession.

i Le. 25. 10

[19] After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north; and, behold, there was a place on the two sides westward. [20] Then said he unto me, This is the place where the priests shall [j]boil the trespass offering and the sin offering, where they shall [k]bake the meat offering; that they bear them not out into the outer court, to sanctify the people. [21] Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, ‡in every corner of the court there was a court. [22] In the four corners of the court there were courts *joined of forty cubits long and thirty broad; these four †corners were of one measure. [23] And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about. [24] Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

j 2 Ch. 35. 13.
k Le. 2. 4, 5, 7.
‡ Heb. *a court in a corner of a court, and a court in a corner of a court.*
* Or, *made with chimneys.*
† Heb. *cornered.*

Ezekiel xlvii.

[1] Afterward he brought me again unto the door of the house. And, behold, [l]waters issued out from under the threshold of the house eastward; for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. [2] Then brought he me out of the way of the gate northward, and led me about the way with-

l Joel 3. 18. Zec. 13. 1. & 14. 8. Re. 22. 1.

out unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

[3] And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the ‡waters were to the ankles. [4] Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. [5] Afterward he measured a thousand, and it was a river that I could not pass over; for the waters were risen, *waters to swim in, a river that could not be passed over.

‡ Heb. *waters of the ankles.*

* Heb. *waters of swimming.*

[6] And he said unto me, Son of man! hast thou seen this? Then he brought me, and caused me to return to the brink of the river. [7] Now when I had returned, behold, at the †bank of the river were very many [m]trees on the one side and on the other. [8] Then said he unto me, These waters issue out toward the east country, and go down into the ‡desert, and go into the sea; which being brought forth into the sea, the waters shall be healed. [9] And it shall come to pass, that every thing that liveth, which moveth, whithersoever the *rivers shall come, shall live. And there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed, and every thing shall live whither the river cometh. [10] And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the Great Sea, exceeding many. [11] But the miry places thereof and the marshes thereof †shall not be healed; they shall be given to salt. [12] And by the river upon the bank thereof, on this side and on that side, ‡shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth *new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof †for medicine.

† Heb. *lip.*

m Re. 22. 2.

‡ Or, *plain*: see De. 3. 17. & 4. 49. Jos. 3. 16.

* Heb. *two rivers.*

† Or, *and that which shall not be healed.*

‡ Heb. *shall come up.*

* Or, *principal.*

† Or, *for bruises and sores.* Re. 22. 2.

[13] Thus saith the Lord God, This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: [n]Joseph shall have two portions. [14] And ye shall inherit it, one as well as another: concerning the which I ‡lifted up my hand to give it unto your fathers: and this land shall fall unto you for inheritance.

n Ge. 48. 5. 1 Ch. 5. 1.

‡ Or, *swore.* Ge. 12. 7. & 13. 15. & 15. 7. & 17. 8. & 26. 3. & 28. 13.

[15] And this shall be the border of the land toward the north side, from the Great Sea, the way of Hethlon, as men go to Zedad; [16] Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; *Hazar-hatticon, which is by the coast of Hauran. [17] And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.—[18] And the east side ye shall measure †from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.—[19] And the south side southward, from Tamar even to [o]the waters of ‡strife in Kadesh, the *river to the Great Sea. And this is the south side †southward.—[20] The west side also shall be the Great Sea from the border, till a man come over against Hamath. This is the west side.—[21] So shall ye divide this land unto you according to the tribes of Israel. [22] And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, [p]and to the strangers that sojourn among you, which shall beget children among you; [q]and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. [23] And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

* Or, *the middle village.*

† Heb. *from between.*

o Nu. 20. 13. De. 32. 51. Ps. 81. 7.

‡ Or, *Meribah.*

* Or, *valley.*

† Or, *toward Teman.*

p See Ep. 3. 6. Re. 7. 9, 10.

q Ro. 10. 12. Gal. 3. 28. Col. 3. 11.

EZEKIEL xlviii.

[1] Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west, ‡a portion for Dan. [2] And by the border of Dan, from the east side unto the west side, a portion for Asher. [3] And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. [4] And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. [5] And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. [6] And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. [7] And by the border of Reuben, from the east side unto the west side, a portion for Judah.

‡ Heb. *one portion.*

[8] And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side; and the sanctuary shall be in the midst of it. [9] The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth. [10] And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof. [11] *It shall be for the priests that are sanctified of the sons of Zadok; which have kept my †charge, which went not astray when the children of Israel went astray, as the Levites went astray. [12] And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

* Or, *The sanctified portion shall be for the priests.*

† Or, *ward*, or, *ordinance.*

[13] And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth; all the length shall be five and twenty thousand, and the breadth ten thousand. [14] And [r]they shall not sell of it, neither exchange, nor alienate the firstfruits of the land; for it is holy unto the LORD.

r Ex. 22. 29. Le. 27. 10, 28, 33.

[15] And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs; and the city shall be in the midst thereof. [16] And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. [17] And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

[18] And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. [19] And they that serve the city shall serve it out of all the tribes of Israel.

[20] All the oblation shall be five and twenty thousand by five and twenty thousand; ye shall offer the holy oblation foursquare, with the possession of the city. [21] And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary

of the house shall be in the midst thereof. [22] Moreover from the possession of the Levites, and from the possession of the city, (being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin,) shall be for the prince.

‡ Heb. *one portion.*

* Heb. *Meribah-kadesh.*

[23] As for the rest of the tribes, from the east side unto the west side, Benjamin shall have ‡a portion. [24] And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. [25] And by the border of Simeon, from the east side unto the west side, Issachar a portion. [26] And by the border of Issachar, from the east side unto the west side, Zebulun a portion. [27] And by the border of Zebulun, from the east side unto the west side, Gad a portion. [28] And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of *strife in Kadesh, and to the river toward the Great Sea. [29] This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD.

s Re. 21. 12, &c.

t Je. 33. 16.

† Heb. *Jehovah-shammah*: see Ex. 17. 15. Ju. 6. 21. Je. 3. 17. Joel 3. 21. Zec. 2. 10. Re. 21. 3. & 22. 3.

[30] And these are the goings out of the city on the north side, four thousand and five hundred measures. [31] And *s*the gates of the city shall be after the names of the tribes of Israel, three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. [32] And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. [33] And at the south side four thousand and five hundred measures, and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. [34] At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. [35] It was round about eighteen thousand measures: *t*and the name of the city from that day shall be, †The LORD is there.

SECT. IX.

A. M. 3432.
B. C. 572.

SECTION IX.—*Ezekiel's last Prediction against Egypt.*

EZEKIEL xxix. 17, *to the end, and* xxx. 1–19.

Egypt shall be the reward of Nebuchadrezzar. Israel shall be restored.—Chap. xxx. *The desolation of Egypt and her helpers.*

[17] AND it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying,(44)

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(44) The date of this prophecy proves that it was the last given by Ezekiel. In all probability, it was placed in the Sacred Canon, where it there stands, that all the prophecies against Egypt might come together. In the second year after the destruction of Jerusalem, Nebuchadnezzar laid siege to Tyre. The siege was long and laborious: it lasted thirteen years. The heads of the soldiers were "made bald" by disease and by toil; their shoulders were "peeled" by carrying earth to raise mounts and fortifications against it; yet Nebuchadnezzar had (Ezek. xxix. 18,) "no wages, nor his army, for Tyrus, for the service that he had served against it:" for as soon as the inhabitants found the works for carrying on the siege were perfected, and the foundations of the walls were shaken by the battering rams, whatsoever precious things in gold, silver, clothes, and various kinds of furniture, the nobility had, they put them on board their ships, and carried them to the islands; so that when the city was taken, Nebuchadnezzar found "no wages," either for himself or his army. To compensate for this disappointment, the plunder of Egypt is promised; "her multitude, her spoil, and her prey," (ver. 19.) Accordingly, in the spring of the year, after the Tyrian war was finished, Nebuchadnezzar invaded Egypt, and quickly overran the whole extent of the country from Migdol, or Magdolus, its northern extremity, near the Red Sea, to Syene, the southern, bordering on Ethiopia, or Abyssinia, which part of the country he also reduced with the other auxiliaries of the Egyptians. In the course of this war, that "cruel lord and fierce king" so wasted and depopulated the land with fire and sword, that it lay desolate for forty years, (Ezek. xxix. 11;) he defeated Hophra, or Apries, and forced him to become his vassal, (Jer. xlvi. 25, 26;) soon after which this king was slain by his own subjects, (Herod. ii. § 162–169,) fulfilling Jeremiah's prophecy, xliv. 30, and Ezekiel's, xxxii. 32. From this period commenced the fulfilment of that prophecy which declared that Egypt should be the basest of kingdoms, and there should no more reign over it an independent, native prince; it was ever after successively subject to the Babylonians, Persians, Macedonians, Romans, Saracens, Mamelukes, and it is at the present day a province of the Ottoman empire.—Newton *On the Prophecies.*

The rise and fall of empires, the destruction of cities and countries, is the work of God's almighty providence. Egypt, though so finely situated for commerce, once at the height of grandeur, and in the possession of every natural and intellectual superiority, has never, can never recover itself. God makes use of kings and princes as instruments of his will, (Ez. xxix ver. 20;) and the human ambition, the violence and worldly power of man, are all overruled to the accomplishment of his prophecies, and the fulfilment of his decrees. "My counsel shall stand, and I will do all my pleasure."

a Je. 27. 6. Ez. 26. 7, 8.

18 Son of man! [a]Nebuchadrezzar king of Babylon caused his army
To serve a great service against Tyrus,
Every head was made bald, and every shoulder was peeled;
Yet had he no wages, nor his army, for Tyrus,
For the service that he had served against it:
19 Therefore thus saith the Lord God,
Behold, I will give the land of Egypt
Unto Nebuchadrezzar king of Babylon;
And he shall take her multitude,
And *take her spoil, and take her prey;
And it shall be the wages for his army.
20 I have given him the land of Egypt
For his †labor wherewith he [b]served against it,
Because they wrought for me, saith the Lord God.

* Heb. *spoil her spoil, and prey her prey.*
† Or, *hire.*
b Je. 25. 9.

21 In that day will I cause the horn of the house of Israel to bud forth,(45)
And I will give thee the opening of the mouth in the midst of them;
And they shall know that I am the Lord.

1 The word of the Lord came again unto me, saying,

Ezekiel xxx. 1–19.

2 Son of man, prophesy and say,—
Thus saith the Lord God,
Howl ye, Woe worth the day!
3 For [c]the day is near,
Even the day of the Lord is near, a cloudy day;
It shall be the time of the heathen.
4 And the sword shall come upon Egypt,
And great ‡pain shall be in Ethiopia,
When the slain shall fall in Egypt,
And they shall take away her multitude,
And [d]her foundations shall be broken down.
5 Ethiopia, and *Libya, and Lydia,
And all the mingled people, and Chub,
And the †men of the land that is in league,
Shall fall with them by the sword.

c Joel 2. 1. Zep. 1. 7.
‡ Or, *fear.*
d Je. 50. 15.
* Heb. *Phut*, Ez. 27. 10.
† Heb. *children.*

6 Thus saith the Lord,
They also that uphold Egypt shall fall;
And the pride of her power shall come down;
From ‡the tower of Syene shall they fall in it by the sword,
Saith the Lord God.
7 And they shall be desolate in the midst of the countries that are desolate,
And her cities shall be in the midst of the cities that are wasted.
8 And they shall know that I am the Lord,
When I have set a fire in Egypt,
And when all her helpers shall be *destroyed.
9 In that day shall messengers go forth from me in ships
To make the careless Ethiopians afraid,
And great pain shall come upon them, as in the day of Egypt;
For, lo, it cometh!
10 Thus saith the Lord God,
I will also make the multitude of Egypt to cease
By the hand of Nebuchadrezzar king of Babylon.

‡ Or, *Migdol to Syene.*
* Heb. *broken.*

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(45) The expression, "In that day will I cause the horn of the house of Israel to bud forth," appears to have a primary allusion to the promotion and distinction of the prophet Daniel at Babylon.

When Nebuchadnezzar returned home after his Egyptian and other conquests, Daniel interpreted the king's dream; by which means he obtained the favor of the sovereign, both for himself and his countrymen; and to this circumstance may be attributed the high estimation in which the Jews were held in the place of their captivity, and that series of events which terminated in their restoration by Cyrus.

[11] He and his people with him, the terrible of the nations,
Shall be brought to destroy the land;
And they shall draw their swords against Egypt,
And fill the land with the slain.
† Heb. *drought.* [12] And I will make the rivers †dry,
d Is. 19. 4. And [d]sell the land into the hand of the wicked;
‡ Heb. *the fulness thereof.* And I will make the land waste, and ‡all that is therein,
By the hand of strangers:
I the LORD have spoken it.
[13] Thus saith the Lord GOD,
e Is. 19. 1. Je. 43. 12. & 46. 25. Zec. 13. 2. I will also [e]destroy the idols,
And I will cause their images to cease out of Noph;
f Zec. 10. 11. And [f]there shall be no more a prince of the land of Egypt;
g Is. 19. 16. And [g]I will put a fear in the land of Egypt.
[14] And I will make Pathros desolate,
* Or, *Tanis.* And will set fire in *Zoan,
h Nah. 3. 8–10. And [h]will execute judgments in No.
† Or, *Pelusium.* [15] And I will pour my fury upon †Sin, the strength of Egypt;
i Je. 46. 25. And [i]I will cut off the multitude of No.
[16] And I will set fire in Egypt;
Sin shall have great pain,
And No shall be rent asunder,
And Noph shall have distresses daily.
‡ Or, *Heliopolis.* [17] The young men of ‡Aven and of *Pi-beseth shall fall by the sword;
* Or, *Pubastum.* [*or,* Bubastum, according to Newcome.–*Ed.*] And these cities shall go into captivity.
[18] At [j]Tehaphnehes also the day shall be †darkened,
j Or, Tahapanes, *See* Je. 2. 16.—*Ed.* When I shall break there the yokes of Egypt:
And the pomp of her strength shall cease in her;
† Or, *restrained.* As for her, a cloud shall cover her,
And her daughters shall go into captivity.
[19] Thus will I execute judgments in Egypt;
And they shall know that I am the LORD.(46)

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(46) With this prediction against Egypt, the prophecies of Ezekiel, according to the present arrangement, are concluded. Ezekiel was at this time in captivity at Babylon, and is supposed, by Selden, to have conversed in that country with Pythagoras. The dispersion of the Jews, in their several captivities, conferred many benefits on mankind; among which may be mentioned, its effects on the progress of philosophy and literature in Greece. As this is a subject which has not frequently been discussed, I have considered it in the following note; as another proof of the wonderful superintendence of an all-wise Providence over the affairs of men.

The communication between Egypt and Judæa was uniform and constant. Even in the wilderness, the people murmured to return to that country; and, after the establishment of the Jews in the Holy Land, although prohibited by the Mosaic Law, we find an intercourse still prevailed between the two nations. Solomon, the wisest of their kings, married the daughter of Pharaoh, and in future reigns Egyptians were admitted into Judæa to contribute to its defence. In the time of Pharaoh Necho, however, we find that Josiah king of Israel "went out against" the king of Egypt, (2 Chron. xxxv. 20, and xxxvi. 4.) and that his son Jehoahaz was taken prisoner into Egypt. The circumstances of his captivity were depictured on the walls of the chief temples in Egypt, as has been singularly discovered by the enterprising and ingenious traveller Belzoni. In war, the Jews were carried captive into this country; in peace they courted its alliance; and in time of danger fled to it for refuge. After the destruction of Jerusalem, the Jews compelled Jeremiah to accompany them into Egypt, where they shared the fate of the natives, during the terrible destruction of that country by the army of Nebuchadnezzar, in 572 B. C.

From this intimate alliance between the two nations, it is evident, that all those strangers who might have sojourned in Egypt, either for the purposes of commerce, or the acquisition of knowledge, must have been made acquainted with the Jews, whose history was so closely interwoven with that of the Egyptians. In the same manner, all those who travelled into Babylon during this period of the ruin of Egypt, and the captivity of the Jews, would there meet also some of the Jewish nation; whose peculiar history must have excited interest, and whose laws, customs, opinions, and writings, must have been generally known.

The Greeks from the earliest periods appear to have held constant communication with Egypt. Many of the Grecian tribes were of Egyptian origin. The Egyptians were celebrated for their wisdom: and it is "generally acknowledged (Warburton's *Divine Legation*, vol. ii. p. 105,) by the Greeks themselves, that all their learning and wisdom came from Egypt; and the Greeks are unanimous in this assertion. The first who went out of Greece to learn Egyptian wisdom were the legislators; or such as, projecting to reduce the scattered tribes, which then overran Greece, into civil society, travelled thither to learn the art of lawgiving, from a nation the most celebrated for that knowledge. Of these were Orpheus, Rhadamanthus, Minos, Lycaon, Triptolemus, and others. The

SECT. X.

A. M. 3434.
B. C. 570.

Section X.—*Daniel relates to Nebuchadnezzar the Dream the King had forgotten.*

Daniel ii.

Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings. 10 *They, acknowledging their inability, are judged to die.* 14 *Daniel, obtaining some respite, findeth the dream.* 19 *He blesseth God.* 24 *He, staying the decree, is brought to the king.* 31 *The dream.* 36 *The interpretation.* 46 *Daniel's advancement.*

[1] And in the (47) second year of the reign of Nebuchadnezzar, Neb-
a Ge. 41. 8. uchadnezzar dreamed dreams, [a]wherewith his spirit was troubled, and

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next who went to Greece for instruction (though the intercourse of the lawgivers with Egypt was not interrupted, but continued down to the times of Draco, Lycurgus, and Solon) were the naturalists, who through their whole course bore the name of *Sophists*. For now Greece being advanced from a savage and barbarous state to one of civil polity, the inhabitants, in consequence of the cultivation of the arts of life, began to refine and speculate. The last sort of people who went to Egypt for instruction, were the philosophers, properly so called; a character exactly compounded of the two preceding, the lawgiver and the naturalist. For when now, after various struggles and revolutions, the Grecian states had asserted or regained their liberties, morals, public and private, would become the subject most in fashion." Thus far Bishop Warburton; and Gale, Stillingfleet, Cudworth, and others, have amply shown that there was a constant communication between Greece and Egypt. Knowledge of every kind was derived by the former from the latter, and all that was known in Egypt was gradually transferred to Greece.

In this state of things it is natural to conclude, that the Greeks must have been intimately acquainted with the history and polity of the Jewish people. We shall now, therefore, consider the effects of this knowledge on the literature and character of the Greeks.

From the period of the dispersion of the Jews among the Egyptians and the Babylonians, we find that the Greeks began to have more exalted and refined ideas of a Deity; and that they applied themselves more particularly to that philosophy and literature, which contributed so eminently to raise them to the highest intellectual rank among ancient or modern nations.

All the sects and schools of philosophy, in ancient Greece, originated from the Ionic and the Italic sects. The Ionic sect was founded by Thales, the Italic by Pythagoras. Thales was born about the year 640 B. C., and is remarkable, as being the first Grecian who taught a regular system of philosophy, and left a succession of disciples to establish and maintain it. He travelled into Egypt while he was a young man, and resided there several years. If he went into that country when at the age of twenty or twenty-five, and resided there ten or more years, (and this period was not beyond that which was usually passed by the students of the Egyptian learning,) he would have been in Egypt when Jehoahaz, king of Judah, was brought there as a prisoner by Pharaoh Necho. The attention of the curious Greek must naturally have been attracted by the various captive strangers thus introduced into Egypt; and while he improved himself in those sciences in which the Egyptians excelled, it is highly probably (and a high degree of probability is all that can be obtained, in the attempt to ascertain the events of these remote periods) that from conversing with these Jewish captives, he acquired some of those great and truly philosophical notions, which he afterwards taught at his native Miletus, and in Greece.

The chief of these opinions were, that the world was not eternal, but was made by God the Spirit out of water; an opinion which seems to be derived from the Mosaic and Christian doctrine, "The Spirit of God moved on the face of the waters;" that the world, being God's workmanship, was exceedingly good or perfect; that the universe was filled with invisible spirits, who inspect the actions of men. Thales was the first of the Greeks who made any philosophic inquiries into the nature and perfections of God; for though, as Gale remarks, Orpheus, Linus, Homer, and Hesiod, had some traditions of God, their value was obscured by a mixture with pagan fables. Thales, however, delivered his knowledge concerning God in a more plain and simple manner. He first maintained among the Greeks, that God was the most ancient of beings; that his providence governs the world; and explained to them the wonderful phenomena of nature. These excellent opinions and information appear to have been till now unknown to the Greeks, and are evidently derived from purer sources than from invented traditions or speculative pagan philosophy. From the Jews alone, therefore, with whom Thales became acquainted in Egypt, could he have received those ideas of God and his providence, which shine as a meteor through the dark mist of the ignorance and blindness of that superstitious age.

Thales was succeeded by Anaximander, Anaximenes, and Anaxagoras, the friend and tutor of Pericles; by Diogenes Apolloniates, and by Archelaus, the instructor of Socrates. The various sects, which are referred to the Ionic school, are the Socratic, founded by Socrates, among whose disciples and followers are Xenophon, Plato, Euclid, and Alcibiades; the Cyrenaic sect, founded by Aristippus; the Megaric, established by Euclid of Megara; the Eretriac, or Eliac school, instituted by Phædo, of Elis; the Academic sect, founded by Plato, whose school, after his death, was divided into the old, middle, and new academies; the Peripatetic, founded by Aristotle; the Cynic, by Antisthenes; the Stoic, by Zeno. These sects continued till the time of Christ; and when St. Paul visited Athens, he found the Greeks still engaged in disputes and inquiries into the mysteries and difficulties of philosophy. Although the purest and most refined speculations of the best and most celebrated of these philosophers, fall far short of the principles and morality inculcated by the Christian dispensation, they still served to advance the progress of Christianity; or rather, they tended to diminish the superstitious reverence paid to the pagan deities. The commonest of the people became at last sensible that their philosophers only adhered to the religious ceremonies of the established superstition, from mere compliance with popular custom; and all the reflecting part of the community were divided, in a state of doubt and uncertainty: Socrates, in particular, declared, that a teacher from heaven was necessary to impart instruction to mankind.

Moral philosophy may be considered as a light to the dark and ignorant age in which it flourished: but when compared with Christianity, it is little

(47) See for this Note page 1045.

his sleep brake from him. [2] Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king. [3] And the king said unto them, "I have dreamed a dream, and my spirit

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less than the very darkness it so partially illuminated. Philosophy, at the height of its splendor, displayed only the corruption, the folly, and the degradation of the human mind when deprived of revelation. It was like a taper in a charnel-house at midnight, which disperses the darkness of the tomb, and shows to the sickening spectator how melancholy is the sight of humanity, when bereaved of life and spirit.

Though the accounts of Pythagoras are mingled with fable, there is abundant authority to induce us to believe that this philosopher conversed likewise with the Jews of the dispersion at Tyre in Phœnicia; and probably at Mount Carmel, where, it is said, his walk was long shown. It is certain that he was in Egypt, and many suppose that he was taken prisoner into that country, either by Nebuchadnezzar, or by Cambyses. From Egypt he either went or was taken to Babylon, where again he must have acquired an intimate knowledge of the Jews; and in this latter place he is said to have had for an instructor Zabratas, or Nazaratus; whom the learned Selden supposes to have been Ezekiel; and Prideaux, Zoroaster. The exact period of the birth of Pythagoras is not certainly known. The accounts of his life, now extant, are uncertain and contradictory: that which appears most probable and satisfactory, informs us, that at the age of eighteen he consulted Thales at Miletus, who recommended him to visit Egypt.

From Miletus he proceeded to Tyre, (the place of his nativity, though educated at Samos;) from thence he travelled to Egypt, with letters to Amasis from Polycrates, tyrant of Samos. He quited Egypt for Babylon, where he continued twelve years, and conversed with Zabratas or Nazaratus: he is then supposed to have returned to his own country, and to have been at that time about fifty-six years of age.

The birth of Pythagoras is referred by the learned Dr. Bentley to the year B. C. 605; by Bishop Lloyd to B. C. 583; by Dodwell to B. C. 569; by Le Clerc to a period not earlier than the first nor later than the last of these. If, then, we take the medium date, which would be 587, or that of Bishop Lloyd's at 583, it will assist us to account in a great degree for those changes of Pythagoras from one country to another.

If he was born in 583, and returned home in the fifty-sixth year of his age, after remaining twelve years at Babylon, twenty-two in Egypt, and consulting Thales at Miletus in the eighteenth year of his age, the several dates of these events may be thus arranged:

Birth of Pythagoras..................	583 B. C.
Visits Thales, at Miletus.............	565
Travels to Phœnicia, Tyre, and Palestine	563
Resides in Egypt from 563 to........	541
Resides in Babylon from 541 to.......	529
Returns to Samos..................	529

On comparing the above dates with the various events recorded in the history of the times, we shall find that Thales, in the year 565, was in all probability at Miletus. He was then seventy-five years old: an age when travelling could have been no longer desirable; and before Crœsus, king of Lydia, had engaged him in his service. He died, aged more than ninety-six years, in the court of that monarch.

In B. C. 563, the whole country of Judæa was still desolate; not having recovered from its last ravage by Nebuzaradan. In this year Nebuchadnezzar was restored from his lycanthropy, and the Jews were rising into distinction in the Persian empire. Leaving Judæa and its refugees, whom he might have found both at Tyre and Carmel, Pythagoras proceeded to Egypt. He would there meet with many of the Jews who had fled with Jeremiah from Judæa nineteen years preceding. From them, as well as from the natives, he would learn the fulfilment of that prophet's predictions respecting Apries. This and other circumstances exciting his curiosity, he at last visited Babylon, where he is supposed to have arrived in the year 541, and two years before the death of Belshazzar.

During his residence of twelve years in Babylon, Pythagoras must have been a spectator of the wonderful events recorded in the Book of Daniel. The greatest statesman of the day in Babylon, was a Jew. As the time and manner of Ezekiel's death are unknown, and as in this year, Ezekiel, if alive, would not be more than fifty-three years of age, it is by no means improbable that he might have conversed, as tradition asserts, with that prophet. Pythagoras must have been informed of the decree of Cyrus, B. C. 536, for the return of the Jews, and as he must have been acquainted with the prophecies thereby fulfilled, it is not improbable that he was a wondering spectator of their departure for their own land. At Babylon he undoubtedly saw the schools or universities established by the Jews; for he introduced into his own country institutions which were characterized by similar regulations to those adopted by the Jews.

Struck with astonishment at all he read, or heard, or saw, of this persecuted and favored people, we cannot be surprised that he should have engrafted many of the purer truths of morality on his system of philosophy.

Pythagoras quitted Babylon in 529, the same year that Cyrus died. It is probable his departure was accelerated by the cruel and tyrannical government of Cambyses his successor. In this year the Greek philosopher returned home; and dissatisfied with the political state of affairs at Samos, he taught his new system, called the Italic philosophy, in the towns of Magna Grecia.

The philosophy of Pythagoras, so far as it is known, may be described as a mixture of Persian, Grecian, and Egyptian superstition, interwoven with Jewish doctrines, institutions, and customs. The numerous coincidences between his enactments and those of the Jews are found in the similarity of discipline established in his schools and colleges; in his distinction between the perfect, or the initiated, and the novice, the *τελειος*, and the *νεόφυτος*, or the תמים, and נטע of the Jews; in the covenant among the members of his colleges, in the use of salt as a sign of union or agreement, and some others.

The doctrines of Pythagoras must have tended to remove many of the evils of polytheism and idolatry.

He acknowledged but one God, the Creator of the world. He had some idea of the sacred name, the Tetragrammaton of the Jews, which he revealed as a mystery to his disciples. He describes the Deity in the very words of the Hebrew Scriptures, as the יה, the *το ὀν*, *the self-existent*. He taught by this definition that God was infinite and eternal; a truth which human reason, unassisted by divine revelation, has never yet discovered. He likewise instructed his disciples in the doctrine of a peculiar providence, particularly over good men—the necessity of pure worship—the immortality of the soul—the incorporeality of the Deity. His morality was troubled to know the dream." [4] Then spake the Chaldeans to the king in Syriac, "O king, live for ever! tell thy servants the dream, and we will show the interpretation." [5] The king answered and said to the Chaldeans, "The thing is gone from me; if ye will not make known

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evidently sprung from a purer source than from the profane worship of pagan deities; his golden verses (if they are certainly his) are evidently transcripts of the Mosaic precepts; and virtuous will be the life, and tranquil the death of that man who habitually observes the precepts they contain, and thrice reviews the actions of the day, before he resigns himself to rest at night.

The Italic sect flourished till the end of the reign of Alexander. It gave rise to the Eleatic, the Heraclitean, the Epicurean, and the Pyrrhonic sects, whose doctrines, however, differed materially from those enforced by Pythagoras himself. When the best pagan philosophy, considered as a system, is compared with Christianity, the observations already made on the speculations of Thales are equally applicable. But when we consider this philosophy as a virtuous effort of the human mind to penetrate through the darkness and superstition by which it was surrounded; and gaining by these efforts, and the light they borrowed from revelation, more pure ideas of morality, and more just notions of a Deity, we are called upon to acknowledge that philosophy was beneficial to man, and that those who acquiesced in the doctrines of Pythagoras, and received the better part of his system, must have been wiser and purer than their more ignorant or prejudiced countrymen.

That the Greeks, therefore, were indebted to their intercourse with the Jews for the origin of their philosophy is highly probable; it is, therefore, no less probable, that their literature may be partly traced to the same source. From the temperance Pythagoras uniformly practised, it is probable that his life was extended to a late period. He is supposed to have perished in consequence of a political disturbance in the seventieth Olympiad, about the year 503 B. C. If this tradition be correct, he must at this time have entered his eighty-third or eighty-fourth year.

Æschylus, the founder of the Greek drama in its present form, would have been at that time about twenty-five years of age; and though we are not acquainted with the particulars of his early life, we may naturally conclude that one so eminent would have carefully instructed himself in all the philosophy and learning of his age. A Pythagorean in principle, many of his sentiments are the same as those taught in the golden verses of Pythagoras. We may justly conclude, therefore, that this great tragedian was either personally acquainted with, and a disciple of the Samian; or that he was well versed in the system promulgated by that philosopher. Like many of his countrymen, he gave offence to the people, by deviating from received opinions. In the mythology of Æschylus, Dr. Gray observes, there is frequent reference to principles originating in revelation. In the passage cited by Eusebius, he describes the Supreme God as a being who is carefully to be distinguished from mortals, having nothing like the body of man. At one time he declares, that God shines forth in unapproachable fire: at another he invests Him in the elements, appearing in the wind, thunder, and lightning! He represents the ocean, the rocks, and the fountains as ministering to the Supreme Being; the hills, and the earth, the depths of the sea, and the summits of the mountains as trembling at His presence. The piercing eye of God he describes as overlooking all things, for the glory of the highest God is powerful. His celebrated scene in the *Persæ*, in which the shade of Darius is summoned by Atossa, is very similar to the account of the appearance of Samuel to Saul, as related in the narrative of the witch of Endor. Many of the Christian fathers have asserted, that the character of "Prometheus" could not have been drawn, unless the author of that drama had been acquainted with the Sacred Writings, or with at least many of the prophetic books. The subject deserves to be considered at greater length than this note admits. Yet I cannot but observe, that the dramas of Æschylus exhibit the most decisive evidence of his acquaintance with the Sacred Writings; and it is probable that they were partly made known to him by his tutor and contemporary, Pythagoras. Similarity of description only, with identity of expression, would not prove this point; these, it is true, might be mere coincidences: but where the same personifications are used, we may justly conclude, that the resemblance is not accidental. In Jeremiah xlvii. 6, we meet with this bold personification—"O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon?"—The same metaphor is adopted by Æschylus,—

Ξενὸς δὲ κλήρους ἐπινωμᾷ
χάλυβος, σκυθῶν ἄποικος
κτεάνων χρηματοδαίτας
πικρος, ὠμόφρων σίδαρος,
χθόνα ναίειν διαπήλας,
Οπόσαν ἂν καὶ φθιμένους κατέχειν,
Τῶν μεγάλων πεδίων ἀμοίρους.
επτ᾽ επι Θηβας.
Pors. edit. line 727.

And, as if the idea was a favorite one with the poet, it is twice again repeated in the same drama. In Ezekiel xvii. 20, we read, "Thus saith the Lord God, I will spread my net over him, and he shall be taken in my snare;" and the same expression is used in other passages of Scripture, to describe a state of inextricable difficulty, of distress, or ruin. The same metaphor is applied by Æschylus to describe the ruin of Troy,—

Ω Ζεῦ βασιλεῦ, καὶ νὺξ φιλία,
Μεγάλων κόσμων κτεάτειρα
Ητ' ἐπὶ Τροίας πύργοις ἔβαλες
Στεγανὸν δίκτυον.
Agamemnon, line 356, *Pors. edit.*

In Ezekiel xxvi. 3.—"I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up." Æschylus has adopted the same idea,

βοᾷ γὰρ κῦμα χερσαῖον στρατοῦ.
επτ᾽ επι Θηβ᾽.—Line 64.

And many other parallel passages might be found. The tragedians who followed Æschylus, although perhaps inferior to him in sublimity, maintained an exalted nobleness of moral sentiment. A higher tone seems to have been given to the public mind in Greece, which cannot entirely be attributed to their political institutions, or to the incessant agitation and restlessness of mind induced by their party dissensions. We must refer this intellectual elevation to a more intellectual source; to the spirit of their philosophy, morality, and poetry, which was partially derived from the purer fountains of the Hebrew Scriptures. And the peculiar object of Providence, in thus communicating to the Greeks, through the dispersion and captivity of the Jews, some knowledge of a purer creed, was shown in

* Chald. *made pieces*. Ezra 6. 11. 2 Ki. 10. 27.
† Or, *fee*, Da. 5. 17. ver. 48.
‡ Chald. *buy*, Ep. 5. 16.
b Est. 4. 11.
* Chald. *returned*.

unto me the dream, with the interpretation thereof, ye shall be *cut in
pieces, and your houses shall be made a dunghill. [6] But if ye show the
dream, and the interpretation thereof, ye shall receive of me gifts and
†rewards and great honor; therefore show me the dream, and the in-
terpretation thereof." [7] They answered again and said, "Let the king
tell his servants the dream, and we will show the interpretation of it."
[8] The king answered and said, "I know of certainty that ye would
‡gain the time, because ye see the thing is gone from me. [9] But if ye
will not make known unto me the dream, *b*there is but one decree for
you; for ye have prepared lying and corrupt words to speak before
me, till the time be changed: therefore tell me the dream, and I shall
know that ye can show me the interpretation thereof." [10] The Chal-
deans answered before the king, and said, "There is not a man upon
the earth that can show the king's matter; therefore there is no king,
lord, nor ruler, that asked such things at any magician, or astrologer,
or Chaldean. [11] And it is a rare thing that the king requireth, and there
is none other that can show it before the king, except the gods, whose
dwelling is not with flesh." [12] For this cause the king was angry and
very furious, and commanded to destroy all the wise men of Babylon.
[13] And the decree went forth that the wise men should be slain; and
they sought Daniel and his fellows to be slain.

[14] Then(48) Daniel *answered with counsel and wisdom to Arioch

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subsequent ages, when that language was selected to impart the knowledge of the Scriptures to the world. The universality of the Greek language may be attributed to the general interest excited by the Greek drama, the splendid compositions of the poets, and the more exalted speculations of their philosophers. The pagan nations did not, it is true, eat of the fruit of the tree of life; yet they were blessed with some few of its leaves; and the very "leaves of that tree are for the healing of the nations."—Vide Stillingfleet's *Origines Sacræ*, b. i. ch. 3; *Athenian Letters*, vol. i. p. 92; Plato, Alcibiad. § 12, 13; Gale's *Court of the Gentiles*, book ii. ch. 3–10; Warburton's *Divine Legation*, b. iii. s. 2; *Encylop. Brit.* art. Thales, and Philosophy, p. 20; Gray's *Connection between the Sacred Writings and Heathen Literature*, vol. ii. ch. 6 and 9; Josephus cont. Apion; Eusebius *Præp. Evang.* lib. 10. c. 2; Selden *De Diis Syrus Syntag.* 2. ch. 1, 2; the numerous references in Gale, and Dr. Gray; Jamblichus' *Life of Pythagoras*, translated by Taylor; Cudworth's *Intell. System*, book i. s. 22, &c. On the philosophical sentiments of Æschylus, see an anonymous paper in the *Classical Journal*, No. 22.

(47) In Daniel i. 5, 6, we read that Daniel, with some other Jewish captives, was placed under the care of the master of the eunuchs, to be instructed for the space of three years in the language and sciences of Chaldea. At the end of that time they were to be admitted to the presence of the king, to stand and serve before him. In Daniel ii. 1, it is said, in the second year of the reign of Nebuchadnezzar, the king dreamed the dream which Daniel interpreted; and as the time appointed for Daniel's improvement had expired, (Dan. i. 18.), it may be asked why this chapter was not inserted in the same place as the first chapter. Prideaux has dated it in the year 603, on the authority of the literal interpretation of the words "in the second year of his reign." It must, however, be recollected that the inspired writers date from different eras; instances of which have been given in these notes: and Daniel, writing this part of his history in Chaldee, for the use of the Chaldeans, most probably followed the computation prevalent among them; and refers not to the second year of the reign of Nebuchadnezzar, as dated from his accession to the throne, but from the second year of his universal monarchy; after Egypt, and all the surrounding nations, who, with the Jews, had leagued against him, had been subdued. Lightfoot and Hales both agree in making the events related in this chapter succeed Nebuchadnezzar's conquests: and when it is remembered, that, in the second year of Nebuchadnezzar, (dated from his accession to the throne of Babylon,) Daniel was still under the care of Melzar; that a short time after Jehoiakim rebelled, depending, in all probability, upon the league formed against the king of Babylon by the surrounding nations; it cannot be conceived that a prior date can be correct. In addition to these arguments, it must be considered, that when Daniel left the prince of the eunuchs, he must have been very young, and still a stranger in the land: is it therefore probable, that Nebuchadnezzar would make him at this time ruler over the whole province of Babylon, and chief of the governors over all its wise men, (chap. ii. ver. 48,) and advance his three friends to such high offices in the state? When too, in addition to these things, it is stated that Daniel, at the time of the king's dream, was living in his own house, (chap. ii. ver. 17,) and that he was numbered among the wise men who were decreed by the king to be slain, (ver. 13): he could not have been under the care of Melzar, in the palace of the king; for in the latter case, while he was pursuing his studies under the immediate protection of Nebuchadnezzar, Daniel would not have been ranked among the wise men of Babylon. These considerations have induced me to insert here this chapter of Daniel, and to compute the second year of Nebuchadnezzar mentioned in it, from the universal dominion he obtained by his conquests.

(48) The Jewish Church, at the time of the wonderful interposition of Providence in enabling Daniel to discover and to interpret the dream of Nebuchadnezzar, when all the magicians, the astrologers, the sorcerers, and Chaldeans of Babylon, were not able to do so, was in the depth of its distress. Its enemies were on every side victorious. The gods of gold, of silver, of wood, and of stone appeared to be more powerful than Jehovah.

The prophet Ezekiel had ceased to address the people. Jeremiah, in all probability, no longer existed. Jerusalem was destroyed; the temple burnt; the visible Church almost annihilated; when the

the †captain of the king's guard, which was gone forth to slay the wise
men of Babylon. [15] He answered and said to Arioch the king's captain,
" Why is the decree so hasty from the king ? " Then Arioch made the
thing known to Daniel. [16] Then Daniel went in, and desired of the
king that he would give him time, and that he would show the king
the interpretation. [17] Then Daniel went to his house, and made the
thing known to Hananiah, Mishael, and Azariah, his companions : [18] that
[c]they would desire mercies ‡of the God of heaven concerning this secret ;
*that Daniel and his fellows should not perish with the rest of
the wise men of Babylon.

[19] Then was the secret revealed unto Daniel [d]in a night vision.
Then Daniel blessed the God of heaven. [20] Daniel answered and said,

Blessed be the name of God for ever and ever !
For wisdom and might are his ;
[21] And he changeth the times and the seasons ;
He removeth kings, and setteth up kings ;
He [e]giveth wisdom unto the wise,
And knowledge to them that know understanding.
[22] He [f]revealeth the deep and secret things ;
He knoweth what is in the darkness,
And [g]the light dwelleth with him.
[23] I thank thee, and praise thee, O thou God of my fathers !
Who hast given me wisdom and might,
And hast made known unto me now what we desired of thee ;
For thou hast now made known unto us the king's matter.

[24] Therefore Daniel went in unto Arioch, whom the king had ordained
to destroy the wise men of Babylon ; he went and said thus
unto him, " Destroy not the wise men of Babylon ; bring me in before
the king, and I will show unto the king the interpretation." [25] Then
Arioch brought in Daniel before the king in haste, and said thus unto
him, " †I have found a man of the ‡captives of Judah, that will make
known unto the king the interpretation." [26] The king answered and
said to Daniel, whose name was Belteshazzar, " Art thou able to make
known unto me the dream which I have seen, and the interpretation
thereof ? " [27] Daniel answered in the presence of the king, and said,
" The secret which the king hath demanded cannot the wise men, the

† Or, *chief marshal.* Chald. *chief of the executioners,* or, *slaughtermen.* Ge. 37. 36.

c Mat. 18. 12.

‡ Chald. *from before God.*

* Or, *that they should not destroy Daniel, &c.*

d Nu. 12. 6. Job 33. 15, 16.

e See Job 38. 8.

f Job 12. 22. Ps. 25. 14.

g James 1. 17.

† Chald. *That I have found.* Ge. 41. 14.

‡ Chald. *children of the captivity of Judah.*

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attention of the world was fixed, and the Church of God comforted, by the miraculous powers of Daniel. Through the providence of God this favored captive became the adviser and the friend of kings, the head of governments and provinces, and the chief means of fulfilling the prophecies of His Scriptures, by accomplishing the deliverance of the Jews.

Daniel (ch. iii.) gives us an account of the dedication of a golden image by Nebuchadnezzar. This image is supposed to have been erected in commemoration of his conquests ; it is therefore probable, that it was commanded to be made on his triumphal return to his capital, elated with victory, the conqueror of the world, with every ambitious project accomplished. At last his mind gradually fixes itself on futurity ; the visions which come into the king's head on his bed, as to " what should come to pass hereafter," are most probably the result of meditations on his present grandeur and unrivalled power ; and the monument intended to transmit his fame and glories to posterity would naturally, at such a moment, have presented itself to his mind.

The idea therefore has suggested itself to me (and I cannot consider it as improbable), that the Almighty in his mercy selected the same figure that Nebuchadnezzar had designed to purpetuate his name and possessions, to reveal to him the instability of his empire, and the vanity of all human grandeur.

The worshipper of idols had a prophetic dream, (as Bishop Newton observes from St. Jerome,) that the servant of God interpreting it, God might be glorified, and that the captives and those who served God in captivity might receive great consolation. Nebuchadnezzar, with a mind thus lost in futurity, dreams about an image composed of different metals (1–13) ; the interpretation of this dream is communicated to Daniel (14–23), who reveals it to the monarch (24–35), and interprets it of the four great monarchies. The head of gold represented the Babylonian empire (32) ; the breast and arms, which were of silver, represented the Medo-Persian empire (32–39) ; the brazen belly and thighs represented the Macedo-Grecian empire (32–39) ; the legs and feet, which were partly of iron and partly of clay, represented the Roman empire (33, 40–43), which would bruise and break to pieces every other kingdom, but in its last stage should be divided into ten smaller kingdoms, denoted by the ten toes of the image. The stone " cut out of the mountain without hands, which brake in pieces the iron, the brass, the clay, the silver, and the gold " (34, 35,) represented the kingdom of the Messiah, which was " to fill the whole earth," become universal, and stand for ever (44, 45). The chapter concludes with an account of the promotion of Daniel and his friends to distinguished honor.

astrologers, the magicians, the soothsayers, show unto the king; [28] but [h]there is a God in heaven that revealeth secrets, and *maketh known to the king Nebuchadnezzar [i]what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these. [29] As for thee, O king, thy thoughts †came into thy mind upon thy bed, what should come to pass hereafter; and HE that revealeth secrets maketh known to thee what shall come to pass. [30] But [j]as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for ‡their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

[31] "Thou, O king, *sawest, and behold a great image! This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. [32] This image's head was of fine gold, his breast and his arms of silver, his belly and his †thighs of brass, [33] his legs of iron, his feet part of iron and part of clay. [34] Thou sawest till that a stone was cut out ‡without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. [35] Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

[36] "This is the dream; and we will tell the interpretation thereof before the king. [37] Thou, O king! art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. [38] And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold. [39] And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, [k]which shall bear rule over all the earth. [40] And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. [41] And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. [42] And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly *broken. [43] And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave †one to another, even as iron is not mixed with clay. [44] And in ‡the days of these kings shall the God of heaven set up a kingdom, [l]which shall never be destroyed; and the *kingdom shall not be left to other people, [m]but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. [45] Forasmuch [n]as thou sawest that the stone was cut out of the mountain †without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass ‡hereafter; and the dream is certain, and the interpretation thereof sure."

[46] Then [o]the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and [p]sweet odors unto him. [47] The king answered unto Daniel, and said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." [48] Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and [q]chief of the governors over all the wise men of Babylon. [49] Then Daniel requested

[h] Ge. 40. 8. & 41. 16. Am. 4. 13.
* Chald. *hath made known.*
[i] See Ge. 49. 1.
† Chald. *came up.*
[j] So Ge. 41. 16. Ac. 3. 12.
‡ Or, *the intent that the interpretation may be made known to the king.*
* Chald. *wast seeing.*
† Or, *sides.*
‡ Or, *which was not in hands*: as ver. 45. Zec. 4. 6. 2 Co. 5. 1. He. 9. 24.
[k] 1 Mac. 1. 3.
* Or, *brittle.*
† Chald. *this with this.*
‡ Chald. *their days.*
[l] Da. 4. 3, 34. & 6. 26. & 7. 14, 27. Mic. 4. 7. Lu. 1. 32, 33.
* Chald. *kingdom thereof.*
[m] Ps. 2. 9. Is. 60. 12. 1 Co. 15. 24.
[n] Is. 28. 16.
† Or, *which was not in hand.*
‡ Chald. *after this.*
[o] See Ac. 10. 25. & 14. 13. & 28. 6.
[p] Ezra 6. 10.
[q] Da. 4. 9. & 5. 11.

of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon; but Daniel [r]sat in the gate of the king.

[r] Est. 2. 19, 21. & 3. 2.

SECT. XI.

A. M. 3434.
B. C. 570.

Section XI.—*Nebuchadnezzar, on the Completion of his Conquest, sets up the Golden Image.*

Daniel iii.(49)

Nebuchadnezzar dedicateth a golden image in Dura. 8 *Shadrach, Meshach, and Abed-nego, are accused for not worshipping the image.* 13 *They, being threatened, make a good confession.* 19 *God delivereth them out of the furnace.* 26 *Nebuchadnezzar, seeing the miracle, blesseth God.*

[1] Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. [2] Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. [3] Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. [4] Then a herald cried *aloud, "To you †it is commanded, O people, nations, and languages, [5] that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, ‡dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. [6] And whoso falleth not down and worshippeth shall the same hour [a]be cast into the midst of a burning fiery furnace." [7] Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

* Chald. *with might.*
† Chald. *they command.*
‡ Or, *singing.* Chald. *symphony.*
[a] Je. 29. 22. Re. 13. 15.

[8] Wherefore at that time certain Chaldeans came near and accused the Jews. [9] They spake and said to the king Nebuchadnezzar, "O king, live for ever! [10] Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: [11] and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. [12] There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, *have not regarded thee, they serve not thy gods, nor worship the golden image which thou hast set up."

* Chald. *have set no regard upon thee.*

[13] Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. [14] Nebuchadnezzar spake and said unto them, "Is it

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(49) This chapter describes the dedication of that golden image, most probably ordered by Nebuchadnezzar on his triumphal return to his capital, after his conquests. The conduct of Nebuchadnezzar, on this occasion proves that the miraculous interpretation of his dream, given by Daniel, made no lasting impression on the king's mind. The consecration of this idol to Bel, or Belus (ver. 14, Dan. iv. 8), shows that he no longer acknowledged the superiority of the God of Daniel, (chap. ii. 47.) But this arrogant idolator, by the wonderful deliverance of his three captive servants, and the miraculous appearance of the Son of God, is again compelled to confess the superior power of the Most High God, and to declare "there is no other God can deliver after this sort." The believing Jews, on beholding the Divine Form which appeared in the midst of the fire, would recognise the same Almighty Being which had guided their fathers through the wilderness, and had so frequently manifested himself as the guardian God of the visible Church. And the wonderful preservation of these three faithful Hebrews, must have signified to all the Jews, that the same power would likewise be exerted to support them in all their trials, and to deliver them at the appointed time from the furnace of affliction, and finally restore them to the land and the worship of their fathers. By this most extraordinary miracle, the knowledge of the true God, his power, and superiority, were made known by the decree of Nebuchadnezzar through his extensive and universal empire; and every "people, nation, and language," were called upon to worship the God of Shadrach, Meshach, and Abed-nego.

†true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? [15] Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, [b]well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and [c]who is that God that shall deliver you out of my hands?" [16] Shadrach, Meshach, and Abed-nego, answered and said to the king, "O Nebuchadnezzar, [d]we are not careful to answer thee in this matter. [17] If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. [18] But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

† Or, *of purpose*, as Ex. 21. 13.
b as Ex. 32. 32. Lu. 13. 9.
c Ex. 5. 2. 2 Ki. 18. 35.
d Mat. 10. 19.

[19] Then was Nebuchadnezzar ‡full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. [20] And he commanded the *most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. [21] Then these men were bound in their †coats, their hosen, and their ‡hats, and their other garments, and were cast into the midst of the burning fiery furnace. [22] Therefore because the king's *commandment was urgent, and the furnace exceeding hot, the †flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. [23] And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. [24] Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his ‡counsellors, "Did not we cast three men bound into the midst of the fire?" They answered and said unto the king, "True, O king!" [25] He answered and said, "Lo! I see four men loose, [e]walking in the midst of the fire, and *they have no hurt; and the form of the fourth is like [f]the Son of God."

‡ Chald. *filled.*
* Chald. *mighty of strength.*
† Or, *mantles.*
‡ Or, *turbans.*
* Chald. *word.*
† Or, *spark.*
‡ Or, *governors.*
e Is. 43. 2.
* Chald. *there is no hurt in them.*
f Job 1. 6. & 38. 7. Ps. 34. 7.

[26] Then Nebuchadnezzar came near to the †mouth of the burning fiery furnace, and spake, and said, "Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither." Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. [27] And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, [g]upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. [28] Then Nebuchadnezzar spake, and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his Angel, and delivered his servants that [h]trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. [29] Therefore ‡I make a decree, 'That every people, nation, and language, which speak *any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be †cut in pieces, and their houses shall be made a dunghill;' because there is no other god that can deliver after this sort." [30] Then the king ‡promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

† Chald. *door.*
g He. 11. 34.
h Ps. 34. 7, 8. Je. 17. 7. Da. 6. 22, 23.
‡ Chald. *a decree is made by me.*
* Chald. *error.*
† Chald. *made pieces.*
‡ Chald. *made to prosper.*

SECT. XII.

A. M. 3435.
B. C. 569.

SECTION XII.—*Nebuchadnezzar's Second Dream;—His Madness and Recovery.*

DANIEL iv.

Nebuchadnezzar confesseth God's kingdom, 4 maketh relation of his dream, which the magicians could not interpret. 8 Daniel heareth the dream. 19 He interpreteth it.

[1] "NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you!

* Chald. *It was seemly before me.* [2] *I thought it good to show the signs and wonders that the High God hath wrought toward me. [3] How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

[4] "I Nebuchadnezzar was at rest in my house, and flourishing in my palace. [5] I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. [6] Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. [7] Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them, but they did not make known unto me the interpretation thereof. [8] But at the last Daniel came in before me, (whose name was Belteshazzar, according to the
a Is. 63. 11. name of my god, [a]and in whom is the spirit of the holy gods;) and before him I told the dream, saying, [9] 'O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. [10] Thus were the visions of
† Chald. *I was seeing.* my head in my bed. †I saw, and behold [b]a tree in the midst of the
b Ez. 31. 3, &c. earth, and the height thereof was great. [11] The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: [12] the leaves thereof were fair,
c Ez. 17. 23. & 31. 6. See La. 4. 20. and the fruit thereof much, and in it was meat for all; [c]the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. [13] I saw in the visions
d Ps. 103. 20. of my head upon my bed, and, behold, [d]a watcher and [e]a holy one
e De. 33. 2. Zec. 14. 5. Jude 14. came down from heaven; [14] he cried ‡aloud, and said thus,—'Hew
‡ Chald. *with might.* [f]down the tree, and cut off his branches, shake off his leaves, and
f Mat. 3. 10. scatter his fruit; let the beasts get away from under it, and the fowls from his branches. [15] Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. [16] Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. [17] This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.'—[18] This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able, for the spirit of the holy gods is in thee.'

[19] "Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake and said, 'Belteshazzar, let not the dream, or the interpretation thereof, trouble
g See 2 Sa. 18. 32. Je. 29. 7. thee.' Belteshazzar answered and said, 'My lord, [g]the dream be to them that hate thee, and the interpretation thereof to thine enemies! [20] The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; [21] whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: [22] it is thou, O king, that art grown and become strong; for thy greatness is
h Je. 27. 6–8. grown and reacheth unto heaven, [h]and thy dominion to the end of the earth. [23] And whereas the king saw a watcher and a holy one coming down from heaven, and saying,—'Hew the tree down, and destroy it;

yet leave the stump of the roots thereof in the earth, even with a band
of iron and brass, in the tender grass of the field; and let it be wet
with the dew of heaven, and let his portion be with the beasts of the
field, till seven times pass over him;' [24] this is the interpretation, O
king, and this is the decree of the Most High, which is come upon my
i Da. 5. 21, &c. lord the king: [25] that they shall [i]drive thee from men, and thy dwelling
shall be with the beasts of the field, and they shall make thee to eat
grass as oxen, and they shall wet thee with the dew of heaven, and
seven times shall pass over thee, till thou know that the Most High
j Je. 27. 5. ruleth in the kingdom of men, and [j]giveth it to whomsoever he will.
[26] And whereas they commanded to leave the stump of the tree roots;
thy kingdom shall be sure unto thee, after that thou shalt have known
k Mat. 21. 25. Lu. 15. 18, 21. that the [k]heavens do rule. [27] Wherefore, O king, let my counsel be
l 1 Pe. 4. 8. acceptable unto thee, and [l]break off thy sins by righteousness, and
* Or, *a healing of thine error.* 1 Ki. 21. 29. thine iniquities by showing mercy to the poor; if it may be *a lengthening of thy tranquillity.'"

[28] "All this(50) came upon the king Nebuchadnezzar. [29] At the end of
† Or, *upon.* twelve months he walked †in the palace of the kingdom of Babylon.
m Pr. 16. 18. [30] The king [m]spake, and said, 'Is not this great Babylon, that I have
built for the house of the kingdom by the might of my power, and for
n Lu. 12. 20. the honor of my majesty?' [31] While [n]the word was in the king's mouth,
there fell a voice from heaven, saying, 'O king Nebuchadnezzar, to
thee it is spoken; the kingdom is departed from thee. [32] And they
shall drive thee from men, and thy dwelling shall be with the beasts of
the field; they shall make thee to eat grass as oxen, and seven times
shall pass over thee, until thou know that the Most High ruleth in the
kingdom of men, and giveth it to whomsoever he will.' [33] The same
hour was the thing fulfilled upon Nebuchadnezzar; and he was driven
from men, and did eat grass as oxen, and his body was wet with the
dew of heaven, till his hairs were grown like eagles' feathers, and his
nails like birds' claws. [34] And at the end of the days I Nebuchadnezzar
lifted up mine eyes unto heaven, and mine understanding returned
unto me, and I blessed the Most High, and I praised and honored Him
o Ps. 10. 16. Mic. 4. 7. Lu. 1. 33. that liveth for ever, whose dominion is [o]an everlasting dominion, and
his kingdom is from generation to generation; [35] and all the inhabitants
of the earth are reputed as nothing; and He doeth according to his
will in the army of heaven, and among the inhabitants of the earth:
p Job 9. 12. Is. 45. 9. Ro. 9. 20. and none can stay his hand, or say unto him, [p]What doest thou?
[36] At the same time my reason returned unto me; and for the glory
of my kingdom, mine honor and brightness returned unto me; and
my counsellors and my lords sought unto me; and I was established
q Job 42. 12. Pr. 22. 4. Mat. 6. 33. in my kingdom, and excellent majesty was [q]added unto me. [37] Now I
Nebuchadnezzar praise and extol and honor the King of heaven, all
r Ex. 18. 11. whose works are truth, and his ways judgment; [r]and those that walk
in pride he is able to abase."

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(50) The signal judgment inflicted upon Nebuchadnezzar, related in this chapter, with its attendant circumstances, must have impressed all the nations of the east with the conviction that Jehovah was the one true God; that kings and princes were only the instruments of his will in the government of the world. After having been raised by the most brilliant and unexampled successes to the very height of human power and ambition, this king was suddenly removed from all his possessions, "was driven from men, and did eat grass as oxen, till his hairs were grown like eagles' feathers, and his nails like birds' claws." The madness of this great monarch is generally supposed to have consisted in his fancying himself a beast, and living like one, and that during this bereavement of reason he was too untameable and unmanageable to be controlled by man. His intellect returned after seven years, and he again resumed the government of his kingdom, (ver. 36.) The evidence of the prediction, the fall, and the restoration of Nebuchadnezzar, is perhaps the most undeniable of any thing that rests upon mere human testimony. The king himself, upon his recovery, published a proclamation in every part of his vast empire giving an account of all that had befallen him, and praising and honoring the King of heaven. The evidence of the whole fact stands upon this public record of the Babylonian empire, preserved, word for word, in this chapter, which must therefore be considered, not as Daniel's, but as Nebuchadnezzar's writing. —Bishop Horsley.

SECT. XIII.
A. M. 3443.
B. C. 561.

SECTION XIII.—*Accession of Evil-merodach, and Release of Jehoiachin from Prison.*(51)

JEREMIAH lii. 31, *to the end.*—2 KINGS xxv. 27, *to the end.*

[31] AND it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign [a]lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, [32] and spake *kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, [33] and changed his prison garments; [b]and he did continually eat bread before him all the days of his life. [34] And for his diet, there was a continual diet given him of the king of Babylon, †every day a portion until the day of his death, all the days of his life.

a Ge. 40. 13 20.
* Heb. *good things with him.*
b 2 Sa. 9. 7, 13.
† Heb. *the matter of the day in his day.*

2 KINGS xxv. 27, *to the end.*—[27] And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; [28] and he spake ‡kindly to him, and set his throne above the throne of the kings that were with him in Babylon, [29] and changed his prison garments; and he did eat bread continually before him all the days of his life. [30] And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

‡ Heb. *good things with him.*

SECT. XIV.
A. M. 3463.
B. C. 541.

SECTION XIV.—*Daniel's first Vision of the four living Creatures.*(52)

DANIEL vii.

Daniel's vision of four beasts. 9 *Of God's kingdom.* 15 *The interpretation thereof.*

[1] IN the first year of Belshazzar king of Babylon Daniel *had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the †matters. [2] Daniel spake and said,—

I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. [3] And four great beasts [a]came up from the sea, diverse one from another. [4] The first was [b]like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, ‡and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. [5] And behold another beast, a second, like to a bear, and *it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh! [6] After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. [7] After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it. And it was diverse from all the beasts that were before it; [c]and it had ten horns. [8] I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes [d]of man, [e]and a mouth speaking great things.

[9] I [f]beheld till the thrones were cast down, and [g]The Ancient of

* Chald. *saw.*
† Or, *words.*
a Re. 13. 1.
b De. 28. 49. 2 Sa. 1. 23. Je. 4. 7, 13. & 48. 40. Ez. 17. 3. Hab. 1. 8.
‡ Or, *wherewith.*
* Or, *it raised up one dominion.*
c Re. 13. 1.
d Re. 9. 7.
e Ps. 12. 3. Re. 13. 5.
f Re. 20. 4.
g Ps. 90. 2.

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(51) Evil-merodach, the son of Nebuchadnezzar, succeeded his father, in the thirty-seventh year of the captivity of Jehoiachin. No transaction of his reign is recorded in Scripture, but the release of Jehoiachin, "whom he treated kindly and hospitably, setting him above all the other captive kings which were in Babylon." Jerome notices a Jewish tradition, that Evil-merodach, during his father's distraction, behaved so ill in provoking a war with the Medes, that on his recovery, Nebuchadnezzar threw him into prison, where he contracted an intimacy with Jehoiachin.

(52) The vision of the four beasts in this chapter represents the same four great monarchies of the world prefigured in Nebuchadnezzar's dream (ch. ii.), by a large statue composed of various metals. Nebuchadnezzar saw his kingdom flourishing. Daniel now beholds it on the eve of destruction, with its wings plucked, and "lifted up from the earth," (ver. 4.) The ten horns of this beast, sig-

Days did sit, [h]whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, [i]and his wheels as burning fire. [10] A [j]fiery stream issued and came forth from before him; [k]thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. [11] I beheld then because of the voice of the great words which the horn spake; [l]I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. [12] As concerning the rest of the beasts, they had their dominion taken away; yet †their lives were prolonged for a season and time.

[13] I saw in the night visions, and, behold, [m]one like the Son of Man came with the clouds of heaven, and came to The Ancient of Days,

[h] Ps. 104. 2. Re. 1. 14.
[i] Ez. 1. 15, 16.
[j] Ps. 50. 3. & 97. 3. Is. 30. 33. & 66. 15.
[k] 1 Ki. 22. 19. Ps. 68. 17. He. 12. 22. Re. 5. 11.
[l] Re. 19. 20.
† Chald. *a prolonging in life was given them.*
[m] Ez. 1. 26. Mat. 24. 30. & 26. 64. Re. 1. 7, 13. & 14. 14.

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nified by the ten toes of the image (ii. 41, 42,) denote ten kingdoms, or principalities; which have been variously interpreted by different writers, the result of whose researches on this subject are given by Horne, in his *Critical Introduction,* according to the following table.

	MACHIAVEL.*	MEDE.†	BISHOP LLOYD‡ AND DR. HALES.§	SIR ISAAC NEWTON.‖	BISHOP NEWTON.¶
1. The first horn.	The Ostrogoths in Mœsia.	The Britons.	The Huns, A. D. 356.	Vandals and Alans in Spain and Africa.	The senate of Rome, who revolted from the Greek emperors, and claimed the privilege of choosing a new emperor.
2. The second horn.	The Visigoths in Pannonia.	The Saxons in Britain.	Ostrogoths, 377.	The Suevians in Spain.	The Greeks in Ravenna.
3. The third horn.	The Sueves and Alans in Gascoigne in Spain.	The Franks.	Visigoths, 378.	The Visigoths.	The Lombards in Lombardy.
4. The fourth horn.	The Vandals in Africa.	The Burgundians in France.	Franks, 407.	The Alans in Gallia.	The Huns in Hungary.
5. The fifth horn.	The Franks in France.	The Visigoths in the south of France and part of Spain.	Vandals, 407.	The Burgundians.	The Alemanni in Germany.
6. The sixth horn.	The Burgundians in Burgundy.	The Sueves and Alans in Gallicia and Portugal.	Sueves and Alans, 407.	The Franks.	The Franks in France.
7. The seventh horn.	The Heruli and Thuringi in Italy.	The Vandals in Africa.	Burgundians, 407.	The Britons.	Burgundians in Burgundy.
8. The eighth horn.	The Saxons and Angles in Britain.	The Alemanni in Germany.	The Herules, Rugians, and Thuringians, 476.	The Huns.	The Goths in Spain.
9. The ninth horn.	The Huns in Hungary.	The Ostrogoths, who were succeeded by the Lombards in Pannonia, and afterwards in Italy.	The Saxons, 476.	The Lombards.	The Britons.
10. The tenth horn.	The Lombards, first upon the Danube, and afterwards in Italy.	The Greeks in the residue of the empire.	The Longobardi in Hungary, 536; who were seated in the northern parts of Germany about 483.	The kingdom of Ravenna.	The Saxons in Britain.

Besides these ten horns, or kingdoms, there was to spring up another "little horn," which is generally suppose to denote the papal power; a power which fully answers the character of the "little horn;" setting up himself above all laws, divine and human, arrogating to himself godlike attributes, and titles of holiness, of infallibility, wearing "out the saints of the Most High," by massacres and inquisitions, and destroying all those who refuse to comply with his ordinances, innovations, and decrees. The papal power, being an ecclesiastical and spiritual, as well as a civil and temporal authority, is called "diverse from the first," and it is said, that "he shall subdue three kings," (ver. 23, 24.) Out of the ten horns or kingdoms, those of the Heruli, the Ostrogoths, and the Lombards were successively "plucked up," and annexed to the papacy by the "little horn," through which means the pope became a temporal prince. All the kingdoms above described will be succeeded by the "everlasting dominion" of the Messiah, (ver. 9–15, and 27.)—Bishop Newton; Horne's *Crit. Introd.*

* *Hist. Flor.* lib. i.
† *Works*, p. 661.
‡ In Lowth's *Commentary on the Prophets*, pp. 381, 382.
§ *Analysis of Chronology*, vol. ii. book i. pp. 536–538.
‖ *On Daniel*, ch. vi. p. 47.
¶ *Dissertations on the Prophecies*, vol. i. p. 267.

and they brought him near before him. [14] And [n]there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is [o]an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

n Ps. 2. 6–8. & 8. 6. & 110. 1, 2. Mat. 11. 27. & 28. 18. Jo. 3. 35. 1 Co. 15. 27. Ep. 1. 22.
o Ps. 145. 13. Mic. 4. 7. Lu. 1. 33. Jo. 12. 34. He. 12. 28.
‡ Chald. *sheath.*

[15] I Daniel was grieved in my spirit in the midst of my ‡body, and the visions of my head troubled me. [16] I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. [17] These great beasts, which are four, are four kings, which shall arise out of the earth. [18] But [p]the saints of the *Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

p Is. 60. 12–14. 2 Ti. 2. 11, 12. Re. 2. 26, 27. & 3. 21. & 20. 4.
* Chald. *high ones*, that is, *things*, or, *places*.
† Chald. *from all those.*

[19] Then I would know the truth of the fourth beast, which was diverse †from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; [20] and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. [21] I beheld, [q]and the same horn made war with the saints, and prevailed against them; [22] until The Ancient of Days came, [r]and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. [23] Thus he said, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. [24] And [s]the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. [25] And [t]he shall speak great words against the Most High, and shall [u]wear out the saints of the Most High, and think to change times and laws; and [v]they shall be given into his hand [w]until a time and times and the dividing of time. [26] But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. [27] And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, [x]whose kingdom is an everlasting kingdom, [y]and all ‡dominions shall serve and obey him."

q Re. 11. 7. & 13. 7. & 17. 14. & 19. 19.
r 1 Co. 6. 2. Re. 1. 6. & 5. 10. & 20. 4.
s Re. 17. 12.
t Is. 37. 23. 1 Mac. 1. 46. Re. 13. 5, 6.
u Re. 17. 6. & 18. 24.
v Re. 13. 7.
w Re. 12. 14.
x Lu. 1. 33. Jo. 12. 34. Re. 11. 15.
y Is. 60. 12.
‡ Or, *rulers.*

[28] Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

SECT. XV.
A. M. 3465.
B. C. 539.

SECTION XV.—*Psalms written during the Distresses and Afflictions of the Church, chiefly in the Babylonish Captivity.*(53)

PSALM CXXXVII.

The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

[1] By the rivers of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.

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(53) The Psalms contained in this section are supposed by Calmet, Horne, Gray, and others, to have been written during the Babylonish captivity. They are inserted thus late in the Period, because the exact time of their date is quite uncertain, and it is most probable that the persecution and distress of the Jews were greatest during the reign of Belshazzar, who did not know Daniel. The character of this king, as given by Xenophon, and by Isaiah, (xiv. 29,) corroborates this supposition. The lxxxviiith Psalm, on the authority of Lightfoot, was inserted in the first part of Period III.; and as he has used the same arguments with respect to the lxxxixth as to the lxxxviiith, it may excite surprise, that the two Psalms are not placed together. On referring to the contents of Psalm lxxxix. it will be seen that the name of David occurs more than once. This circumstance compelled me to conclude that it was written either in, or after, the time of the Psalmist: the supposition of Lightfoot, that the name of David was inserted prophetically, during the distress in Egypt before the Exodus, appeared to require confirmation.—Vide Lightfoot's *Chronicle*, p. 23. The reader will observe that there is a misprint in the passage of Lightfoot here referred to. Psalm lxxix. is printed by mistake for Psalm lxxxix. It is plain that the latter is meant, for the name of David does not occur in Psalm lxxix.

[2] We hanged our harps upon the willows in the midst thereof.
[3] For there they that carried us away captive required of us *a song;
And they that †wasted us required of us mirth,
Saying, "Sing us one of the songs of Zion."
[4] How shall we sing the Lord's song
In a ‡strange land?
[5] If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
[6] If I do not remember thee,
Let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem above *my chief joy.
[7] Remember, O Lord, the children of Edom
In the day of Jerusalem;
Who said, "†Raze it, raze it, even to the foundation thereof."
[8] O Daughter of Babylon, [a]who art to be ‡destroyed,
Happy shall he be, *that rewardeth thee as thou hast served us.
[9] Happy shall he be,
That taketh and dasheth thy little ones against †the stones!

* Heb. *the words of a song.*
† Heb. *laid us on heaps.*
‡ Heb. *land of a stranger.*
* Heb. *the head of my joy.*
† Heb. *Make bare.*
a Is. 13. 1, 6, &c. & 47. 1. Je. 25. 12. & 50. 2.
‡ Heb. *wasted.*
* Heb. *that recompenseth unto thee thy deed which thou didst to us.*
† Heb. *the rock.*

PSALM CXXX.

PSALM CXXX.

The psalmist professeth his hope in prayer, 5 and his patience in hope. 7 He exhorteth Israel to hope in God.

A Song of Degrees.

[1] Out [a]of the depths have I cried unto thee, O Lord!
[2] Lord, hear my voice;
Let thine ears be attentive to the voice of my supplications.
[3] If [b]thou, Lord, shouldest mark iniquities,
O Lord, who shall stand?
[4] But there is [c]forgiveness with thee,
That [d]thou mayest be feared.
[5] I wait for the Lord,
My soul doth wait, and in his word do I hope.
[6] My soul waiteth for the Lord
More than they that watch for the morning;
*I say, more than they that watch for the morning.
[7] Let Israel hope in the Lord;
For [e]with the Lord there is mercy,
And with him is plenteous redemption.
[8] And [f]he shall redeem Israel from all his iniquities.

a La. 3. 55. Jon. 2. 2.
b Ro. 3. 20, 23, 24.
c Ex. 34. 7.
d 1 Ki. 8. 40.
* Or, *Which watch unto the morning.*
e Ps. 86. 5, 15. Is. 55. 7.
f Ps. 103. 3, 4. Mat. 1. 21.

PSALM LXXX.

PSALM LXXX.

The psalmist in his prayer complaineth of the miseries of the Church. 8 God's former favors are turned into judgments. 14 He prayeth for deliverance.

To the chief Musician *upon Shoshannim-Eduth, A Psalm †of Asaph.

[1] Give ear, O Shepherd of Israel!
Thou that leadest Joseph like a flock;
Thou [a]that dwellest between the cherubim, shine forth.
[2] Before Ephraim and Benjamin and Manasseh stir up thy strength,
And ‡come and save us.
[3] Turn us again, O God, and cause thy face to shine;
And we shall be saved.
[4] O Lord God of hosts!
How long *wilt thou be angry against the prayer of thy people?
[5] Thou feedest them with the bread of tears;
And givest them tears to drink in great measure.
[6] Thou makest us a strife unto our neighbours;
And our enemies laugh among themselves.
[7] Turn us again, O God of hosts!
And cause thy face to shine; and we shall be saved.

* Ps. 45, & 69, title.
† Or, *for Asaph.*
a Ex. 25. 20, 22.
‡ Heb. *come for salvation to us.*
* Heb. *wilt thou smoke*, Ps. 74. 1.

b Is. 5. 1, 7. Je. 2. 21. Ez. 15. 6. & 17. 6. & 19. 10.
c Ex. 23. 28. Jos. 24. 12.

[8] Thou hast brought [b]a vine out of Egypt:
Thou hast cast out the heathen, and planted it.
[9] Thou [c]preparedst room before it,
And didst cause it to take deep root,
And it filled the land.
[10] The hills were covered with the shadow of it,
And the boughs thereof were like †the goodly cedars.
[11] She sent out her boughs unto the sea,
And her branches unto the river.
[12] Why hast thou then broken down her hedges,
So that all they which pass by the way do pluck her?
[13] The boar out of the wood doth waste it,
And the wild beast of the field doth devour it.
[14] Return, we beseech thee, O God of hosts;
Look [d]down from heaven, and behold, and visit this vine,
[15] And the vineyard which thy right hand hath planted,
And the branch that thou madest strong for thyself.
[16] It is burned with fire, it is cut down:
They perish at the rebuke of thy countenance.
[17] Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou madest strong for thyself.
[18] So will not we go back from thee:
Quicken us, and we will call upon thy name.
[19] Turn us again, O LORD God of hosts!
Cause thy face to shine; and we shall be saved.

† Heb. *the cedars of God.*
d Is. 63. 15.

PS. LXXVII.

PSALM LXXVII.

The psalmist showeth what fierce combat he had with diffidence. 10 The victory which he had by consideration of God's great and gracious works.

To the chief Musician, *to Jeduthun, A Psalm †of Asaph.

[1] I cried unto God with my voice,
Even unto God with my voice; and he gave ear unto me.
[2] In the day of my trouble I sought the LORD:
My ‡sore ran in the night, and ceased not:
My soul refused to be comforted.
[3] I remembered God, and was troubled:
I complained, and my spirit was overwhelmed. Selah!
[4] Thou holdest mine eyes waking:
I am so troubled that I cannot speak.
[5] I [a]have considered the days of old,
The years of ancient times.
[6] I call to remembrance my song in the night:
I commune with mine own heart;
And my spirit made diligent search.
[7] Will the LORD cast off for ever?
And will he be favorable no more?
[8] Is his mercy clean gone for ever?
Doth [b]his promise fail *for evermore?
[9] Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies? Selah!
[10] And I said, "This is mine infirmity:
But I will remember the years of the right hand of the Most High.
[11] I will remember the works of the LORD:
Surely I will remember thy wonders of old.
[12] I will meditate also of all thy work,
And talk of thy doings."
[13] Thy way, O God! is in the sanctuary:
Who [c]is so great a God as our God!

* Ps. 39, & 62, title.
† Or, *for Asaph.*
‡ Heb. *hand.*
a De. 32. 7. Ps. 143. 5. Is. 51. 9.
b Ro. 9. 6.
* Heb. *to generation and generation.*
c Ex. 15. 11.

[14] Thou art the God that doest wonders;
Thou hast declared thy strength among the people.
[15] Thou [d]hast with thine arm redeemed thy people,
The sons of Jacob and Joseph. Selah!
[16] The [e]waters saw thee, O God!
The waters saw thee—they were afraid:
The depths also were troubled.
[17] The clouds †poured out water:
The skies sent out a sound:
Thine [f]arrows also went abroad.
[18] The voice of thy thunder was in the heaven:
The lightnings lightened the world:
The earth trembled and shook.
[19] Thy way is in the sea,
And thy path in the great waters,
And [g]thy footsteps are not known.
[20] Thou [h]leddest thy people like a flock
By the hand of Moses and Aaron.

[d] Ex. 6. 6. De. 9. 29.
[e] Ex. 14. 21. Jos. 3. 15, 16. Ps. 114. 3. Hab. 3. 8, &c.
† Heb. *were poured forth with water.*
[f] 2 Sa. 22. 15. Hab. 3. 11.
[g] Ex. 14. 28.
[h] Ex. 13. 21. & 14. 19. Is. 63. 11, 12. Ho. 12. 13.

PS. XXXVII.

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.

A Psalm of David.

[1] Fret [a]not thyself because of evil doers,
Neither be thou envious against the workers of iniquity.
[2] For they shall soon be cut down like the grass,
And wither as the green herb.
[3] Trust in the LORD, and do good;
So shalt thou dwell in the land, and *verily thou shalt be fed.
[4] Delight thyself also in the LORD,
And he shall give thee the desires of thy heart.
[5] †Commit thy way unto the LORD,
Trust also in him, and he shall bring it to pass.
[6] And [b]he shall bring forth thy righteousness as the light,
And thy judgment as the noonday.
[7] ‡Rest in the LORD, and wait patiently for him;
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
[8] Cease from anger, and forsake wrath;
Fret [c]not thyself in any wise to do evil.
[9] For [d]evildoers shall be cut off;
But those that wait upon the LORD, they shall [e]inherit the earth.
[10] For yet a little while, and the wicked shall not be—
Yea, thou shalt diligently consider his place, and it shall not be.
[11] But [f]the meek shall inherit the earth;
And shall delight themselves in the abundance of peace.
[12] The wicked *plotteth against the just,
And gnasheth upon him with his teeth.
[13] The LORD shall laugh at him;
For he seeth that his day is coming.
[14] The wicked have drawn out the sword, and have bent their bow,
To cast down the poor and needy,
And to slay †such as be of upright conversation.
[15] Their sword shall enter into their own heart,
And their bows shall be broken.
[16] A [g]little that a righteous man hath
Is better than the riches of many wicked.
[17] For [h]the arms of the wicked shall be broken,
But the LORD upholdeth the righteous.

[a] Pr. 23. 17. & 24. 1, 19.
* Heb. *in truth,* or, *stableness*
† Heb. *Roll thy way upon the LORD.* Ps. 55. 22. Pr. 16. 3. Mat. 6. 25. Lu. 12. 22. 1 Pe. 5. 7.
[b] Job 11. 17. Mic. 7. 9.
‡ Heb. *Be silent to the LORD.*
[c] Eph. 4. 26.
[d] Job 27. 13, 14.
[e] Is. 57. 13.
[f] Mat. 5. 5.
* Or, *practiseth.*
† Heb. *the upright of way.*
[g] Pr. 15. 16. & 16. 8. 1 Ti. 6. 6.
[h] Job 38. 15. Ps. 10. 15. Ez. 30. 21, &c.

[18] The Lord knoweth the days of the upright,
And their inheritance shall be [i]for ever.
[19] They shall not be ashamed in the evil time,
And in the days of famine they shall be satisfied.
[20] But the wicked shall perish,
And the enemies of the Lord shall be as ‡the fat of lambs;
They shall consume; into smoke shall they consume away.
[21] The wicked borroweth, and payeth not again;
But the righteous showeth mercy, and giveth.
[22] For [j]such as be blessed of him shall inherit the earth,
And they that be cursed of him shall be cut off.
[23] The [k]steps of a good man are *ordered by the Lord,
And he delighteth in his way.
[24] Though [l]he fall, he shall not be utterly cast down;
For the Lord upholdeth him with his hand.
[25] I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed [m]begging bread.
[26] He is †ever merciful, and lendeth;
And his seed is blessed.
[27] Depart from evil, and do good;
And dwell for evermore.
[28] For the Lord loveth judgment,
And forsaketh not his saints;
They are preserved for ever;
But [n]the seed of the wicked shall be cut off.
[29] The [o]righteous shall inherit the land,
And dwell therein for ever.
[30] The [p]mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.
[31] The [q]law of his God is in his heart,
None of his ‡steps shall slide.
[32] The wicked watcheth the righteous,
And seeketh to slay him.
[33] The Lord [r]will not leave him in his hand,
Nor condemn him when he is judged.
[34] Wait [s]on the Lord, and keep his way,
And he shall exalt thee to inherit the land;
When the wicked are cut off, thou shalt see it.
[35] I have seen the wicked in great power,
And spreading himself like *a green bay tree.
[36] Yet he passed away—and, lo, he was not!
Yea, I sought him—but he could not be found!
[37] Mark the perfect man, and behold the upright;
For [t]the end of that man is peace.
[38] But the transgressors shall be destroyed together,
The end of the wicked shall be cut off.
[39] But the salvation of the righteous is of the Lord,
He is their strength in the time of trouble.
[40] And the Lord shall help them, and deliver them;
He shall deliver them from the wicked,
And save them, [u]because they trust in him.

[i] Is. 60. 21.
‡ Heb. *the preciousness of lambs.*
[j] Pr. 3. 33.
[k] 1 Sa. 2. 9. Pr. 16. 9.
* Or, *established.*
[l] Ps. 34. 19, 20. Pr. 24. 16. Mic. 7. 8. 2 Co. 4. 9.
[m] Job 15. 23. Ps. 59. 15.
† Heb. *all the day*
De. 15. 8, 10.
[n] Ps. 21. 10. Pr. 2. 22. Is. 14. 20.
[o] Pr. 2. 21.
[p] Mat. 12. 35.
[q] De. 6. 6. Is. 51. 7.
‡ Or, *goings.*
[r] 2 Pe. 2. 9.
[s] Pr. 20. 22.
* Or, *a green tree that groweth in his own soil.*
[t] Is. 32. 17. & 57. 2.
[u] 1 Ch. 5. 20. Da. 3. 17, 28. & 6. 23.

PSALM LXVII.

PSALM LXVII.

A prayer for the enlargement of God's kingdom, 3 to the joy of the people, 6 and the increase of God's blessings.

To the chief Musician on Neginoth, A Psalm or Song.

[1] God be merciful unto us, and bless us;
And [a]cause his face to shine *upon us. Selah!
[2] That [b]thy way may be known upon earth,
Thy [c]saving health among all nations.
[3] Let the people praise thee, O God!
Let all the people praise thee!
[4] O let the nations be glad and sing for joy;
For thou shalt judge the people righteously,
And †govern the nations upon earth. Selah!
[5] Let the people praise thee, O God;
Let all the people praise thee!
[6] Then [d]shall the earth yield her increase;
And God, even our own God, shall bless us.
[7] God shall bless us,
And all the ends of the earth shall fear him.

[a] Nu. 6. 25.
* Heb. *with us.*
[b] Ac. 18. 25.
[c] Lu. 2. 30, 31. Tit. 2. 11.
† Heb. *lead.*
[d] Le. 26. 4.

PSALM XLIX.

PSALM XLIX.

An earnest persuasion to build the faith of resurrection, not on worldly power, but on God. 16 Worldly prosperity is not to be admired.

To the chief Musician, A Psalm *for the sons of Korah.

[1] Hear this, all ye people!
Give ear, all ye inhabitants of the world;
[2] Both low and high,
Rich and poor, together!
[3] My mouth shall speak of wisdom,
And the meditation of my heart shall be of understanding.
[4] I [a]will incline mine ear to a parable,
I will open my dark saying upon the harp.
[5] Wherefore should I fear in the days of evil,
When the iniquity of my heels shall compass me about?
[6] They that [b]trust in their wealth,
And boast themselves in the multitude of their riches;
[7] None of them can by any means redeem his brother,
Nor [c]give to God a ransom for him,
[8] (For the redemption of their soul is precious,
And it ceaseth for ever,)
[9] That he should still live for ever,
And not see corruption.
[10] For he seeth that [d]wise men die,
Likewise the fool and the brutish person perish,
And [e]leave their wealth to others.
[11] Their inward thought is, that their houses shall continue for ever,
And their dwelling-places †to all generations;
They call their lands after their own names.
[12] Nevertheless man being in honor abideth not;
He is like the beasts that perish.
[13] This their way is their [f]folly,
Yet their posterity ‡approve their sayings. Selah!
[14] Like sheep they are laid in the grave;
Death shall feed on them;
And [g]the upright shall have dominion over them in the morning;
And their *beauty shall consume †in the grave from their dwelling.
[15] But God will redeem my soul from the ‡power of *the grave,
For he shall receive me. Selah!

* Or, *of.*
[a] Ps. 78. 2. Mat. 13. 35.
[b] Job 31. 24, 25. Ps. 52. 7. Ma. 10. 24. 1 Ti. 6. 17.
[c] Mat. 16. 26.
[d] Ec. 2. 16.
[e] Pr. 11. 4. Ec. 2. 18, 21.
† Heb. *to generation and generation.*
[f] Lu. 12. 20.
‡ Heb. *delight in their mouth.*
[g] Ps. 47. 3. Da. 7. 22. Mal. 4. 3. Lu. 22. 30. 1 Co. 6. 2. Re. 2. 26. & 20. 4.
* Or, *strength.*
† Or, *the grave being a habitation to every one of them.*
‡ Heb. *hand of the grave.*
* Or, *hell.*

16 Be not thou afraid when one is made rich,
When the glory of his house is increased ;
17 For when he dieth he shall carry nothing away,
His glory shall not descend after him.

† Heb. *in his life.*
[h] De. 29. 19. Lu. 12. 19.
‡ Heb. The soul *shall go.*

18 Though †while he lived [h]he blessed his soul ;
And men will praise thee, when thou doest well to thyself.
19 ‡He shall go to the generation of his fathers,
They shall never see light.
20 Man that is in honor, and understandeth not,
Is [i]like the beasts that perish.

[i] Ec. 3. 19.

PSALM LIII.

PSALM LIII.

David describeth the corruption of a natural man. 4 *He convinceth the wicked by the light of their own conscience.* 6 *He glorieth in the salvation of God.*

To the chief Musician upon Mahalath, Maschil, A Psalm of David.

[a] Ps. 10. 4. & 14. 1, &c.
[b] Ro. 3. 10.
[c] See Ge. 6. 12.
[d] 2 Ch. 15. 2. & 19. 3. See Job 15. 14, 16.

1 The [a]fool hath said in his heart, There is no God.
Corrupt are they, and have done abominable iniquity :
There [b]is none that doeth good.
2 God [c]looked down from heaven upon the children of men,
To see if there were any that did understand,
That did [d]seek God.
3 Every one of them is gone back ;
They are altogether become filthy ;
There is none that doeth good—no, not one.
4 Have the workers of iniquity no knowledge ?
Who eat up my people as they eat bread :
They have not called upon God.

* Heb. *they feared a fear.* Pr. 28. 1. Ps. 14. 5.
† Heb. *Who will give salvations, &c.*

5 There *were they in great fear, where no fear was ;
For God hath scattered the bones of him that encampeth against thee :
Thou hast put them to shame, because God hath despised them.
6 †Oh that the salvation of Israel were come out of Zion !
When God bringeth back the captivity of his people,
Jacob shall rejoice, and Israel shall be glad.

PSALM L.

PSALM L.

The majesty of God in the Church. 5 *His order to gather saints.* 7 *The pleasure of God is not in ceremonies,* 14 *but in sincerity of obedience.*

A Psalm *of Asaph.

* Or, *for Asaph,* see 1 Ch. 15. 17. & 25. 2. 2 Ch. 29. 30.

1 The Mighty God, even the Lord, hath spoken,
And called the earth
From the rising of the sun unto the going down thereof.
2 Out of Zion, the perfection of beauty,
God hath shined.

[a] Le. 10. 2. Nu. 16. 35. Ps. 97. 3. Da. 7. 10.
[b] De. 4. 26. Is. 1. 2. Mic. 6. 1, 2.
[c] De. 33. 3. Is. 13. 3.
[d] Ex. 24. 7.

3 Our God shall come, and shall not keep silence ;
A [a]fire shall devour before him,
And it shall be very tempestuous round about him.
4 He [b]shall call to the heavens from above,
And to the earth, that he may judge his people.
5 Gather [c]my saints together unto me,
Those [d]that have made a covenant with me by sacrifice.
6 And the heavens shall declare his righteousness :
For God is judge himself. Selah !

[e] Ex. 20. 2.
[f] Mic. 6. 6. Ac. 17. 25.

7 Hear, O my people, and I will speak !
O Israel, and I will testify against thee !
I [e]am God, even thy God.
8 I will not reprove thee for thy sacrifices
Or thy burnt offerings, *to have been* continually before me.
9 I [f]will take no bullock out of thy house,
Nor he goats out of thy folds.

10 For every beast of the forest is mine,
And the cattle upon a thousand hills.
11 I know all the fowls of the mountains,
And the wild beasts of the field are †mine.
12 If I were hungry, I would not tell thee;
For [g]the world is mine, and the fulness thereof.
13 Will I eat the flesh of bulls,
Or drink the blood of goats?
14 Offer [h]unto God thanksgiving,
And [i]pay thy vows unto the Most High,
15 And [j]call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me.
16 But unto the wicked God saith,
What hast thou to do to declare my statutes,
Or that thou shouldest take my covenant in thy mouth?
17 Seeing [k]thou hatest instruction,
And castest my words behind thee.
18 When thou sawest a thief, then thou [l]consentedst with him,
And ‡hast been [m]partaker with adulterers.
19 Thou *givest thy mouth to evil,
And thy tongue frameth deceit.
20 Thou sittest and speakest against thy brother,
Thou slanderest thine own mother's son.
21 These things hast thou done, and I kept silence;
Thou [n]thoughtest that I was altogether such an one as thyself;
But I will reprove thee, and set them in order before thine eyes.
22 Now consider this, ye that forget God,
Lest I tear you in pieces, and there be none to deliver.
23 Whoso [o]offereth praise glorifieth me;
And [p]to him that †ordereth his conversation aright
Will I show the salvation of God.

† Heb. *with me.*
[g] Ex. 19. 5. De. 10. 14. Job 41. 11. Ps. 24. 1. 1 Co. 10. 26, 28.
[h] Ho. 14. 2. He. 13. 15.
[i] De. 23. 21. Job 22. 27. Ps. 76. 11. Ec. 5. 4, 5.
[j] Job 22. 27. Ps. 91. 15. Zec. 13. 9.
[k] Ro. 2. 21, 22.
[l] Ro. 1. 32.
‡ Heb. *thy portion* was *with adulterers.*
[m] 1 Ti. 5. 22.
* Heb. *sendest.*
[n] See Ro. 2. 4.
[o] Ps. 27. 6. Ro. 12. 1.
[p] Gal. 6. 16.
† Heb. *disposeth* his *way.*

PSALM X.

PSALM X.

The psalmist complaineth to God of the outrage of the wicked. 12 *He prayeth for remedy.* 16 *He professeth his confidence.*

1 Why standest thou afar off, O LORD?
Why hidest thou thyself in times of trouble?
2 *The wicked in his pride doth persecute the poor:
Let [a]them be taken in the devices that they have imagined.
3 For the wicked boasteth of his †heart's desire,
And ‡blesseth the covetous, whom the LORD abhorreth.
4 The wicked, through the pride of his countenance,
Will not seek after God:
*God is not in all his thoughts.
5 His ways are always grievous,
Thy [b]judgments are far above out of his sight:
As for all his enemies, he puffeth at them.
6 He [c]hath said in his heart, I shall not be moved;
For [d]I shall †never be in adversity.
7 His [e]mouth is full of cursing and ‡deceit and fraud,
Under his tongue is mischief and *vanity.
8 He sitteth in the lurking places of the villages,
In the secret places doth he murder the innocent,
His eyes †are privily set against the poor.
9 He lieth in wait ‡secretly as a lion in his den;
He lieth in wait to catch the poor;
He doth catch the poor, when he draweth him into his net.

* Heb. *In the pride of the wicked he doth persecute.*
[a] Pr. 5. 22.
† Heb. *soul's.*
‡ Or, *the covetous blesseth himself, he abhorreth the LORD.* Pr. 28. 4. Ro. 1. 32.
* Or, *All his thoughts are, There is no God.*
[b] Pr. 24. 1. Is. 26. 11.
[c] Ec. 8. 11. Is. 56. 12.
[d] Re. 18. 7.
† Heb. *unto generation and generation.*
[e] Ro. 3. 14.
‡ Heb. *deceits.*
* Or, *iniquity.*
† Heb. *hide themselves.*
‡ Heb. *in the secret places.*

[10] He [*]croucheth, and humbleth himself,
That the poor may fall [†]by his strong ones.
[11] He hath said in his heart, God hath forgotten,
He [f]hideth his face, he will never see it.
[12] Arise, O LORD; O God, lift up thy hand,
Forget not the [‡]humble.
[13] Wherefore doth the wicked contemn God?
He hath said in his heart, Thou wilt not require it.
[14] Thou hast seen it;
For thou beholdest mischief and spite, to requite it with thy hand;
The poor [*]committeth himself unto thee,
Thou [g]art the helper of the fatherless.
[15] Break [h]thou the arm of the wicked and the evil man,
Seek out his wickedness till thou find none.
[16] The [i]LORD is King for ever and ever,
The heathen are perished out of his land.
[17] LORD, thou hast heard the desire of the humble;
Thou wilt [†]prepare their heart,
Thou wilt cause thine ear to hear;
[18] To judge the fatherless and the oppressed,
That the man of the earth may no more [‡]oppress.

[*] Heb. *breaketh himself.*
[†] Or, *into his strong parts.*
[f] See Job 22. 13.
[‡] Or, *afflicted.*
[*] Heb. *cleaveth.* 2 Ti. 1. 12. 1 Pe. 4. 19.
[g] Ps. 68. 5. Ho. 14. 3.
[h] Job 38. 15. Ps. 37. 17.
[i] Ps. 29. 10. Je. 10. 10. La. 5. 19. Da. 4. 34. & 6. 26. 1 Ti. 1. 17.
[†] Or, *establish.*
[‡] Or, *terrify.*

PSALM XIII.

PSALM XIII.

David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of divine mercy.

To the [*]chief Musician, A Psalm of David.

[1] How long wilt thou forget me, O LORD?
For ever? [a]how long wilt thou hide thy face from me?
[2] How long shall I take counsel in my soul,
Having sorrow in my heart daily?
How long shall mine enemy be exalted over me?
[3] Consider and hear me, O LORD my God;
Lighten mine eyes, lest I sleep the sleep of death;
[4] Lest mine enemy say, I have prevailed against him;
And those that trouble me rejoice when I am moved.
[5] But I have trusted in thy mercy;
My heart shall rejoice in thy salvation.
[6] I will sing unto the LORD,
Because he hath dealt bountifully with me.

[*] Or, *overseer.*
[a] See Job 13. 24.

PSALM XIV.

PSALM XIV.

David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.

To the chief Musician, A Psalm of David.

[1] The [a]fool hath said in his heart, There is no God.
They [b]are corrupt, they have done abominable works,
There is none that doeth good.
[2] The [c]LORD looked down from heaven
Upon the children of men,
To see if there were any that did understand,
And seek God.
[3] They [d]are all gone aside,
They are all together become [*]filthy;
There is none that doeth good—no, not one.
[4] Have all the workers of iniquity no knowledge?
Who eat up my people as they eat bread,
And call not upon the LORD.
[5] There [†]were they in great fear,
For God is in the generation of the righteous.

[a] Ex. 5. 2. Ps. 10. 4. & 53. 1, &c.
[b] Ge. 6. 11, 12. Ro. 3. 10. &c.
[c] Ps. 102. 19.
[d] See Job 15. 14, 16. Ro. 3. 10–12.
[*] Heb. *stinking.*
[†] Heb. *they feared a fear.* Ps. 53. 5.

[6] Ye have shamed the counsel of the poor,
Because the LORD is his [e]refuge.
[7] ‡Oh that the salvation of Israel were come out of Zion!
When [f]the LORD bringeth back the captivity of his people,
Jacob shall rejoice, and Israel shall be glad.

e Ps. 9. 9. & 142. 5.
‡ Heb. *Who will give, &c.* See Ro. 11. 26.
f Job 42. 10. Ps. 126. 1.

PSALM XV.

PSALM XV.

David describeth a citizen of Zion.

A Psalm of David.

[1] LORD, who shall *abide in thy tabernacle?
Who shall dwell in thy holy hill?
[2] He [a]that walketh uprightly, and worketh righteousness,
And [b]speaketh the truth in his heart.
[3] He [c]that backbiteth not with his tongue,
Nor doeth evil to his neighbour,
Nor †taketh up a reproach against his neighbour.
[4] In [d]whose eyes a vile person is contemned,
But he honoreth them that fear the LORD.
He that [e]sweareth to his own hurt, and changeth not.
[5] He [f]that putteth not out his money to usury,
Nor [g]taketh reward against the innocent.
He that doeth these things [h]shall never be moved.

* Heb *sojourn.*
a Is. 33. 15.
b Zec. 8. 16. Eph. 4. 25.
c Le. 19. 16. Ps. 34. 13.
† Or, *receiveth,* or, *endureth.* Ex. 23. 1.
d Est. 3. 2.
e Ju. 11. 35.
f Ex. 22. 25. Le. 25. 36. De. 23. 19. Ez. 18. 8. & 22. 12.
g Ex. 23. 8. De. 16. 19.
h Ps. 16. 8. 2 Pe. 1. 10.

PSALM XXV.

PSALM XXV.

David's confidence in prayer. 7 *He prayeth for remission of sins,* 16 *and for help in affliction.*

A Psalm of David.

[1] Unto thee, O LORD, do I lift up my soul!
[2] O my God, I [a]trust in thee;
Let me not be ashamed,
Let not mine enemies triumph over me.
[3] Yea, let none that wait on thee be ashamed;
Let them be ashamed which transgress without cause.
[4] Show [b]me thy ways, O LORD;
Teach me thy paths.
[5] Lead me in thy truth, and teach me;
For thou art the God of my salvation;
On thee do I wait all the day.
[6] Remember, O LORD, *thy tender mercies and thy lovingkindnesses;
For they have been ever of old.
[7] Remember not the sins of my youth, nor my transgressions:
According to thy mercy remember thou me
For thy goodness' sake, O LORD!
[8] Good and upright is the LORD,
Therefore will he teach sinners in the way.
[9] The meek will he guide in judgment,
And the meek will he teach his way.
[10] All the paths of the LORD are mercy and truth
Unto such as keep his covenant and his testimonies.
[11] For thy name's sake, O LORD, pardon mine iniquity;
For [c]it is great.
[12] What man is he that feareth the LORD?
Him shall he teach in the way that he shall choose.
[13] His [d]soul shall †dwell at ease,
And his seed shall inherit the earth.
[14] The [e]secret of the LORD is with them that fear him,
‡And he will show them his covenant.
[15] Mine eyes are ever toward the LORD,
For he shall *pluck my feet out of the net.

a Ps. 22. 5. Ro. 10. 11.
b Ex. 33. 13. Ps. 5. 1.
* Heb. *thy bowels.* Ps. 103. 17. Is. 63. 15. Je. 33. 11.
c See Ro. 5. 20.
d Pr. 19. 23.
† Heb. *lodge in goodness.*
e Pr. 3. 32. See Jo. 7. 17. & 15. 15.
‡ Or, *And his covenant to make them know it.*
* Heb. *bring forth.*

[16] Turn thee unto me, and have mercy upon me;
For I am desolate and afflicted.
[17] The troubles of my heart are enlarged,
O bring thou me out of my distresses.
[18] Look upon mine affliction and my pain,
And forgive all my sins.
[19] Consider mine enemies, for they are many;
† Heb. *hatred of violence.*
And they hate me with †cruel hatred.
[20] O keep my soul, and deliver me:
Let me not be ashamed, for I put my trust in thee.
[21] Let integrity and uprightness preserve me,
For I wait on thee.
[22] Redeem Israel, O God!
Out of all his troubles.

PSALM XXVI.

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

A Psalm of David.

[1] Judge me, O LORD,
a Pr. 20. 7.
For I have [a]walked in mine integrity;
b Pr. 29. 25.
I [b]have trusted also in the LORD, therefore I shall not slide.
c Zec. 13. 9.
[2] Examine [c]me, O LORD, and prove me;
Try my reins and my heart.
[3] For thy lovingkindness is before mine eyes,
d 2 Ki. 20. 3.
And [d]I have walked in thy truth.
[4] I have not sat with vain persons,
Neither will I go in with dissemblers.
[5] I have hated the congregation of evil doers,
And will not sit with the wicked.
e See Ex. 30. 19, 20. Ps. 73. 13. 1 Ti. 2. 8.
[6] I [e]will wash my hands in innocency:
So will I compass thine altar, O LORD!
[7] That I may publish with the voice of thanksgiving,
And tell of all thy wondrous works.
[8] LORD, I have loved the habitation of thy house,
* Heb. *of the tabernacle of thine honor.*
And the place *where thine honor dwelleth.
† Or, *Take not away.*
[9] †Gather not my soul with sinners,
‡ Heb. *men of blood.*
Nor my life with ‡bloody men;
[10] In whose hands is mischief,
* Heb. *filled with.* Ex. 23. 8. De. 16. 19. 1 Sa. 8. 3. Is. 33. 15.
And their right hand is *full of bribes.
[11] But as for me, I will walk in mine integrity:
Redeem me, and be merciful unto me.
[12] My foot standeth in an even place,
In the congregations will I bless the LORD.

PSALM XXVII.

PSALM XXVII.

David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 by prayer.

A Psalm of David.

[1] The LORD is my light and my salvation—whom shall I fear?
a Ps. 62. 2, 6. Is. 12. 2.
The [a]LORD is the strength of my life—of whom shall I be afraid?
* Heb. *approached against me.*
[2] When the wicked (even mine enemies and my foes) *came upon me to eat up my flesh,
They stumbled and fell.
[3] Though a host should encamp against me,
My heart shall not fear;
Though war should rise against me,
In this will I be confident.
[4] One thing have I desired of the LORD,
That will I seek after;

That I may [b]dwell in the house of the LORD all the days of my life,
To behold †the beauty of the LORD,
And to inquire in his temple.
5 For in the time of trouble he shall hide me in his pavilion;
In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.
6 And now shall my head be lifted up above mine enemies round about me;
Therefore will I offer in his tabernacle sacrifices of ‡joy;
I will sing, yea, I will sing praises unto the LORD.
7 Hear, O LORD, when I cry with my voice;
Have mercy also upon me, and answer me.
8 *When thou saidst, "Seek ye my face;"
My heart said unto thee, Thy face, LORD, will I seek.
9 Hide not thy face far from me,
Put not thy servant away in anger;
Thou hast been my help; leave me not,
Neither forsake me, O God of my salvation!
10 When my father and my mother forsake me,
Then the LORD †will take me up.
11 Teach me thy way, O LORD!
And lead me in ‡a plain path, because of *mine enemies.
12 Deliver me not over unto the will of mine enemies;
For [c]false witnesses are risen up against me,
And such as [d]breathe out cruelty.
13 I had fainted, unless I had believed to see the goodness of the [LORD
In the land of the living.
14 Wait [e]on the LORD!
Be of good courage, and he shall strengthen thy heart;
Wait, I say, on the LORD!

[b] Ps. 65. 4. Lu. 2. 37.
† Or, *the delight.*
‡ Heb. *shouting.*
* Or, *My heart said unto thee, Let my face seek thy face, &c.*
† Heb. *will gather me.* Is. 40. 11.
‡ Heb. *a way of plainness.* Ps. 26. 12.
* Heb. *those which observe me.* Ps. 5. 8. & 54. 5.
[c] 1 Sa. 22. 9. 2 Sa. 16. 7, 8. Ps. 35. 11.
[d] Ac. 9. 1.
[e] Ps. 31. 24. Is. 25. 9. Hab. 2. 3.

PS. XXXVI.

PSALM XXXVI.

The grievous estate of the wicked. 5 *The excellency of God's mercy.* 10 *David prayeth for favor to God's children.*

To the chief Musician, A Psalm of David the servant of the LORD.

1 The transgression of the wicked saith within my heart,
That [a]there is no fear of God before his eyes.
2 For he flattereth himself in his own eyes,
*Until his iniquity be found to be hateful.
3 The words of his mouth are iniquity and deceit;
He hath left off to be wise, and to do good.
4 He [b]deviseth †mischief upon his bed;
He setteth himself in a way that is not good;
He abhorreth not evil.
5 Thy mercy, O LORD! is in the heavens;
And thy faithfulness reacheth unto the clouds.
6 Thy righteousness is like ‡the great mountains;
Thy [c]judgments are a great deep;
O LORD, [d]thou preservest man and beast.
7 How *excellent is thy lovingkindness, O God!
Therefore the children of men [e]put their trust under the shadow of thy wings.
8 They shall be †abundantly satisfied
With the fatness of thy house;
And thou shalt make them drink
Of [f]the river of thy pleasures.
9 For [g]with thee is the fountain of life,
In [h]thy light shall we see light.

[a] Ro. 3. 18.
* Heb. *To find his iniquity to hate.*
[b] Pr. 4. 16. Mic. 2. 1.
† Or, *vanity.*
‡ Heb. *the mountains of God.*
[c] Job 11. 8. Ps. 77. 19. Ro. 11. 33.
[d] Job 7. 20. Ps. 145. 9. 1 Ti. 4. 10.
* Heb. *precious.*
[e] Ru. 2. 12. Ps. 17. 8.
† Heb. *watered.*
[f] Job 20. 17. Re. 22. 1.
[g] Je. 2. 13. Jo. 4. 10, 14.
[h] 1 Pe. 2. 9.

[10] O ‡continue thy lovingkindness unto them that know thee,
And thy righteousness to the upright in heart.
[11] Let not the foot of pride come against me,
And let not the hand of the wicked remove me.
[12] There are the workers of iniquity fallen;
They are cast down, and shall not be able to rise.

PS. LXXXIX.

PSALM LXXXIX.

The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his Church, 19 for his favor to the kingdom of David. 38 Then, complaining of contrary events, 46 he expostulateth, prayeth, and blesseth God.

*Maschil of †Ethan the Ezrahite.

[1] I will sing of the mercies of the LORD for ever,
With my mouth will I make known thy faithfulness ‡to all generations.
[2] For I have said, "Mercy shall be built up for ever;
Thy faithfulness shalt thou establish in the very heavens."
[3] I [a]have made a covenant with my chosen,
I have [b]sworn unto David my servant,
[4] Thy seed will I establish for ever,
And build up thy throne [c]to all generations. Selah!
[5] And [d]the heavens shall praise thy wonders, O LORD!
Thy faithfulness also in the congregation of the saints.
[6] For who in the heaven can be compared unto the LORD?
Who among the sons of the mighty can be likened unto the LORD?
[7] God is greatly to be feared in the assembly of the saints,
And to be had in reverence of all them that are about him.
[8] O LORD God of hosts, who is a strong LORD [e]like unto thee?
Or to thy faithfulness round about thee?
[9] Thou [f]rulest the raging of the sea;
When the waves thereof arise, thou stillest them.
[10] Thou [g]hast broken *Rahab in pieces, as one that is slain;
Thou hast scattered thine enemies †with thy strong arm.
[11] The [h]heavens are thine, the earth also is thine;
As for the world and the fulness thereof, thou hast founded them.
[12] The north and the south thou hast created them;
Tabor and Hermon shall rejoice in thy name.
[13] Thou hast ‡a mighty arm;
Strong is thy hand, and high is thy right hand.
[14] Justice and judgment are the *habitation of thy throne;
Mercy and truth shall go before thy face.
[15] Blessed is the people that know the joyful sound;
They shall walk, O LORD! in the light of thy countenance.
[16] In thy name shall they rejoice all the day;
And in thy righteousness shall they be exalted.
[17] For thou art the glory of their strength;
And in thy favor our horn shall be exalted.
[18] For †the LORD is our defence,
And the Holy One of Israel is our king.
[19] Then thou spakest in vision to thy holy one, and saidst,
"I have laid help upon one that is mighty,
I have exalted one [i]chosen out of the people.
[20] I [j]have found David my servant,
With my holy oil have I anointed him;
[21] With whom my hand shall be established:
Mine arm also shall strengthen him.
[22] The enemy shall not exact upon him,
Nor the son of wickedness afflict him.

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‡ Heb. *draw out at length.*

* Or, *A Psalm for Ethan the Ezrahite, to give instruction.*
† 1 Ki. 4. 31. 1 Ch. 2. 6.
‡ Heb. *to generation and generation:* so ver. 4. Ps. 119. 90.
[a] 1 Ki. 8. 16. Is. 42. 1.
[b] 2 Sa. 7. 11, &c. 1 Ch. 17. 10, &c. See Je. 30. 9. Ez. 34. 23. Ho. 3. 5.
[c] Lu. 1. 32, 33.
[d] Ps. 19. 1. & 97. 6. Re. 7. 10–12.
[e] Ex. 15. 11. 1 Sa. 2. 2. Ps. 35. 10.
[f] See Job 38. 11.
[g] Ex. 14. 26–28. Ps. 87. 4. Is. 30. 7. & 51. 9.
* Or, *Egypt.*
† Heb. *with the arm of thy strength.*
[h] See Ge. 1. 1.
‡ Heb. *an arm with might.*
* Or, *establishment.*
† Or, *our shield is of the LORD, and our king is of the Holy One of Israel,* Ps. 47. 9.
[i] 1 Ki. 11. 34.
1 Sa. 16. 1, 12.

[23] And I will beat down his foes before his face,
And plague them that hate him.
[24] But my faithfulness and my mercy shall be with him,
And in my name shall his horn be exalted.
[25] I will set his hand also in the sea,
And his right hand in the rivers.
[26] He shall cry unto me, Thou art [k]my father,
My God, and [l]the rock of my salvation.
[27] Also I will make him [m]my firstborn,
Higher [n]than the kings of the earth.
[28] My [o]mercy will I keep for him for evermore,
And my covenant shall stand fast with him.
[29] His seed also will I make to endure for ever,
And [p]his throne [q]as the days of heaven.
[30] If [r]his children [s]forsake my law,
And walk not in my judgments;
[31] If they ‡break my statutes,
And keep not my commandments;
[32] Then [t]will I visit their transgression with the rod,
And their iniquity with stripes.
[33] Nevertheless [u]my lovingkindness *will I not utterly take from him,
Nor suffer my faithfulness †to fail.
[34] My covenant will I not break,
Nor alter the thing that is gone out of my lips.
[35] Once have I sworn [v]by my holiness
‡That I will not lie unto David.
[36] His [w]seed shall endure for ever,
And his throne [x]as the sun before me.
[37] It shall be established for ever as the moon,
And as a faithful witness in heaven. Selah!"
[38] But thou hast [y]cast off and [z]abhorred,
Thou hast been wroth with thine anointed.
[39] Thou hast made void the covenant of thy servant,
Thou [a]hast profaned his crown by casting it to the ground.
[40] Thou hast broken down all his hedges,
Thou hast brought his strong-holds to ruin.
[41] All that pass by the way spoil him,
He is a reproach to his neighbours.
[42] Thou hast set up the right hand of his adversaries,
Thou hast made all his enemies to rejoice.
[43] Thou hast also turned the edge of his sword,
And hast not made him to stand in the battle.
[44] Thou hast made his *glory to cease,
And cast his throne down to the ground.
[45] The days of his youth hast thou shortened,
Thou hast covered him with shame. Selah!
[46] How long, LORD? wilt thou hide thyself for ever?
Shall thy wrath burn like fire?
[47] Remember how short my time is;
Wherefore hast thou made all men in vain?
[48] What man is he that liveth, and shall not [b]see death?
Shall he deliver his soul from the hand of the grave? Selah!
[49] LORD, where are thy former lovingkindnesses,
Which thou [c]swarest unto David in thy truth?
[50] Remember, LORD, the reproach of thy servants;
How I do bear in my bosom the reproach of all the mighty people;

k 2 Sa. 7. 14. 1 Ch. 22. 10.
l 2 Sa. 22. 47.
m Ps. 2. 7. Col. 1. 15, 18.
n Nu. 24. 7.
o Is. 55. 3.
p Is. 9. 7. Je. 33. 17.
q De. 11. 21.
r 2 Sa. 7. 14.
s Ps. 119. 53. Je. 9 13.
‡ Heb. *profane my statutes.*
t 2 Sa. 7. 14. 1 Ki. 11. 31.
u 2 Sa. 7. 13.
* Heb. *I will not make void from him.*
† Heb. *to lie.*
v Am. 4. 2.
‡ Heb. *If I lie.*
w 2 Sa. 7. 16. Lu. 1. 33. Jo. 12. 34.
x Ps. 72. 5, 17. Je. 33. 20.
y 1 Ch. 28. 9.
z De. 32. 19.
a La. 5. 16.
* Heb. *brightness.*
b He. 11. 5.
c 2 Sa. 7. 15. Is. 55. 3.

51 Wherewith thine enemies have reproached, O LORD;
Wherewith they have reproached the footsteps of thine anointed.
52 Blessed be the LORD for evermore!
Amen, and Amen.

PSALM XCII.

PSALM XCII.

The prophet exhorteth to praise God, 4 *for his great works,* 6 *for his judgments on the wicked,* 10 *and for his goodness to the godly.*

A Psalm or Song for the Sabbath day.

1 It is a good thing to give thanks unto the LORD,
And to sing praises unto thy name, O Most High!
2 To show forth thy lovingkindness in the morning,
* Heb. *in the nights.*
And thy faithfulness *every night,
3 Upon an instrument of ten strings, and upon the psaltery;
† Or, *solemn sound with the harp.*
Upon the †harp with ‡a solemn sound.
‡ Heb. *Higgaion,* Ps. 9. 16.
4 For thou, LORD, hast made me glad through thy work;
I will triumph in the works of thy hands.
[a] See Ge. 1. 1.
5 O [a]LORD, how great are thy works!
[b] Is. 28. 29. Ro. 11. 33, 34.
And [b]thy thoughts are very deep.
[c] See Job 11. 12.
6 A [c]brutish man knoweth not,
Neither doth a fool understand this.
[d] See Job 12. 6.
7 When [d]the wicked spring as the grass,
And when all the workers of iniquity do flourish;
It is that they shall be destroyed for ever:
8 But thou, LORD, art most high for evermore.
9 For, lo! thine enemies, O LORD,
For, lo! thine enemies shall perish;
All the workers of iniquity shall be scattered.
10 But my horn shalt thou exalt like the horn of a unicorn,
I shall be anointed with fresh oil.
11 Mine eye also shall see my desire on mine enemies,
And mine ears shall hear my desire of the wicked that rise up against me.
[e] Ps. 52. 8. Is. 65. 22. Ho. 14. 5, 6.
12 The [e]righteous shall flourish like the palm tree,
He shall grow like a cedar in Lebanon.
13 Those that be planted in the house of the LORD
Shall flourish in the courts of our God.
14 They shall still bring forth fruit in old age,
* Heb. *green.*
They shall be fat and *flourishing,
15 To show that the LORD is upright:
[f] See Job 8. 3.
He [f]is my rock, and there is no unrighteousness in him.

PSALM XCIII.

PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

[a] Is. 52. 7. Re. 19. 6.
[b] Ps. 45. 6. Pr. 8. 22, &c.
1 The [a]LORD reigneth, [b]he is clothed with majesty;
The LORD is clothed with strength wherewith he hath girded himself;
The world also is established, that it cannot be moved.
* Heb. *from then.*
2 Thy throne is established *of old;
Thou art from everlasting.
3 The floods have lifted up, O LORD!
The floods have lifted up their voice;
The floods lift up their waves.
[c] See Job 38. 11.
4 The [c]LORD on high
Is mightier than the noise of many waters,
Yea, than the mighty waves of the sea.
5 Thy testimonies are very sure;
Heb. *to length of days.*
Holiness becometh thy house, O LORD, †for ever.

PS. CXXIII.

PSALM CXXIII.(54)

The godly profess their confidence in God, 3 and pray to be delivered from contempt.

A Song of Degrees.

a Ps. 121. 1. & 141. 8.
b Ps. 2. 4. & 11. 4. & 115. 3.

1 Unto Thee [a]lift I up mine eyes,
O Thou [b]that dwellest in the heavens!
2 Behold, as the eyes of servants look unto the hand of their masters,
And as the eyes of a maiden unto the hand of her mistress;
So our eyes wait upon the LORD our God,
Until that he have mercy upon us.
3 Have mercy upon us, O LORD, have mercy upon us;
For we are exceedingly filled with contempt.
4 Our soul is exceedingly filled
With [c]the scorning of those that are at ease,
And with the contempt of the proud.

c Ac. 17. 21, 32. & 26. 24. 1 Co. 4. 12, 13.

SECT. XVI.

A. M. 3465.
B. C. 539.

SECTION XVI.—*Belshazzar's Feast.*

DANIEL V. (55)

Belshazzar's impious feast. 5 A handwriting, unknown to the magicians, troubleth the king. 10 At the commendation of the queen Daniel is brought. 17 He, reproving the king of pride and idolatry, 25 readeth and interpreteth the writing. 30 The monarchy is translated to the Medes.

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(54) Psalm cxxiii. is reckoned likewise by Calmet, Horne, and Gray, among those which were composed during the captivity, or one of the principal distresses of the Church.

(55) The fifth chapter of Daniel is inserted here as in its proper historical place: but who the Belshazzar of Daniel was, and the time of his death, has given rise to much conjecture, and both are uncertain. This uncertainty arises from the difficulty of ascertaining the succession of the kings of Babylon, between the death of Nebuchadnezzar, and the accession of Cyrus to the Babylonian empire, after the death of Darius. The extreme confusion which prevails among the historians of this period, may be seen from the following table:—

SUCCESSION OF THE KINGS OF BABYLON,

ACCORDING TO

JOSEPHUS.

Nebuchadnezzar reigned	43 years.
Evil-Merodach	18
Niglissar	46
Laborosoarchod	9 months.
Belshazzar, or Naboandelus	17 years.
Darius, or Cyrus.	

But in his treatise against Apion, Josephus assigns two years only to Evil-Merodach, and four to Niglissar.

JOSEPH SCALIGER.

Nebuchadnezzar reigned	44 years.
Evil-Merodach	2
Balthasar, or Belshazzar	5
Nabonadius, or Darius the Mede	17

Vide Sir Walter Raleigh's *History of the World*, book iii. chap. i. sect. 4.

PRIDEAUX.

Nebuchadnezzar reigned	45 years.
Evil-Merodach	1
Neriglassar	3
Laborosoarchod	9 months.
Nabonadius, Belshazzar	17 years.
Darius, Cyrus.	

LIGHTFOOT.

Nebuchadnezzar reigned	45 years.
Evil-Merodach	23
Belshazzar	3
Darius and Cyrus.	

After examining the several hypotheses here inserted, I cannot but think that the system proposed by Lightfoot is the most consistent and the most conformable with Scripture.

CANON OF PTOLEMY.

Nabopolassar, or Nebuchadnezzar, reigned	23 years.
Ilvarodam, or Evil-Merodach	3
Nericolassar, Neriglassar, or Belshazzar	5
Nabonadius	17
Cyrus.	

DR. HALES.

Nebuchadnezzar reigned	44 years.
Evil-Merodach	3
Belshazzar	5
Darius the Mede	2
Cyrus	22

SIR WALTER RALEIGH.

Nebuchadnezzar reigned	44 years.
Evil-Merodach. Niglissar Nilocus	reigned during part of Nebuchadnezzar's life.
Evil-Merodach reigned altogether	26 years.
Balthasar, or Belshazzar	17
Darius, Cyrus.	

SCRIPTURE,

(Which mentions three only,)

Nebuchadnezzar,
Evil-Merodach,
Belshazzar;

The duration of these reigns is given variously by commentators.

Three facts seem to be implied in the book of Daniel; first, that Belshazzar was of the family of Nebuchadnezzar; for he is repeatedly called his son, and Nebuchadnezzar is said to be his father,

a Je. 52. 19.
* Or, *grand-father*: as Je. 27. 7. 2 Sa. 9. 7. 2 Ch. 15. 16. ver. 11, 13.
† Chald. *brought forth.*
b Re. 9. 20.

[1] Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. [2] Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels [a]which his *father Nebuchadnezzar had †taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. [3] Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. [4] They drank wine, and [b]praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

(see Dan. v. 18); and in 2 Chron. xxxvi. 20, it is said, that the captive Jews should continue the servants of Nebuchadnezzar and "his sons, until the reign of the kingdom of Persia." Again, Jeremiah (xxvii 7,) prophesies that all the nations of the east shall serve this king, and "his son, and his son's son, until the very time of his land come." Secondly, Belshazzar reigned only three years. We find that Daniel saw the vision related in chapter viii. 1, 2, at the palace of Shushan, in the province of Elam. Now Shushan, in the reign of Belshazzar, was not a city of Babylon, but of Persia; neither was Elam a province of Babylon; Elam was another name for Persia, of which Shushan was the capital, and this country had been engaged in perpetual wars with Babylon for the space of twenty years before its overthrow. We have no reason, therefore, for supposing that Daniel was ever absent from the city of Babylon, a place where he was held in much honor, till he was removed either by Cyrus or Darius. Lightfoot therefore interprets the first and second verses of this chapter to signify, "In the third year of Belshazzar, after the fall of that monarch, Daniel was taken by the king of Persia to his own capital, where he saw this vision." The expression in ver. 2, "I rose up, and did the king's business," refers to the business which was entrusted to his care by Cyrus and Darius king of Persia, and not by Belshazzar the king of Babylon. Thirdly, that Belshazzar was the last of the Babylonish kings. Immediately after the death of Belshazzar his kingdom was divided, and given to the Medes and Persians, (Dan. v. 28, 30, 31.) Scripture assures us, that Nebuchadnezzar should have "sons, and son's sons," to succeed him on the throne of Babylon; and it confines itself to three generations, father, son, and grandson, to whom the Jews should continue captives for the space of seventy years: now if we suppose that Belshazzar was not of the seed of Nebuchadnezzar, and that his kingdom was possessed by the Medes and Persians before the expiration of the appointed seventy years, these prophecies must have failed of their accomplishment. God likewise threatens to punish the king of Babylon and the land of the Chaldeans, by bringing "many nations and great kings" against them, (Jer. xxv. 12, 14, and l. 18); but this prophecy again could not have been fulfilled, if at the end of the seventy years the family of Nebuchadnezzar was extinct, and no longer filled the throne of Babylon. The evils denounced against the kings of Babylon were caused not only by their iniquities, but for cruelties inflicted on the Jews by the family of Nebuchadnezzar. Isaiah foretells (chap. xxi.) the capture of the city at a feast, the "night of pleasure turned into fear;" and in Isaiah xliv. God promises to dry up the rivers, and to break in pieces the gates of brass, before his anointed servant Cyrus; who was to build Jerusalem, and lay the foundations of the temple; Isaiah xlv. 1, 2. It cannot be thought probable, then, that the Almighty would inflict on any other family, the evils which Nebuchadnezzar's conduct had brought upon his own; and consequently whoever was the reigning monarch when Cyrus gained admittance into the city, must have been a son, or a descendant of Nebuchadnezzar.

I have therefore, according to Lightfoot, supposed that Evil-Merodach, who succeeded his father Nebuchadnezzar, reigned twenty-three years; and that at his death Belshazzar his son came to the throne, who was slain in the third year of his reign. Herodotus represents the last king of Babylon as being the son of the great queen Nitocris; in which case she must have been the wife of Evil-Merodach, for by this king only could she have been the mother of a son that was son's son to Nebuchadnezzar.

Profane writers give a variety of names to the last king that reigned in Babylon: he is called by Berosus, Nabonnedus; by Megasthenes, Nabonnedochus; by Herodotus, Labynetus; and by Josephus, Naboandelus, who, he says, is the same as Belshazzar: but these authors are, on many occasions, so contradictory and inconsistent, that when they at all interfere with Scripture, their evidence must lose its authority. They agree in the important fact, that Babylon was taken during a festival; and both Herodotus and Xenophon relate the draining of the river by Cyrus; by which stratagem he gained admission for his troops.

The causes of the contradictory accounts related in the ancient writers, may in some degree be ascertained from the hints they give us of the state of the kingdom of Babylon after the death of Nebuchadnezzar, or perhaps during his distraction. Evil-Merodach, or foolish Merodach, his successor, was, as his name implies, a weak prince; and, taking advantage of this circumstance, several of the princes mentioned by these different authorities may have opposed him, and successively exercised the regal power, while he only nominally retained it. And to these usurpers, in all probability, may be attributed the various accounts handed down to us of the Babylonish succession during this period. The injured nobleman, in the Cyropædia, repeatedly praises the father of that king of Babylon whom Cyrus was proceeding against; whom the latter calls the Assyrian. And from the description given by Isaiah (xiv. 29.) of the three kings of Babylon, when he describes Nebuchadnezzar as a serpent, Evil-Merodach as a cockatrice, and Belshazzar as a fiery-flying serpent, that is, worse than his cruel predecessors, it is not improbable, that Belshazzar was the king who was guilty of the acts complained of by the friends of Cyrus, and likewise of those cruelties recorded by Xenophon.

Sir Walter Raleigh, in his *History of the World*, proposes an opinion, that the manuscript of Berosus must have been altered by the carelessness of a scribe; and that it originally assigned twenty-three years to the reign of Evil-Merodach. In the short account of the reign of Evil-Merodach given in Scripture, we are only informed that he released Jehoiachin from prison, and "that he eat bread continually before him all the days of his life;" 2 Kings xxv. 29, 30. From this expression we can alone infer that Jehoiachin lived many years after he was restored to liberty, and that during his life time Evil-Merodach was still king.

[5] In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. [6] Then the king's ‡countenance *was changed, and his thoughts troubled him, so that the †joints of his loins were loosed, and his knees smote one against another. [7] The king cried ‡aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, "Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with *scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." [8] Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof. [9] Then was king Belshazzar greatly troubled, and his †countenance was changed in him, and his lords were astonied.

‡ Chald. *brightnesses.* ver. 9.
* Chald. *changed it.*
† Or, *girdles.* Is. 5. 27. Chald. *bindings,* or, *knots.*
‡ Chald. *with might.*
* Or, *purple.*
† Chald. *brightnesses,* ver. 6.

[10] Now the queen by reason of the words of the king and his lords came into the banquet house. And the queen spake and said, "O king, live for ever! let not thy thoughts trouble thee, nor let thy countenance be changed. [11] There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy ‡father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy *father, (the king, I say, thy father,) made [c]master of the magicians, astrologers, Chaldeans, and soothsayers; [12] forasmuch as an excellent spirit, and knowledge, and understanding, †interpreting of dreams, and showing of hard sentences, and ‡dissolving of *doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation."

‡ Or, *grandfather,* ver. 2.
* Or, *grandfather,* ver. 2.
c Da. 4. 9.
† Or, *of an interpreter, &c.*
‡ Or, *of a dissolver.*
* Chald. *knots.*

[13] Then was Daniel brought in before the king. And the king spake and said unto Daniel, "Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my †father brought out of Jewry? [14] I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. [15] And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. [16] And I have heard of thee, that thou canst ‡make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

† Or, *grandfather.*
‡ Chald. *interpret.* Ge. 41. 15.

[17] Then Daniel answered and said before the king, "Let thy gifts be to thyself, and give thy *rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. [18] O thou king! [d]the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: [19] and for the majesty that he gave him, [e]all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. [20] But [f]when his heart was lifted up, and his mind hardened †in pride, he was ‡deposed from his kingly throne, and they took his glory from him. [21] And he was [g]driven from the sons of men; and *his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven, [h]till he knew that the Most High God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. [22] And thou his son, O Belshazzar! hast not humbled thy heart, though thou knewest all this: [23] but hast lifted up thyself against the Lord of heaven;

* Or, *fee,* as Da. 2. 6.
d Da. 2. 37, 38. & 4. 17, 22, 25.
e Je. 27. 7.
f Da. 4. 30, 37.
† Or, *to deal proudly,* Ex. 18. 11.
‡ Chald. *made to come down.*
g Da. 4. 32, &c.
* Or, *he made his heart equal, &c.*
h Da. 4. 17, 25.

and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and [i]whose are all thy ways, hast thou not glorified. [24] Then was the part of the hand sent from him, and this writing was written.

[25] "And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. [26] This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it: [27] TEKEL; [j]Thou art weighed in the balances, and art found wanting: [28] PERES; Thy kingdom is divided, and given to the [k]Medes and Persians."

[29] Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. [30] In [l]that night was Belshazzar the king of the Chaldeans slain. [31] And Darius the Median took the kingdom, †being ‡about threescore and two years old.

[i] Je. 10. 23.
[j] Job 31. 6. Ps. 62. 9. Je. 6. 30.
[k] Foretold, Is. 21. 2.
[l] Je. 51. 31, 39, 57.
† Chald. he as *the son of*, &c.
‡ Or, *now*.

SECT. XVII.

A. M. 3465.
B. C. 539.

SECTION XVII.—*Daniel's Vision of the Ram and He Goat.*(56)

DANIEL viii.

Daniel's vision of the ram and he goat. 13 The two thousand three hundred days of sacrifice. 15 Gabriel comforteth Daniel, and interpreteth the vision.

[1] IN the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me [a]at the first. [2] And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. [3] Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high, but one was higher than *the other, and the higher came up last. [4] I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. [5] And as I was considering, behold, a he goat came from the west on the face of the whole earth, and †touched not the ground; and the goat had ‡a notable horn between his eyes. [6] And he came to the ram that had two horns, which I had seen standing before the river, and ran unto

[a] Da. 7. 1.
* Heb. *the second.*
† Or, *none touched him in the earth.*
‡ Heb. *a horn of sight.*

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(56) From the fourth verse of the second chapter, to this chapter, Daniel has made use of the Chaldee language, because his prophecies and writings related to the Chaldeans. His remaining prophecies are written in Hebrew, because they treat of events subsequent to the times of that nation, and principally regard the Church and people of God. The second empire in the former vision (the Medo-Persian) is the first in this; and what was there compared to a bear, is here prefigured by a ram. This ram having two horns, according to the explication of the angel Gabriel, ver. 20, was the empire of the Medes and Persians. The propriety of the emblem appears from hence, that the kings of Persia wore a ram's head of gold, and precious stones, instead of a diadem, and a ram was the armorial ensign of that empire. The he goat is the Macedonian empire. The first king of the Macedonians, 200 years before Daniel, called his capital city Ægeæ, or Ægæ, a goat being their ensign. "The rough goat," ver. 21, represents the Greeks or Macedonians under Alexander: ver. 6 and 7 describe the Grecians overthrowing the Persian empire. The final and principal engagement in which Alexander overcame the Persians, was at the river Granicus, in Phrygia, "standing before the river," ver. 6. The four "notable" horns that sprang up in the room of the first great horn, are the same as the four heads of the leopard in the former vision, and denote the four kingdoms of Greece, Thrace, Syria, and Egypt, which were thus divided "toward the four winds of heaven" by Cassander, Lysimachus, Seleucus, and Ptolemy about fifteen years after the death of Alexander, and the murder of his descendants. The "little horn," which is described as rising among the four horns of the Grecian empire, ver. 9, is supposed by the generality of commentators to signify the Roman temporal power. It was this power that magnified itself against "the prince of the host," "stood up against the Prince of princes," ver. 25, crucified the Messiah, the Lord of life, took away the "daily sacrifice," destroyed the temple of the Jews, (ver. 11,) and made a desolation of the holy city. But, as "the stone," in Nebuchadnezzar's dream, was "cut out of the mountain without hands," that is, not by human, but supernatural means, so likewise shall this kingdom "be broken without hands." Compare chap. ii. 34, and chap. vii. 11 and 26. All which passages seem to imply that the dominion of the Romans shall be finally destroyed with some extraordinary manifestation of the Divine power.—Bishop Newton.

him in the fury of his power. [7] And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. [8] Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. [9] And out of one of them came forth a little horn, which waxed exceeding great, [b]toward the south, and toward the east, and toward the pleasant land. [10] And it waxed great, even *to the host of heaven; and [c]it cast down some of the host and of the stars to the ground, and stamped upon them. [11] Yea, [d]he magnified himself even †to the prince of the host, [e]and ‡by him [f]the daily sacrifice was taken away, and the place of his sanctuary was cast down. [12] And *a host was given him against the daily sacrifice [g]by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. [13] Then I heard [h]one saint speaking, and another saint said unto †that certain saint which spake, "How long shall be the vision concerning the daily sacrifice, and the transgression of ‡desolation, to give both the sanctuary and the host to be trodden under foot?" [14] And he said unto me, "Unto two thousand and three hundred *days; [i]then shall the sanctuary be †cleansed."

[15] And it came to pass, when I, even I Daniel, had seen the vision, and [j]sought for the meaning, then, behold, there stood before me [k]as the appearance of a man. [16] And I heard a man's voice between the banks of Ulai, which called, and said, "Gabriel, [l]make this man to understand the vision." [17] So he came near where I stood. And when he came, I was afraid, and fell upon my face; but he said unto me, "Understand, O son of man! for at the time of the end shall be the vision." [18] Now [m]as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and ‡set me upright. [19] And he said, "Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be. [20] The ram which thou sawest having two horns are the kings of Media and Persia. [21] And the rough goat is the king of Grecia; and the great horn that is between his eyes [n]is the first king. [22] Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. [23] And in the latter time of their kingdom, [o]when the transgressors *are come to the full, a king [p]of fierce countenance, and understanding dark sentences, shall stand up. [24] And his power shall be mighty, [q]but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the †holy people. [25] And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by ‡peace shall destroy many. He shall also stand up against the Prince of princes; but he shall be [r]broken without hand. [26] And the vision of the evening and the morning which was told is true; [s]wherefore shut thou up the vision, for it shall be for many days." [27] And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

[b] 1 Mac. 1. 16–19.
* Or, *against the host*. So Is. 14. 13.
[c] Re. 12. 4.
[d] Je. 48. 26, 42.
† Or, *against*.
[e] 1 Mac. 1. 44–64.
‡ Or, *from him*.
[f] Ex. 29. 38. Nu. 28. 3. Ez. 46. 13.
* Or, *the host was given over for the transgression against the daily sacrifice*.
[g] 1 Mac. 1. 11, &c. 2 Mac. 4. 13–17.
[h] 1 Pe. 1. 12.
† Or, *the numberer of secrets*, or, *the wonderful numberer*. Heb. *Palmoni*.
‡ Or, *making desolate*, Da. 11. 31. & 12. 11. 1 Mac. 1. 54.
* Heb. *evening morning*.
[i] 1 Mac. 4. 36, &c.
† Heb. *justified*.
[j] See Da. 12. 8. 1 Pe. 1. 10, 11.
[k] Ez. 1. 26.
[l] Lu. 1. 19, 26.
[m] Lu. 9. 32.
‡ Heb. *made me stand upon my standing*.
[n] Da. 11. 3, &c.
[o] 1 Mac. 1. 11, &c. & 2. 15.
* Heb. *are accomplished*.
[p] De. 28. 50.
[q] Re. 17. 13, 17.
† Heb. *people of the holy ones*.
‡ Or, *prosperity*.
[r] Job 34. 20. La. 4. 6. 1 Mac 6. 8–13. 2 Mac. 9. 9, &c.
[s] Ez. 12. 27. Re. 22. 10.

SECT. XVIII.
A. M. 3426.
B. C. 538.

SECTION XVIII.—*Prayer of Daniel, for the Restoration of Jerusalem, and Prophecy of the Seventy Weeks.*

DANIEL ix.(57)—PSALM cii.

Daniel, considering the time of the captivity, 3 *maketh confession of sins,* 16 *and prayeth for the restoration of Jerusalem.* 20 *Gabriel informeth him of the seventy weeks.*

[1] IN the first year of Darius the son of Ahasuerus, of the seed of
* Or, *in which he, &c.*
the Medes, (*which was made king over the realm of the Chaldeans,)
[2] in the first year of his reign, I Daniel understood by books the number
of the years, whereof the word of the LORD came to [a]Jeremiah the
[a] 2 Ch. 36. 21. Je. 25. 11, 12. & 29. 10.
prophet, that he would accomplish seventy years in the desolations of
Jerusalem.
[b] Neh. 1. 4 Je. 29. 12, 13. Ja. 4. 8–10.
[3] And [b]I set my face unto the Lord GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. [4] And I prayed unto
[c] Ex. 20. 6. De. 7. 9. Neh. 1. 5. & 9. 32.
the LORD my God, and made my confession, and said,—" O [c]Lord,
the great and dreadful God, keeping the covenant and mercy to them
[d] 1 Ki. 8. 47, 48. Neh. 1. 6, 7. & 9. 33, 34. Ps. 106. 6. Is. 64. 5–7. Je. 14. 7.
that love him, and to them that keep his commandments! [5] we [d]have
sinned, and have committed iniquity, and have done wickedly, and
have rebelled, even by departing from thy precepts, and from thy judgments; [6] neither [e]have we hearkened unto thy servants the prophets,
[e] 2 Ch. 36. 15, 16.
which spake in thy name to our kings, our princes, and our fathers,
[f] Neh. 9. 33.
† Or, *thou hast, &c.*
and to all the people of the land. [7] O [f]Lord, righteousness †belongeth
unto thee, but unto us confusion of faces, as at this day; to the men
of Judah, and to the inhabitants of Jerusalem, and unto all Israel,
that are near, and that are far off, through all the countries whither
thou hast driven them, because of their trespass that they have trespassed against thee. [8] O Lord, to us belongeth confusion of face, to
our kings, to our princes, and to our fathers, because we have sinned
against thee. [9] To the Lord our God belong mercies and forgivenesses,
though we have rebelled against him, [10] neither have we obeyed the
voice of the LORD our God, to walk in his laws, which he set before

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(57) In this chapter, Daniel, understanding from books (which are supposed to have been the prophecies of Jeremiah, chapters xxv. xiii. xxix. 1.), that the appointed captivity of seventy years was now drawing towards its conclusion, intercedes with God, by prayer and supplication, for his brethren. In verse 17, we clearly find a plurality in the Godhead signified; Daniel asks for blessings on the sanctuary and the people "for the Lord's sake." And in acceptance of his petitions, while he was yet praying, the Angel Gabriel appears, and communicates to the prophet a most wonderful revelation; assuring him at the same time of the restoration and rebuilding of Jerusalem. The captivity was to last seventy years; at its close, the future state of the Jews and the holy city for the space of another seventy weeks is revealed to Daniel, comprising the period "from the going forth of the commandment to restore and to build Jerusalem, till Messiah be cut off." The commencement of the whole period of seventy weeks [of years], or 490 years, being reckoned from the seventh year of Artaxerxes (Ezra vii. 11); when the wall of their city was built, and its inhabitants restored to its ancient laws, falls upon the 457th year before the Christian era. To 457 years before the birth of Christ, add 26 years after the birth of Christ, which 26 is the number that 483 years, or 69 weeks, exceed 457 years, and we are brought to the beginning of John the Baptist's preaching of the advent of the Messiah: adding seven years, or one week, to the former, we come to the 33d year of our Lord, which was the year of Jesus Christ's death. In other words, compute 490 years, the whole seventy weeks, from the seventh of Artaxerxes; by subtracting 457 years, (the space of time between that year and the beginning of the Christian era,) from 490, there remains 33, the year of our Lord's death. —Prideaux.

In this most wonderful prediction the sufferings and atonement of Christ are, perhaps, more explicitly and clearly revealed, than in any other prophecy of the Old Testament. Seventy weeks are "determined upon" for the continuance of the Mosaical worship; at the end of this time, the prophet declares the "Most Holy" will make reconciliation for iniquity, and bring in everlasting righteousness. The Messiah shall be "cut off, but not for himself," (1 Pet. iii. 18.), that "He shall cause the sacrifice and the oblation to cease;" "by His one oblation of Himself," on the cross, the sacrifice and burnt offerings of the Law were to be annulled; and, finally, that the people of the prince that shall come shall destroy the city and the sanctuary. This prediction, of the destruction of Jerusalem and the temple, was literally fulfilled, with a long train of dreadful calamities, attended with awful indications of divine vengeance, when the Romans under Titus utterly destroyed this condemned city and its miserable inhabitants.

Bishop Watson remarks, "To read these prophecies of Daniel with attention, intelligence, and an unbiased mind, is sufficient to convert an unbeliever from Deism to Christianity." They were delivered several hundred years before the birth of Christ; they extend through many ages; and have ever been considered as the foundation of all modern history; revealing the successive rise and fall of the four great monarchies of the world; the establishment of Messiah's kingdom upon earth; his death and sufferings; and passing from earth to heaven, they terminate only in eternity.

us by his servants the prophets. [11] Yea, [g]all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the [h]Law of Moses the servant of God, because we have sinned against him. [12] And he hath [i]confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; [j]for under the whole heaven hath not been done as hath been done upon Jerusalem. [13] As it is written in the Law of Moses, all this evil is come upon us; yet ‡made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. [14] Therefore hath the LORD watched upon the evil, and brought it upon us; for the LORD our God is righteous in all his works which he doeth; for we obeyed not his voice. [15] And now, O Lord our God, [k]that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast *gotten thee renown, as at this day; we have sinned, we have done wickedly. [16] O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and [l]for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. [17] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. [18] O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city †which is called by thy name: for we do not ‡present our supplications before thee for our righteousnesses, but for thy great mercies. [19] O Lord, hear! O Lord, forgive! O Lord, hearken and do! defer not, for thine own sake, O my God! for thy city and thy people are called by thy name."

[20] And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; [21] yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly *swiftly, touched me about the time of the evening oblation. [22] And he informed me, and talked with me, and said, "O Daniel, I am now come forth †to give thee skill and understanding. [23] At the beginning of thy supplications the ‡commandment came forth, and I am come to show thee, (for thou art *greatly beloved;) therefore [m]understand the matter, and consider the vision. [24] †Seventy weeks are determined upon thy people and upon thy holy city, ‡to finish the transgression, and *to make an end of sins, and [n]to make reconciliation for iniquity, [o]and to bring in everlasting righteousness, and to seal up the vision and †prophecy, [p]and to anoint the Most Holy. [25] Know [q]therefore and understand, that [r]from the going forth of the commandment ‡to restore and to build Jerusalem unto [s]the Messiah [t]the Prince shall be seven weeks, and threescore and two weeks: the street *shall be built again, and the †wall, [u]even ‡in troublous times. [26] And after threescore and two weeks [v]shall Messiah be cut off, *but not for himself; †and [w]the people of the prince that shall come [x]shall destroy the city [y]and the sanctuary; [z]and the end thereof shall be [a]with a flood, and unto the end of the war ‡desolations are determined. [27] And he shall confirm *the covenant with [b]many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, †and for the overspreading of [c]abominations he shall make it desolate, [d]even until the consummation, and that determined shall be poured ‡upon the desolate."

[g] Is. 1. 4–6. Je. 8. 5, 10.
[h] Le. 26. 14, &c. De. 27. 15, &c. & 28. 15, &c. & 29. 20, &c. & 30. 17, 18. & 31. 17, &c. & 32. 19, &c. La. 2. 17.
[i] Zec. 1. 6.
[j] La. 1. 12. & 2. 13. Ez. 5. 9. Am. 3. 2.
‡ Heb. *entreated we not the face of the, &c.*
[k] Ex. 6. 1, 6.
* Heb. *made thee a name.*
[l] Ex. 20. 5.
† Heb. *whereupon thy name is called.*
‡ Heb. *cause to fall*, Je. 36. 7.
* Heb. *with weariness*, or, *flight.*
† Heb. *to make thee skilful of understanding.*
‡ Heb. *word.*
* Heb. a man *of desires.*
[m] Mat. 24. 15.
† They begin from the 20th of Artaxerxes. See Nu. 14. 34. Ez. 4. 6.
‡ Or, *to restrain.*
* Or, *to seal up*, La. 4. 22.
[n] Is. 53. 10.
[o] Is. 53. 11. Je. 23. 5, 6. He. 9. 12. Re. 14. 6.
† Heb. *prophet.*
[p] Ps. 45. 7. Lu. 1. 35. Jo. 1. 41. He. 9. 11.
[q] Mat. 24. 15.
[r] Ezra 4. 24. & 6. 1, 15. & 7. 1. Neh. 2. 1, 3, 5, 6, 8.
‡ Or, *to build again Jerusalem:* as 2 Sa. 15. 25. Ps. 71. 20.
[s] Jo. 1. 41. & 4. 25.
[t] Is. 55. 4.
* Heb. *shall return and be builded.*
† Or, *breach*, or, *ditch.*
[u] Neh. 4. 8, 16–18.
‡ Heb. *in strait of times*, Neh. 6. 15.
[v] Is. 53. 8. Ma. 9. 12. Lu. 24. 26, 46.
* Or, *and shall have nothing*, Jo. 14. 30. 1 Pe. 2. 21. & 3. 18.
† Or, *and* [*the Jews*] *they shall be no more his people*, Da. 11. 17, or, *and the prince's* [*Messiah's*, ver. 25] *future people.*
[w] Mat. 22. 7.
[x] Lu. 19. 44.
[y] Mat. 24. 2.
[z] Mat. 24. 6, 14.
[a] Is. 8. 7, 8.

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‡ Or, *it shall be cut off by desolations.* * Or, *a*, Is. 42. 6. [b] Is. 53. 11. Mat. 26. 28. Ro. 5. 15, 19. Heb. 9. 28
† Or, *and upon the battlements shall be the idols of the desolator.* [c] Mat. 24. 15. [d] See Is. 10. 22, 23. Lu. 21, 24 Ro. 11. 26. ‡ Or, *upon the desolator.*

PSALM CII

PSALM CII.(58)

The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are to be recorded. 23 He sustaineth his weakness by the unchangeableness of God.

* Or, *for*.
† Ps. 61. 2. & 142. 2.

A Prayer *of the afflicted, †when he is overwhelmed, and poureth out his complaint before the LORD.

[1] Hear my prayer, O LORD!
a Ex. 2. 23.
And let my cry [a]come unto thee.
[2] Hide not thy face from me in the day when I am in trouble,
Incline thine ear unto me in the day when I call;
Answer me speedily.
b Ja. 4. 14.
[3] For [b]my days are consumed ‡like smoke,
‡ Or, (as some read,) *into smoke*.
And my bones are burned as a hearth.
[4] My heart is smitten, and withered like grass,
So that I forget to eat my bread.
[5] By reason of the voice of my groaning
* Or, *flesh*.
My bones cleave to my *skin.
[6] I am like a pelican of the wilderness;
I am like an owl of the desert.
[7] I watch, and am as a sparrow alone upon the housetop.
[8] Mine enemies reproach me all the day;
c Ac. 26. 11.
And they that are [c]mad against me are [d]sworn against me.
d Ac. 23. 12.
[9] For I have eaten ashes like bread,
And mingled my drink with weeping,
[10] Because of thine indignation and thy wrath;
For thou hast lifted me up, and cast me down.
[11] My days are like a shadow that declineth,
e Ja. 1. 10.
And [e]I am withered like grass.
[12] But thou, O LORD! shalt endure for ever,
And thy remembrance unto all generations.
f Is. 60. 10. Zec. 1. 12.
[13] Thou shalt arise, and [f]have mercy upon Zion;
g Is. 40. 2.
For the time to favor her, yea, the [g]set time, is come.
[14] For thy servants take pleasure in her stones,
And favor the dust thereof.
[15] So the heathen shall fear the name of the LORD,
And all the kings of the earth thy glory.
[16] When the LORD shall build up Zion,
h Is. 60. 1, 2.
He [h]shall appear in his glory.
i Neh. 1. 6, 11. & 2. 8.
[17] He [i]will regard the prayer of the destitute,
And not despise their prayer.
j Ro. 15. 4. 1 Co. 10. 11.
[18] This shall be [j]written for the generation to come,
k Ps. 22. 31. Is. 43. 21.
And [k]the people which shall be created shall praise the LORD.
[19] For he hath looked down from the height of his sanctuary,
From heaven did the LORD behold the earth;
[20] To hear the groaning of the prisoner,
† Heb. *the children of death*.
To loose †those that are appointed to death,
[21] To declare the name of the LORD in Zion,
And his praise in Jerusalem;
[22] When the people are gathered together,
And the kingdoms, to serve the LORD.
‡ Heb. *afflicted*.
[23] He ‡weakened my strength in the way,
He shortened my days.
[24] I said, O my God! take me not away in the midst of my days;
Thy years are throughout all generations.

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(58) This Psalm seems, by the thirteenth verse, to have been composed about the time that God promised a restoration to his people from their captivity in Babylon; namely, after a period of seventy years. It may be appropriately placed therefore in the same section with the prayer of Daniel on the same occasion.—Mudge.

l See Ge. 1. 1.
[25] Of [l]old hast thou laid the foundation of the earth,
And the heavens are the work of thy hands.
m See Job 14. 12.
[26] They [m]shall perish, but Thou shalt [*]endure;
* Heb. *stand.*
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed.
n Mal. 3. 6. He. 13. 8. Ja. 1. 17.
[27] But [n]Thou art the same,
And thy years shall have no end.
[28] The children of thy servants shall continue,
And their seed shall be established before thee.

SECT. XIX.

A. M. 3467.
B. C. 537.

SECTION XIX.—*Daniel is cast into the Den of Lions.*

DANIEL vi.(59)

Daniel is made chief of the presidents. 4 *They, conspiring against him, obtain an idolatrous decree.* 10 *Daniel, accused of the breach thereof, is cast into the lions' den.* 18 *Daniel is saved.* 24 *His adversaries devoured,* 25 *and God magnified by a decree.*

[1] IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; [2] and over these three presidents, of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. [3] Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

a Ec. 4. 4.

[4] Then [a]the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. [5] Then said these men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." [6] Then these presidents and princes [*]assembled together to the king, and said thus unto him, "King Darius, live for ever! [7] All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm [†]decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. [8] Now, O king, establish the decree, and sign the writing, that it be not changed, according to the [b]law of the Medes and Persians, which [‡]altereth not." [9] Wherefore king Darius signed the writing and the decree.

* Or, *came tumultuously.*
† Or, *interdict.*
b Est. 1. 19. & 8. 8.
‡ Chald. *passeth not.*

c 1 Ki. 8. 44, 48. Ps. 5. 7. Jon. 2. 4.

[10] Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber [c]toward Jeru-

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(59) That the wonderful events recorded in the sixth chapter of Daniel took place about this time, and that the chapter itself ought therefore to be inserted in this part of the arrangement, appears certain, if we consider that Darius reigned only two years; and ver. 1, 2, seems to allude to the division of his empire immediately on his elevation. It is not improbable that Daniel, who in the first year of Darius (Dan. ix. 2, 3.), had calculated the date of the captivity, and the promised deliverance of his people, still continued to offer up his prayers to God for their speedy restoration. He perceived no prospect of their immediate return, and became more noticed among the satraps of the court of Persia, by his unusual dedication of himself to the service of the God of his fathers. They attempted his ruin by the means here related. The miraculous preservation of Daniel, and the consequent influence he thereby obtained over the mind of Darius, was, in all probability, one of the additional causes which led to the decree of Cyrus on the death of Darius.

The captivity of Judah glorified God even from its commencement, by accomplishing the predictions of the prophets; and during its continuance, God in his mercy, employed various means to convince the Gentiles of his universal providence and his resistless power. He raised up Daniel by prophetic spirit; He rescued the three illustrious friends of Daniel; He punished the proud impiety of Nebuchadnezzar, by a seven years' insanity and degradation; and at the moment when his majesty was insulted, by the impious profanation of the vessels of his temple, a miraculous handwriting on the wall condemned the idolatrous king, denounced his impending fate, and the downfall of his empire. And, last of all, these wonderful interpositions were crowned by the deliverance of Daniel from the lions' den. These were not obscure or doubtful transactions, but attested by the authentic decrees of the most distinguished monarchs, and proclaimed through their wide-extended dominions: particularly in the instances of Nebuchadnezzar (Dan. iv. 1, 37. iii. 29); and of Darius (Dan. vi. 25.) And the great Cyrus was so fully persuaded, by these important events, of the truth of the Divine Providence, whose spirit had so clearly pointed out even the particulars of his own successes, that he became the active assistant in the restoration of the Jews to their own country; and added another public testimony to the glory and power of the God of Israel.—Dr. Graves.

salem, he kneeled upon his knees [d]three times a day, and prayed, and gave thanks before his God, as he did aforetime. [11] Then these men assembled, and found Daniel praying and making supplication before his God. [12] Then they came near, and spake before the king concerning the king's decree, "Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king! shall be cast into the den of lions?" The king answered and said, "The thing is true, according to the law of the Medes and Persians, which altereth not." [13] Then answered they and said before the king, "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king! nor the decree that thou hast signed, but maketh his petition three times a day." [14] Then the king, when he heard these words, [e]was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him. [15] Then these men assembled unto the king, and said unto the king, "Know, O king! that the law of the Medes and Persians is, 'That no decree nor statute which the king establisheth may be changed.'" [16] Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, "Thy God whom thou servest continually, he will deliver thee." [17] And a stone was brought, and laid upon the mouth of the den; [f]and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.

[18] Then the king went to his palace, and passed the night fasting; neither were *instruments of music brought before him, and his sleep went from him. [19] Then the king arose very early in the morning, and went in haste unto the den of lions. [20] And when he came to the den, he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, "O Daniel! servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" [21] Then said Daniel unto the king, "O king, live for ever! [22] My God hath sent his angel, and hath [g]shut the lions' mouths, that they have not hurt me, forasmuch as before him innocency was found in me; and also before thee, O king! have I done no hurt." [23] Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

[24] And the king commanded, [h]and they brought those men which had accused Daniel, and they cast them into the den of lions, (them, [i]their children, and their wives;) and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

[25] Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth, "Peace be multiplied unto you! [26] I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be [j]destroyed, and his dominion shall be even unto the end. [27] He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the †power of the lions."

[28] So this Daniel prospered in the reign of Darius, and in the reign of [k]Cyrus the Persian.

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[d] Ps. 55. 17. Ac. 2. 1, 2, 15. & 3. 1. & 10. 9.

[e] So Ma. 6. 26.

[f] So Mat. 27. 66.

* Or, *table*.

[g] Heb. 11. 33.

[h] De. 19. 19.

[i] Est. 9. 10. See De. 24. 16. 2 Ki. 14. 6.

[j] Lu. 1. 33.

† Heb. *hand*.

[k] Ezra 1. 1, 2.

SECT. XX.

A. M. 3468.
B. C. 536.

Section XX.—*Decree of Cyrus for the Return of the Jews;—Psalms on the Occasion.*(60)

Ezra i. 1–4.—Psalms cxxvi. *and* lxxxv.—2 Chron. xxxvi. 22, 23.

a Je. 25. 12. & 29. 10.
* Heb. *caused a voice to pass.*
b Is. 44. 28. & 45. 1, 13.
† Heb. *lift him up.*

[1] Now in the first year of Cyrus king of Persia, that the word of the Lord [a]by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he *made a proclamation throughout all his kingdom, and put it also in writing, saying, [2] "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath [b]charged me to build him a house at Jerusalem, which is in Judah. [3] Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. [4] And whosoever remaineth in any place where he sojourneth, let the men of his place †help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem."

PS. CXXVI.

PSALM CXXVI.(61)

The Church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.

A Song of Degrees.

* Heb. *returned the returning of Zion*, Ps. 53. 6. & 85. 1. Ho. 6. 11. Joel 3. 1.
a Ac. 12. 9.
b Job 8. 21.
† Heb. *hath magnified to do with them.*

[1] When the Lord *turned again the captivity of Zion,
We [a]were like them that dream.
[2] Then [b]was our mouth filled with laughter,
And our tongue with singing:
Then said they among the heathen,
"The Lord †hath done great things for them."
[3] The Lord hath done great things for us,
Whereof we are glad.
[4] Turn again our captivity, O Lord!
As the streams in the south.

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(60) After the death of Darius the Median, Cyrus returned to Babylon, and took on him the whole government of the empire; over which he reigned, as sole monarch, seven years. The seventy years' captivity, prophesied by Jeremiah, had now just expired, computing it from the fourth of Jehoiakim; and on the same month on which it began, Cyrus, in the first year of his reign, granted a public decree for the rebuilding of the temple and the return of the Jews into their own land.—See Prideaux, vol. i. p 183; and Ezra i. 1.

There can be no doubt but that Daniel obtained from Cyrus this decree in favor of the Jews. The fame of Daniel had extended itself all over the east; and his recent interpretation of the wonderful handwriting on the wall must have materially increased his reputation. As soon, therefore, as Cyrus had taken possession of Babylon, he sent for Daniel, and consulted with him as to the best measures for the settlement of the government; and, on this occasion, he gave so much satisfaction, that Cyrus soon after made him his minister of state over all the provinces of the Babylonian empire. When Cyrus returned from his Syrian expedition to Babylon, he found that Daniel was held in the highest favor and esteem by his uncle Darius the Median; and that his fame was very much increased by his miraculous preservation in the lions' den. There is every reason, therefore, to suppose that the prophet availed himself of this moment of popularity, and used all his influence and authority to bring about the restoration of his people. Josephus informs us, that Cyrus was acquainted with the prophecies of Isaiah; and that he was so, is evident from the decree itself: "He hath charged me to build him a house at Jerusalem," (v. 2.) It is only natural, therefore, to conclude that Daniel, who was so much interested in their accomplishment, and who had such constant access to the king, should lay before him those predictions (Isaiah xliv. 28, and xiv. 1,) which called him by name, and foretold his high destiny, so many years before he was born. Seventy years were now nearly elapsed since the Jews were first carried out of Judæa by Nebuchadnezzar, to people and strengthen Babylon; and now, at their close, under the Persian government, the weakening and dispeopling of that same city might be a strong reason for their being sent back again to their own country. No wise prince would ever desire that any part of his dominions should remain unpeopled: who, then, could be more proper again to plant the desolated country of Judæa than its former inhabitants? But, whatever secondary causes operated on the mind of Cyrus, God's overruling power, which stirreth up the hearts of princes according to his will, brought it to pass, that in the first year of Cyrus' monarchy over the east, he issued his royal decree for the rebuilding of the temple and the return of the Jews into their own country; thereby fulfilling the prophecy of Jeremiah xxv. 11, "and these nations shall serve the king of Babylon seventy years."—Prideaux's *Connection*, p. 185, &c.

(61) Psalm cxxvi. There is little doubt that this Psalm was composed on the return of the Jews, from their captivity in Babylon: the internal evidence almost demonstrates it.—Vide Bishop Horne; Travell; Dr. Wells.

That Psalm lxxxv. was likewise written on the same occasion is evident from ver. 1.—Dimock, Poole's *Annotations.*

[5] They [c]that sow in tears
Shall reap in ‡joy.
[6] He that goeth forth and weepeth,
Bearing *precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.

c See Je. 31. 9, &c.
‡ Or, *singing*.
* Or, *seed basket*.

PS. LXXXV.

PSALM LXXXV.

The psalmist, out of the experience of former mercies, prayeth for the continuance thereof. 8 *He promiseth to wait thereon, out of confidence of God's goodness.*

To the chief Musician, a Psalm *for the sons of Korah.

[1] Lord, thou hast been †favorable unto thy land,
Thou hast [a]brought back the captivity of Jacob.
[2] Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin. Selah!
[3] Thou hast taken away all thy wrath,
Thou hast turned ‡thyself from the fierceness of thine anger.
[4] Turn us, O God of our salvation!
And cause thine anger toward us to cease.
[5] Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
[6] Wilt thou not [b]revive us again,
That thy people may rejoice in thee?
[7] Show us thy mercy, O Lord,
And grant us thy salvation.
[8] I [c]will hear what God the Lord will speak;
For [d]he will speak peace unto his people, and to his saints;
But let them not [e]turn again to folly.
[9] Surely [f]his salvation is nigh them that fear him,
That [g]glory may dwell in our land.
[10] Mercy and truth are met together,
Righteousness [h]and peace have kissed each other.
[11] Truth [i]shall spring out of the earth,
And righteousness shall look down from heaven.
[12] Yea, [j]the Lord shall give that which is good,
And our land shall yield her increase.
[13] Righteousness shall go before him,
And shall set us in the way of his steps.

* Or, *of*. Ps. 42, title.
† Or, *well pleased*, Ps. 77. 7.
a Je. 30. 18. & 31. 23. Ez. 39. 25. Joel 3. 1.
‡ Or, *thine anger from waxing hot*, De. 13. 17.
b Hab. 3. 2.
c Hab. 2. 1.
d Zec. 9. 10.
e 2 Pe. 2. 20, 21.
f Is. 46. 13.
g Zec. 2. 5. Jo. 1. 14.
h Ps. 72. 3. Is. 32. 17. Lu. 2. 14.
i Is. 45. 8.
j Ja. 1. 17.

2 Chronicles xxxvi. 22, 23.—[22] Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, [23] "Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."

PERIOD VIII.

FROM THE TERMINATION OF THE BABYLONISH CAPTIVITY, TO THE REFORMATION OF WORSHIP BY NEHEMIAH, AND THE COMPLETION OF THE CANON OF THE OLD TESTAMENT BY SIMON THE JUST.

PART I.

FROM THE DECREE OF CYRUS, TO THE DEDICATION OF THE SECOND TEMPLE.

SECT. I.

A. M. 3468.
B. C. 536.

Section I.—*Return of the Jews from their Captivity;—Psalms composed on the Occasion.*

Ezra i. 5, *to the end*, ii., *and* iii. 1–7.(1)

The people provide for their return. 7 *Cyrus restoreth the vessels of the temple to Sheshbazzar.* — Chap. ii. 1 *The number that return, of the people,* 36 *of the priests,* 40 *of the Levites,* 43 *of the Nethinims,* 55 *of Solomon's servants,* 61 *of the priests which could not show their pedigree.* 64 *The whole number of them, with their substance.* 68 *Their oblations.* — Chap. iii. 1 *The altar is set up.* 4 *Offerings renewed.* 7 *Workmen prepared.*

[5] THEN rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose [a]spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. [6] And all they that were about them *strengthened their hands with

a Phil. 2. 13.

* That is, *helped them.*

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(1) The Book of Ezra derives its name from its author, who was a descendant of Seraiah the high priest, slain by Nebuchadnezzar when he burnt the city and temple of Jerusalem. It is written in Chaldee from the eighth verse of the fourth chapter to the twenty-seventh verse of the seventh chapter; as this part of the work contains letters and public decrees given in that language; Ezra, as a faithful historian, records them in the very words which were originally used; more particularly, perhaps, as the Jews, from their long continuance in Babylon, were more accustomed to the Chaldee than even to the Hebrew tongue. It is probable, likewise, at this time the Chaldee paraphrases began to be used, for it appears, Nehem. viii. 2, 3, 8, that some could not understand the Law, which may signify they had forgotten the Hebrew language during their captivity. It is evident that the author of the Book of Ezra was personally present at the transactions mentioned in it, the narrative being in the first person. It also bears upon the face of it every character of natural simplicity, and contains more particulars of time, persons, and places, than could have been introduced by any other individual. That the last four chapters of this book were written by Ezra himself there can be no doubt, as he particularly describes himself in the beginning of the seventh chapter, and likewise frequently introduces himself in the subsequent chapters. The Jews, indeed, ascribe the whole of this book to Ezra, and their opinion is adopted by most Christian commentators. But as the writer of the first six chapters appears, from chap. v. 4, to have been at Jerusalem in the reign of Darius Hystaspes, and it appears from the beginning of the seventh chapter that Ezra did not go thither until the reign of Artaxerxes Longimanus, (a distance of sixty years,) some persons have ascribed the first six chapters to a more ancient author. This, however, does not necessarily follow; and we apprehend it will appear that these chapters were written by Ezra as well as the last four, for possibly Ezra, after having accompanied Zerubbabel in the first return of the captivity, might have been again sent up to Babylon to counteract the representations of those who opposed, at the Persian court, the rebuilding of the city and the temple; and the account of his departure, given in the seventh chapter, perhaps refers only to his going up with that commission and power which he received from Artaxerxes. But whether Ezra were, or were not at Jerusalem at the time when this answer was made to Tatnai, (chap. iv. 5.) "We said unto them," he may well be conceived, if not actually present at the time, either as copying a public record of the transaction, or as relating the speech of his countryman on that occasion. The same method of narration is observable throughout this book; in the latter part of it (chap. vii. 12–26) the royal decree is inserted entire, in the Chaldee dialect; so, likewise, in the first part, we find the edict of Cyrus, the epistle of the Samaritans, and the reply, together with part of the fourth chapter, are also given in Chaldee. And it is not likely that a short historical compendium, like the Book of Ezra, should be the work of more than one author; nor ought we to assign it to several authors, unless we had either express declaration or internal evidence that they were concerned in it; all these evidences are wanting in the Book of Ezra.

This book is a continuation of the Jewish history, from the time at which the Chronicles conclude: it begins with a repetition of the two verses which terminate the Book of Chronicles. The first six chapters relate the return of the Jews under Zerubbabel, after their appointed period of captivity; their reëstablishment in Judæa, and the rebuilding and dedication of the temple in Jerusalem. The last four chapters give an account of the appointment of Ezra to the government of Judæa by Artaxerxes Longimanus; his return to his own country from Babylon; the disobedience of the Jews; and the reformation he effected among them. The Book of Ezra harmonizes most strictly with the prophecies of Haggai and Zechariah, which it materially elucidates, (compare Ezra v. with Hagg. i. 12. and Zech. iv. 4.) It evinces the paternal care of Jehovah over his chosen people, whose history it relates from the time of the edict issued by Cyrus, to the twentieth year of Artaxerxes Longimanus, a period of about seventy-nine years. Ezra is reported by some traditionary accounts to have died in the 120th year of his age, and to have been buried at Jerusalem; though others say that he died in Persia, and was buried on the banks of the river Samura, where his tomb is shown.—Gray and Horne in loc.

vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

[7] Also Cyrus the king brought forth the vessels of the house of the LORD, [b]which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; [8] even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. [9] And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, [10] thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. [11] All the vessels of gold and of silver were five thousand and four hundred. (2)All these did Sheshbazzar bring up with them of †the captivity that were brought up from Babylon unto Jerusalem.

[b] 2 Ki. 24. 13. 2 Ch. 36. 7.

† Heb. *the transportation.*

EZRA ii.

[1] Now [c]these are the children of the province that went up out of the captivity, of those which had been carried away, [d]whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; [2] which came with Zerubbabel: Jeshua, Nehemiah, ‡Seraiah, *Reelaiah, Mordecai, Bilshan, †Mizpar, Bigvai, ‡Rehum, Baanah. The number of the men of the people of Israel: [3] The children of Parosh, two thousand an hundred seventy and two. [4] The children of Shephatiah, three hundred seventy and two. [5] The children of Arah, [e]seven hundred seventy and five. [6] The children of [f]Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve. [7] The children of Elam, a thousand two hundred fifty and four. [8] The children of Zattu, nine hundred forty and five. [9] The children of Zaccai, seven hundred and threescore. [10] The children of *Bani, six hundred forty and two. [11] The children of Bebai, six hundred twenty and three. [12] The children of Azgad, a thousand two hundred twenty and two. [13] The children of Adonikam, six hundred sixty and six. [14] The children of Bigvai, two thousand fifty and six. [15] The children of Adin, four hundred fifty and four. [16] The children of Ater of Hezekiah, ninety and eight. [17] The children of Bezai, three hundred twenty and three. [18] The children of †Jorah an hundred and twelve. [19] The children of Hashum, two hundred twenty and three. [20] The children of ‡Gibbar, ninety and five. [21] The children of Beth-lehem, an hundred twenty and three. [22] The men of Netophah, fifty and six. [23] The men of Anathoth, an hundred twenty and eight. [24] The children of *Azmaveth, forty and two. [25] The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three. [26] The children of Ramah and Gaba, six hundred twenty and one. [27] The men of Michmas, an hundred twenty and two. [28] The men of Beth-el and Ai, two hundred twenty and three. [29] The chil-

[c] Neh. 7. 6, &c.

[d] 2 Ki. 24. 14–16. & 25. 11. 2 Ch. xxxvi.

‡ Or, *Azariah*, Neh. 7. 7.

* Or, *Raamiah.*

† Or, *Mispereth.*

‡ Or, *Nehum.*

[e] See Ne. 7. 10.

[f] Ne. 7. 11.

* Or, *Binnui*, Ne. 7. 15.

† Or, *Hariph*, Ne. 7. 24.

‡ Or, *Gibeon*, Neh. 7. 25.

* Or, *Bethazmaveth*, Neh. 7. 28.

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(2) The several events related in this eighth Period, are chiefly arranged in the order assigned to them by Prideaux, and sanctioned by the high authorities of Bishop Tomline, Dr. Hales, Dr. Adam Clarke, and others.

Every circumstance which took place at this interesting moment, when the captives were about to return to their own land, seems intended to prove to the Jews the peculiar providence which had watched over their nation. The conquests of Cyrus had brought about a universal peace; so that no interruption was apprehended by the exiles on their return to Judæa. The decree itself, of Cyrus, was obtained in consequence of the high reputation of Daniel, and the perusal of the prophecies of Isaiah, in which he was mentioned by name. The reputation of Daniel had been raised to its present eminence by a series of astonishing events; which impressed the heathen nation with awe, and seemed to eradicate from the breasts of the Jews the least remaining tendency to idolatry. And now on the publication of the decree of Cyrus, another prediction of their prophet Jeremiah was fulfilled, Jer. xxvii. 21, 22. "The vessels that remain in the house of the Lord, shall be carried to Babylon, and there shall they be till the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place." The Jews, in this instance, must have been clearly convinced that nothing but Divine inspiration could have foreseen an event so improbable, as the preservation of the golden vessels of the temple from the rapacity and impious sacrilege of the various idolatrous monarchs into whose hands they must have successively fallen; and at last, after the expiration of seventy years, be voluntarily restored to their rightful possessors.

dren of Nebo, fifty and two. [30] The children of Magbish, an hundred fifty and six. [31] The children of the other Elam, a thousand two hundred fifty and four. [32] The children of Harim, three hundred and twenty. [33] The children of Lod, †Hadid, and Ono, seven hundred twenty and five. [34] The children of Jericho, three hundred forty and five. [35] The children of Senaah, three thousand and six hundred and thirty.

[36] The priests: the children of [g]Jedaiah, of the house of Jeshua, nine hundred seventy and three. [37] The children of [h]Immer, a thousand fifty and two. [38] The children of [i]Pashur, a thousand two hundred forty and seven. [39] The children of [j]Harim, a thousand and seventeen.

[40] The Levites: the children of Jeshua and Kadmiel, of the children of ‡Hodaviah, seventy and four.

[41] The singers: the children of Asaph, an hundred twenty and eight.

[42] The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.

[43] The [k]Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth, [44] the children of Keros, the children of *Siaha, the children of Padon, [45] the children of Lebanah, the children of Hagabah, the children of Akkub, [46] the children of Hagab, the children of †Shalmai, the children of Hanan, [47] the children of Giddel, the children of Gahar, the children of Reaiah, [48] the children of Rezin, the children of Nekoda, the children of Gazzam, [49] the children of Uzza, the children of Paseah, the children of Besai, [50] the children of Asnah, the children of Mehunim, the children of ‡Nephusim, [51] the children of Bakbuk, the children of Hakupha, the children of Harhur, [52] the children of *Bazluth, the children of Mehida, the children of Harsha, [53] the children of Barkos, the children of Sisera, the children of Thamah, [54] the children of Neziah, the children of Hatipha.

[55] The children of [l]Solomon's servants: the children of Sotai, the children of Sophereth, the children of †Peruda, [56] the children of Jaalah, the children of Darkon, the children of Giddel, [57] the children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‡Ami. [58] All the [m]Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

[59] And these were they which went up from Tel-melah, Tel-harsa, Cherub, *Addan, and Immer; but they could not show their father's house, and their †seed, whether they were of Israel. [60] The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

[61] And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of [n]Barzillai the Gileadite, and was called after their name. [62] These sought their register among those that were reckoned by genealogy, but they were not found; [o]therefore ‡were they, as polluted, put from the priesthood. [63] And the *Tirshatha said unto them, that they [p]should not eat of the most holy things, till there stood up a priest with [q]Urim and with Thummim.

[64] The [r]whole congregation together was forty and two thousand three hundred and(3) threescore, [65] besides their servants and their maids,

† Or, *Harid*, as it is in some copies.
[g] 1 Ch. 24. 7.
[h] 1 Ch. 24. 14.
[i] 1 Ch. 9. 12.
[j] 1 Ch. 24. 8.
‡ Or, *Judah*, ch. 3. 9. called also *Hodevah*, Neh. 7. 43.
[k] 1 Ch. 9. 2.
* Or, *Sia*.
† Or, *Shamlai*.
‡ Or, *Nephishesim*.
* Or, *Bazlith*, Neh. 7. 54.
[l] 1 Ki. 9. 21.
† Or, *Perida*, Ne. 7. 57.
‡ Or, *Amon*, Ne. 7. 59.
[m] Jos. 9. 21, 27. 1 Ch. 9. 2.
* Or, *Addon*, Ne. 7. 61.
† Or, *pedigree*.
[n] 2 Sa. 17. 27.
[o] Nu. 3. 10.
‡ Heb. *they were polluted from the priesthood*.
* Or, *governor*: see Ne. 8. 9.
[p] Le. 22. 2, 10, 15, 16.
[q] Ex. 28. 30. Nu. 27. 21.
[r] Ne. 7. 67.

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(3) Some degree of surprise may perhaps be excited, that not more of the Jews returned to their own land. The circumstance, however, may be easily accounted for, when we consider the motives which are generally most powerful in their influence over the human mind. The Jews who were taken captive to Babylon, had been commanded by their prophet Jeremiah to seek the peace of the land where they were about to sojourn, to build houses, and to plant vineyards. They were received at an early period of their captivity into the peculiar favor of the kings of Babylon, in consequence of the miraculous interposition of a Supreme Providence in favor of Daniel; it is not therefore to be wondered at, that so many of the Jews preferred the luxury and ease of Babylon, to the labors, the difficulties, and hardships to which they would be exposed, by returning to their now desolate

of whom there were seven thousand three hundred thirty and seven; and there were among them two hundred singing men and singing women. [66] Their horses were seven hundred thirty and six; their mules, two hundred forty and five; [67] their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

[68] And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, [s]offered freely for the house of God to set it up in his place. [69] They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments. [70] So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

EZRA iii. 1-7.

[1] And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. [2] Then stood up †Jeshua the son of Jozadak, and his brethren the priests, and ‡Zerubbabel the son of [t]Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is [u]written in the Law of Moses the man of God. [3] And they set the altar upon his bases,(4) for fear was upon them because of the people of those countries; and

s Neh. 7. 70.

† Or, *Joshua*. Hag. 1. 1. & 2. 2. Zec. 3. 1.

‡ Called *Zorobabel*, Mat. 1. 12. Lu 3. 27.

t Mat. 1. 12. & Lu. 3. 27. called *Salathiel*.

u De. 12. 5.

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country. The higher ranks preferred the splendor and luxuries of the court of Persia; the lower classes, the quiet enjoyment of their homes. Few were found with sufficient attachment for their religious principles, or zeal for the restoration of their ecclesiastical and civil polity, and their reunion as an independent nation, as to induce them to exchange the attractions of Babylon for the dangers and trials incident, even under the most favorable circumstances, to their reëstablishment in Judæa.

Among the comparatively few who took advantage of the decree of Cyrus must be enumerated, not only the tribes of Judah and Benjamin, but several likewise of the other tribes, who were carried away by Tiglath-pileser, Salmaneser, and Esarhaddon; who still retained the true worship of God in a strange land, and did not go into the idolatrous usages and impieties of the heathens, among whom they were dispersed, but joined themselves to the Jews, when, by a like captivity, they were brought into the same parts; and some, after all the Assyrian captivities, were still left in the land. For we find some of them still there in the time of Josiah (2 Chron. xxxiv. 9, and xxxv. 18), and they suffered the Babylonish captivity, as well as the Jews, till at length they were wholly carried away in the last of them by Nebuzar-adan, in the twenty-third year of Nebuchadnezzar, (Jer. lii. 30.) And many of them had long before left their tribes for their religion (2 Chron. xi. 16, xv. 9, and xxxi. 6,) and, incorporating themselves with their brethren of Judah and Benjamin, dwelt in their cities, and there fell into the same calamity with them in their captivity under the Babylonians And of all these a great number availed themselves of this decree to return and dwell in their own cities; for both Cyrus' decree, as well as that of Artaxerxes, extended to all the house of Israel. The decree of Artaxerxes (Ezra vii. 13) is, by the name, to all the people of Israel, and that of Cyrus (Ezra i. 3.) is to all the people of the God of Israel, that is, as appears by the text, to all those that worshipped God at Jerusalem, which must be understood of the people of Israel, as well as of Judah; for that temple was built for both, and both had an equal right to worship God there. And therefore Ezra, when he returned, in the reign of Artaxerxes Longimanus, sent a copy of the king's decree, whereby that favor was granted him though all Media, where the ten tribes were in captivity, as well as through all Chaldea and Assyria, where the Jews were in captivity; which plainly implies, that both of them were included in that decree, and that being a renewal of the decree of Cyrus, both must be understood of the same extent. And we are told in Scripture, that, after the captivity (1 Chron. ix. 3), some of the children of Ephraim and Manasseh dwelt in Jerusalem, as well as those of Judah and Benjamin. And it appears from several places in the New Testament (Luke ii. 36. James i. 1, Acts xxvi. 7,), that some of all the tribes were still in being among the Jews, even to the time of their last dispersion on the destruction of Jerusalem by the Romans, though then all we recomprehended under the name of Jews, which, after the Babylonish captivity, became the general name of the whole nation, as that of Israelites was before. And this being premised, it solves the difficulty which arises from the difference that is between the general number, and the particulars of those that returned upon Cyrus' decree. For the general number both in Ezra and Nehemiah, is said to be 42,360; but the particulars, as reckoned up in their several families in Ezra, amount only to 29,818, and in Nehemiah to 31,031. The meaning of which is, they are only the tribes of Judah, Benjamin, and Levi, that are reckoned by their families in both these places, the rest being of the other tribes of Israel, are numbered only in the gross sum, and this is that which makes the gross sum so much exceed the particulars in both the computations.—Prideaux's *Connection*, vol. i. anno 556.

(4) The undoubted piety of the Jews who returned to their own country, was shown in their anxiety to restore the altar of God for burnt offering. This altar stood in the middle of the inner court of the temple of Solomon, exactly before the porch leading into the holy place; and on this were made the daily offerings of the morning and evening service, and all other offerings, ordinary and extraordinary, which were offered up to God by fire. It had been beaten down and destroyed by the Babylonians at the burning of the temple, and now the first exertions of the Jews were directed to the rebuilding of it in the same place in which it had originally stood, and there they daily offered sacrifices, before any other part of the temple was raised. —Prideaux's *Connection*, vol. i. p. 187.

v Nu. 28. 3, 4.
w Neh. 8. 14, 17. Zec. 14. 16, 17.
x Ex. 23. 16.
y Nu. 29. 12, &c.
* Heb. *the matter of the day in his day.*
z Ex. 29. 38. Nu. 28. 3, 11, 19, 26. & 29. 2, 8, 13.
† Heb. *the temple of the LORD was not yet founded.*
‡ Or, *workmen.*
a 1 Ki. 5. 6, 9. 2 Ch. 2. 10. Ac. 12. 20.
b 2 Ch. 2. 16. Ac. 9. 36.
c Ezra 6. 3.

they offered burnt offerings thereon unto the Lord, even [v]burnt offer-
ings morning and evening. [4] They kept also the feast of Tabernacles,
[x]as it is written, and [y]offered the daily burnt offerings by number, ac-
cording to the custom, *as the duty of every day required: [5]and
afterward offered the [z]continual burnt offering, both of the new-moons,
and of all the set feasts of the Lord that were consecrated, and of
every one that willingly offered a freewill offering unto the Lord.
[6]From the first day of the seventh month began they to offer burnt
offerings unto the Lord. But †the foundation of the temple of the
Lord was not yet laid. [7]They gave money also unto the masons, and
to the ‡carpenters; and [a]meat, and drink, and oil, unto them of (5)Zidon,
and to them of Tyre, to bring cedar trees from Lebanon to the sea of
[b]Joppa, [c]according to the grant that they had of Cyrus king of Persia.

PSALM CVII.(6)

PSALM CVII.

The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 *over travellers,* 10 *over captives,* 17 *over sick men,* 23 *over seamen,* 33 *and in divers varieties of life.*

a Mat. 19. 17.

[1] O give thanks unto the Lord, for [a]he is good,
For his mercy endureth for ever.
[2] Let the redeemed of the Lord say so,
Whom he hath redeemed from the hand of the enemy;

b Is. 43. 5, 6. Je. 29. 14. & 31. 8, 10. Ez. 39. 27, 28.
* Heb. *from the sea.*
c De. 32. 10.

[3] And [b]gathered them out of the lands,
From the east, and from the west,
From the north, and *from the south.
[4] They wandered in the [c]wilderness in a solitary way,
They found no city to dwell in.
[5] Hungry and thirsty,
Their soul fainted in them.
[6] Then they cried unto the Lord in their trouble,
And he delivered them out of their distresses.
[7] And he led them forth by the right way,
That they might go to a city of habitation.
[8] Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!

d Lu. 1. 53.

[9] For [d]he satisfieth the longing soul,
And filleth the hungry soul with goodness.

e Lu. 1. 79. See Job 3. 5.
f Ps. 73. 24. Lu. 7. 30. Ac. 20. 27.

[10] Such [e]as sit in darkness and in the shadow of death,
Being bound in affliction and iron;
[11] Because they rebelled against the words of God,
And contemned [f]the counsel of the Most High:
[12] Therefore he brought down their heart with labor;
They fell down, and there was none to help.
[13] Then they cried unto the Lord in their trouble,
And he saved them out of their distresses.

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(5) We may observe here, that the Tyrians were the wealthy, commercial, maritime nation, which contributed more than any other people to the building of the first temple by Solomon. They were principally concerned also in assisting the rebuilding of the second temple under Ezra, (chap. iii. 7.) Is it fanciful to suppose that this nation was but a type of that more powerful, wealthy, commercial, and maritime nation, which in the latter days shall contribute to the rebuilding of the spiritual, and perhaps actual temple, at the final restoration of the Jews, before the second advent of the common Head of the Church? Many coincidences of this nature have suggested themselves in proceeding through this Arrangement; but they have been carefully withheld, from the apprehension that I might be indulging in a spirit of speculation, instead of that sobriety and judgment which should characterize every attempt to elucidate the Holy Scriptures.

(6) Psalm cvii. is enumerated by Calmet, Horne, and Gray among those which were probably written, as well after other deliverances, as upon the release from the Babylonish captivity, and at the building and dedication of the second temple. It is inserted here on the united authority of these laborious and distinguished writers, as well as on its internal evidence, arising from its applicability to the circumstances of the Jewish Church at this period. On the same authorities, and for the same additional reason, I have inserted here the lxxxviith, cxith, cxiith, cxiiith, cxivth, cxvith, cxviith, cxxviith, cxxviiith, and cxxxivth. The cxxvth is referred by Dr. Gray to the distresses of the Church, by Horne to the return from the captivity.

[14] He [g]brought them out of darkness and the shadow of death,
And brake their bands in sunder.
[15] Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
[16] For he hath broken the gates of brass,
And cut the bars of iron in sunder.
[17] Fools because of their transgression,
And because of their iniquities, are afflicted.
[18] Their soul abhorreth all manner of meat,
And they draw near to the gates of death.
[19] Then they cry unto the LORD in their trouble,
And he saveth them out of their distresses.
[20] He [h]sent his word, and healed them,
And delivered them from their destructions.
[21] Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
[22] And [i]let them sacrifice the sacrifices of thanksgiving,
And declare his works with †rejoicing.
[23] They that go down to the sea in ships,
That do business in great waters,
[24] These see the works of the LORD,
And his wonders in the deep.
[25] For he commandeth, and ‡raiseth the stormy wind,
Which lifteth up the waves thereof.
[26] They mount up to the heaven,
They go down again to the depths,
Their soul is melted because of trouble.
[27] They reel to and fro, and stagger like a drunken man,
And *are at their wit's end.
[28] Then they cry unto the LORD in their trouble,
And he bringeth them out of their distresses.
[29] He [j]maketh the storm a calm,
So that the waves thereof are still.
[30] Then are they glad because they be quiet,
So he bringeth them unto their desired haven.
[31] Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
[32] Let them exalt him also in the congregation of the people,
And praise him in the assembly of the elders.
[33] He [k]turneth rivers into a wilderness,
And the watersprings into dry ground;
[34] A [l]fruitful land into †barrenness,
For the wickedness of them that dwell therein.
[35] He [m]turneth the wilderness into a standing water,
And dry ground into watersprings.
[36] And there he maketh the hungry to dwell,
That they may prepare a city for habitation;
[37] And sow the fields, and plant vineyards,
Which may yield fruits of increase.
[38] He [n]blesseth them also, so that they [o]are multiplied greatly;
And suffereth not their cattle to decrease.
[39] Again, they are [p]diminished and brought low
Through oppression, affliction, and sorrow.
[40] He poureth contempt upon princes,
And causeth them to wander in the ‡wilderness, where there is no [way.
[41] Yet [q]setteth he the poor on high *from affliction,
And maketh him families like a flock.

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[g] Ac. 12. 7, &c. & 16. 26, &c.
[h] 2 Ki. 20. 4, 5. Ps. 147. 15, &c. Mat. 8. 8.
[i] Le. 7. 12. Ps. 50. 14. He. 13. 15.
† Heb. *singing.*
‡ Heb. *maketh to stand.* Jonah 1. 4.
* Heb. *all their wisdom is swallowed up.*
[j] See Job 38. 11.
[k] 1 Ki. 17. 1, 7.
[l] See Ge. 19. 25.
† Heb. *saltness.*
[m] Job 38. 27. Ps. 114. 8. Is. 41. 18.
[n] See Ge. 1. 22. & 12. 2.
[o] Ex. 1. 7.
[p] 2 Ki. 10. 32.
‡ Or, *void place.*
[q] 1 Sa. 2. 8.
* Or, *after.*

[42] The righteous shall see it, and rejoice;
And all [r]iniquity shall stop her mouth.
[43] Whoso [s]is wise, and will observe these things,
Even they shall understand the lovingkindness of the LORD.

[r] Pr. 10. 11. Ro. 3. 19.
[s] Ps. 64. 9. Je. 9. 12. Ho. 14. 9.

PS LXXXVII.

PSALM LXXXVII.

The nature and glory of the Church. 4 The increase, honor, and comfort of the members thereof.

A Psalm or Song *for the Sons of Korah.

[1] [a]His foundation is in the holy mountains.
[2] The LORD loveth the gates of Zion
More than all the dwellings of Jacob.
[3] Glorious [a]things are spoken of thee,
O city of God! Selah!
[4] I will make mention of Rahab and Babylon to them that know [me:
Behold Philistia, and Tyre, with Ethiopia;
This man was born there.
[5] And of Zion it shall be said,
This and that man was born in her;
And the Highest himself shall establish her.
[6] The LORD shall count, when he [b]writeth up the people,
That this man was born there. Selah!
[7] As well the singers as the players on instruments shall be there.
All my springs are in thee.

* Or, *of*.
[a] *Or*, Its, meaning Zion's foundation.—*Ed.*
[a] See Is. 60. 1, &c.
[b] Ez. 13. 9.

PSALM CXI.

PSALM CXI.

The psalmist by his example inciteth others to praise God for his glorious, 5 and gracious works. 10 The fear of God breedeth true wisdom.

[1] *Praise ye the LORD! [a]
א I will praise the LORD with my whole heart,
ב In the assembly of the upright, and in the congregation.
ג [2] The [a]works of the LORD are great,
ד Sought out of all them that have pleasure therein.
ה [3] His work is honorable and glorious,
ו And his righteousness endureth for ever.
ז [4] He hath made his wonderful works to be remembered;
ח The LORD is gracious and full of compassion.
ט [5] He hath given †meat unto them that fear him;
י He will ever be mindful of his covenant.
כ [6] He hath showed his people the power of his works,
ל That he may give them the heritage of the heathen.
מ [7] The works of his hands are [b]verity and judgment;
נ All his commandments are sure.
ס [8] They †stand fast for ever and ever,
ע And are [c]done in truth and uprightness.
פ [9] He [d]sent redemption unto his people;
צ He hath commanded his covenant for ever;
ק Holy [e]and reverend is his name!
ר [10] The [f]fear of the LORD is the beginning of wisdom;
ש ‡A good understanding have all they *that do his commandments;
ת His praise endureth for ever.

* Heb. *Hallelujah.*
[a] As this and the following Psalm are alphabetical, every line commencing consecutively with its proper letter of the Hebrew alphabet, *Hallelujah* must be considered as the title.—*Ed.*
[a] Job xxxviii.-xli. Ps. 92. 5. & 139. 14. Re. 15. 3.
† Heb. *prey*. Mat. 6. 26, 33.
[b] Re. 15. 3.
† Heb. are *established*, Is. 40. 8. Mat. 5. 18.
[c] Ps. 19. 9. Re. 15. 3.
[d] Mat. 1. 21 Lu 1. 68.
[e] Lu. 1. 49.
[f] Job 28. 28. Pr. 1. 7. & 9. 10. Ec. 12. 13.
‡ Or, *Good success*. Pr. 3. 4.
* Heb. *that do them.*

PSALM CXII.

PSALM CXII.

Godliness hath the promises of this life, 4 and of the life to come. 10 The prosperity of the godly shall be an eyesore to the wicked.

[1] *Praise ye the LORD!
א Blessed is the man that feareth the LORD,
ב That delighteth greatly in his commandments!
ג [2] His seed shall be mighty upon earth;
ד The generation of the upright shall be blessed.

* Heb. *Hallelujah.*

ה 3 Wealth [a]and riches shall be in his house,
ו And his righteousness endureth for ever.
ז 4 Unto [b]the upright there ariseth light in the darkness;
ח He is gracious, and full of compassion, and righteous.
ט 5 A [c]good man showeth favor, and lendeth;
י He will guide his affairs [d]with †discretion.
כ 6 Surely he shall not be moved for ever;
ל The [e]righteous shall be in everlasting remembrance.
מ 7 He [f]shall not be afraid of evil tidings;
נ His heart is fixed, trusting in the LORD.
ס 8 His heart is established, [g]he shall not be afraid,
ע Until he see his desire upon his enemies.
פ 9 He [h]hath dispersed, he hath given to the poor;
צ His [i]righteousness endureth for ever;
ק His horn shall be exalted with honor.
ר 10 The [j]wicked shall see it, and be grieved;
ש He shall gnash with his teeth, and melt away;
ת The [k]desire of the wicked shall perish.

a Mat. 6. 33.
b Job 11. 17. Ps. 97. 11.
c Ps. 37. 26. Lu. 6. 35.
d Eph. 5. 15. Col. 4. 5.
† Heb. *judgment.*
e Pr. 10. 7.
f Pr. 1. 33.
g Pr. 3. 33.
h 2 Co. 9. 9.
i De. 24. 13.
j See Lu. 13. 28.
k Pr. 10. 28. & 11. 7.

PSALM CXIII.

PSALM CXIII.[a]

An exhortation to praise God for his excellency, 6 for his mercy.

1 *Praise ye the LORD!
Praise, O ye servants of the LORD,
Praise the name of the LORD!
2 Blessed be the name of the LORD
From this time forth and for evermore!
3 From [a]the rising of the sun unto the going down of the same
The LORD's name is to be praised.
4 The LORD is high above all nations,
And his glory above the heavens.
5 Who is like unto the LORD our God,
Who †dwelleth on high,
6 Who humbleth himself to behold
The things that are in heaven, and in the earth!
7 He [b]raiseth up the poor out of the dust,
And lifteth the needy out of the dunghill;
8 That he may set him with princes,
Even with the princes of his people.
9 He [c]maketh the barren woman ‡to keep house,
And to be a joyful mother of children.
Praise ye the LORD!

a Psalms cxiii. to cxviii. form what is called by the Hebrews *The Great Hallel*, or praise, which was sung on their most solemn festivals, and particularly after the celebration of the Passover; see Mat. 26. 30. Mar. 14. 26.—*Ed.*
* Heb. *Hallelujah.*
a Is. 59. 19. Mal. 1. 11.
† Heb. *exalteth* himself *to dwell.*
b 1 Sa. 2. 8. Ps. 107. 41.
c 1 Sa. 2. 5. Ps. 68. 6. Is. 54. 1. Lu. 1. 13–15. Gal. 4. 27.
‡ Heb. *to dwell in a house.*

PSALM CXIV.

PSALM CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his Church.

1 When [a]Israel went out of Egypt,
The house of Jacob from a people of strange language;
2 Judah [b]was his sanctuary,
And Israel his dominion.
3 The [c]sea saw it, and fled;
Jordan [d]was driven back.
4 The mountains skipped like rams,
And the little hills like lambs.
5 What ailed thee, O thou sea, that thou fleddest?
Thou Jordan, that thou wast driven back?
6 Ye mountains, that ye skipped like rams;
And ye little hills, like lambs?
7 Tremble, thou earth, at the presence of the LORD,
At the presence of the God of Jacob;

a Ex. 13. 3.
b Ex. 6. 7. & 19. 6. & 25. 8. & 29. 45, 46. De. 27. 9.
c Ex. 14. 21. Ps. 77. 16.
d Jos. 3. 13, 16.

e Ex. 17. 6. Nu. 20. 11.

8 Which [e]turned the rock into a standing water,
The flint into a fountain of waters.

PSALM CXVI.

PSALM CXVI.

The psalmist professeth his love and duty to God for his deliverance. 12 *He studieth to be thankful.*

1 I love the LORD, because he hath heard
My voice and my supplications.
2 Because he hath inclined his ear unto me,
Therefore will I call upon him *as long as I live.
3 The sorrows of death compassed me,
And the pains of hell †gat hold upon me;
I found trouble and sorrow.
4 Then called I upon the name of the LORD;
O LORD, I beseech thee, deliver my soul.
5 Gracious is the LORD, and righteous;
Yea, our God is merciful.
6 The LORD preserveth the simple;
I was brought low, and he helped me.
7 Return unto thy [a]rest, O my soul;
For the LORD hath dealt bountifully with thee.
8 For thou hast delivered my soul from death,
Mine eyes from tears, and my feet from falling.
9 I will walk before the LORD
In [b]the land of the living.
10 I [c]believed, therefore have I spoken;
I was greatly afflicted;
11 I said in my haste,
"All [d]men are liars."
12 What shall I render unto the LORD
For all his benefits toward me?
13 I will take the cup of salvation,
And call upon the name of the LORD.
14 I [e]will pay my vows unto the LORD
Now in the presence of all his people.
15 Precious in the sight of the LORD
Is the death of his saints.
16 O LORD, truly I am thy servant;
I am thy servant, and the son of thy handmaid;
Thou hast loosed my bonds.
17 I will offer to thee [f]the sacrifice of thanksgiving,
And will call upon the name of the LORD.
18 I will pay my vows unto the LORD
Now in the presence of all his people.
19 In the courts of the LORD's house,
In the midst of thee, O Jerusalem!
Praise ye the LORD!

* Heb. *in my days.*
† Heb. *found me,* Ge. 44. 34.
a Je. 6. 16. Mat. 11. 29.
b Ge. 5. 22. Ps. 27. 13.
c 2 Co. 4. 13.
d Ro. 3. 4.
e Ps 22. 25. Jonah 2. 9. Mat. 5. 33.
f Le. 7. 12. Ps. 50. 14.

PSALM CXVII.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

1 O [a]praise the LORD, all ye nations!
Praise him, all ye people!
2 For his merciful kindness is great toward us;
And the truth of the LORD endureth for ever.
Praise ye the LORD!

a Ro. 15. 11.

PSALM CXXV.

PSALM CXXV.

The safety of such as trust in God. 4 *A prayer for the godly, and against the wickea*

A Song of degrees.

1 They that trust in the LORD shall be as Mount Zion,
Which cannot be removed, but abideth for ever.

[2] As the mountains are round about Jerusalem,
So the LORD is round about his people
From henceforth even for ever.
[3] For [a]the rod of *the wicked shall not rest upon the lot of the righteous;
Lest the righteous put forth their hands unto iniquity.
[4] Do good, O LORD! unto those that be good,
And to them that are upright in their hearts.
[5] As for such as turn aside unto their [b]crooked ways,
The LORD shall lead them forth with the workers of iniquity;
But [c]peace shall be upon Israel.

[a] Pr. 22. 8. Is. 14. 5.
* Heb. *wickedness.*
[b] Pr. 2. 15.
[c] Ps. 128. 6. Gal. 6. 16.

PS. CXXVII.

PSALM CXXVII.

The virtue of God's blessing. 3 Good children are his gift.

A Song of degrees *for Solomon.

[1] Except the LORD build the house,
They labor in vain †that build it;
Except the LORD keep the city,
The watchman waketh but in vain.
[2] It is vain for you to rise up early, to sit up late,
To [a]eat the bread of sorrows;
For so he giveth his beloved sleep.
[3] Lo! [b]children are a heritage of the LORD;
And [c]the fruit of the womb is his reward.
[4] As arrows are in the hand of a mighty man;
So are children of the youth.
[5] Happy is the man that hath ‡his quiver full of them;
They [d]shall not be ashamed,
But they *shall speak with the enemies in the gate.

* Or, *of Solomon*, Ps. 72, title.
† Heb. that are *builders of it in it.*
[a] Ge. 3. 17, 19.
[b] Ge. 33. 5. & 48. 4. Jos. 24. 3, 4.
[c] De. 28. 4.
‡ Heb. *filled his quiver with them.*
[d] See Job 5. 4. Pr. 27. 11.
* Or, *shall subdue*, as Ps. 18. 47, or, *destroy.*

PS. CXXVIII.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

A Song of degrees.

[1] Blessed is every one that feareth the LORD;
That walketh in his ways!
[2] For [a]thou shalt eat the labor of thy hands;
Happy shalt thou be, and it shall be well with thee.
[3] Thy wife shall be [b]as a fruitful vine by the sides of thy house;
Thy children like olive plants round about thy table.
[4] Behold, that thus shall the man be blessed
That feareth the LORD.
[5] The LORD shall bless thee out of Zion;
And thou shalt see the good of Jerusalem all the days of thy life.
[6] Yea, thou shalt [c]see thy children's children,
And peace upon Israel.

[a] Is. 3. 10.
[b] Ez. 19. 10.
[c] Ge. 50. 23. Job 42. 16.

PS. CXXXIV.

PSALM CXXXIV.

An exhortation to bless God.

A Song of degrees.

[1] Behold, bless ye the LORD,
All ye servants of the LORD,
Which [a]by night stand in the house of the LORD!
[2] Lift [b]up your hands *in the sanctuary,
And bless the LORD!
[3] The LORD that made heaven and earth
Bless thee out of Zion!

[a] 1 Ch. 9. 33.
[b] 1 Ti. 2. 8.
* Or, *in holiness.*

SECT. II.

A. M. 3469.
B. C. 535.

SECTION II.—*The Foundation of the Temple laid;—Psalms thereon.*

EZRA iii. 8, *to the end.*—PSALMS lxxxiv. *and* lxvi.

[8] Now in the second year of [a]their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Sheal-

[a] *i. e.* the Israelites.—*Ed.*

tiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and [a]appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. [9] Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of *Judah, †together, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites. [10] And when the builders laid the foundation of the temple of the Lord, [b]they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the [c]ordinance of David king of Israel. [11] And [d]they sang together by course in praising and giving thanks unto the Lord; [e]because he is good, [f]for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. [12] But [g]many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy. [13] So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

[a] 1 Ch. 23. 24, 27.
* Or, *Hodaviah*, Ez. 2. 40.
† Heb. *as one.*
[b] 1 Ch. 16. 6, 42.
[c] 1 Ch. 6. 31. & 16. 4.
[d] Ex. 15. 21. 2 Ch. 7. 3. Neh. 12. 24.
[e] 1 Ch. 16. 34. Ps. cxxxvi.
[f] 1 Ch. 16. 41. Je. 33. 11.
[g] See Hag. 2. 3.

PS. LXXXIV.

PSALM LXXXIV.(7)

The prophet, longing for the communion of the sanctuary, 4 showeth how blessed they are that dwell therein. 8 He prayeth to be restored unto it.

To the chief Musician *upon Gittith, A Psalm †for the sons of Korah.

[1] How amiable are thy tabernacles, O Lord of hosts!
[2] My soul longeth, yea, even fainteth for the courts of the Lord;
My heart and my flesh crieth out for the living God.
[3] Yea, the sparrow hath found a house,
And the swallow a nest for herself, where she may lay her young
Even thine altars, O Lord of hosts,
My King, and my God!
[4] Blessed are they that dwell in thy house!
They will be still praising thee. Selah!
[5] Blessed is the man whose strength is in thee;
In whose heart are the ways of them!
[6] Who passing through the valley ‡of Baca make it a well;
The rain also *filleth the pools.
[7] They go †from strength to strength,
Every one of them in Zion [a]appeareth before God.
[8] O Lord God of hosts, hear my prayer;
Give ear, O God of Jacob! Selah!
[9] Behold, [b]O God our shield,
And look upon the face of thine anointed.
[10] For a day in thy courts is better than a thousand.
‡I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
[11] For the Lord God is a [c]sun and shield;
The Lord will give grace and glory;
No good thing will he withhold
From them that walk uprightly.

* Ps. 8, title.
† Or, *of.*
‡ Or, *of mulberry trees make him a well, &c.* 2 Sa. 5. 22, 23.
* Heb. *covereth.*
† Or, *from company to company.* Pr. 4. 18. 2 Co. 3. 18.
[a] De. 16. 16. Zec. 14. 16.
[b] Ge. 15. 1.
‡ Heb. *I would choose rather to sit at the threshold.*
[c] Is. 60. 19.

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(7) Psalm lxxxiv. is inserted in this place from its internal evidence that it was written about this period. The precise time of its composition is quite uncertain; and if the beautiful earnestness and devotional spirit which runs through this psalm be compared with the actual state of the Jewish Church, which was now again enjoying the services of the altar, it will not appear improbable that the psalm was composed about this time, by one of those pious Jews who were anxious to see their worship restored in its former splendor.

[12] O Lord of hosts,
Blessed is the man that trusteth in thee!

PS. LXVI.

PSALM LXVI.(8)

The Psalmist exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits. 12 He voweth for himself religious service to God. 16 He declareth God's special goodness to himself.

To the chief Musician, A Song or Psalm.

* Heb. *all the earth.*
[1] Make a joyful noise unto God, *all ye lands!
[2] Sing forth the honor of his name;
Make his praise glorious!
[3] Say unto God, How terrible art thou in thy works!
† Or, *yield feigned obedience*, Ps. 18. 44. & 81. 15. Heb. *lie.*
Through the greatness of thy power shall thine enemies †submit themselves unto thee.
[4] All the earth shall worship thee,
And shall sing unto thee; they shall sing to thy name. Selah!
[5] Come and see the works of God;
He is terrible in his doing toward the children of men.
d Ex. 14. 21.
[6] He [a]turned the sea into dry land;
b Jos. 3. 14, 16.
They [b]went through the flood on foot;
There did we rejoice in him.
[7] He ruleth by his power for ever;
His eyes behold the nations;
Let not the rebellious exalt themselves. Selah!
[8] O bless our God, ye people,
And make the voice of his praise to be heard;
‡ Heb. *putteth.*
[9] Which ‡holdeth our soul in life,
And suffereth not our feet to be moved!
c Ps. 17. 3. Is. 48. 10.
[10] For [c]thou, O God, hast proved us;
d Zec. 13. 9. 1 Pe. 1. 6, 7.
Thou [d]hast tried us, as silver is tried.
[11] Thou [e]broughtest us into the net;
e La. 1. 13.
Thou laidst affliction upon our loins.
f Is. 51. 23.
[12] Thou [f]hast caused men to ride over our heads;
g Is. 43. 2.
We [g]went through fire and through water;
* Heb. *moist.*
But thou broughtest us out into a *wealthy place.
[13] I will go into thy house with burnt offerings;
h Ec. 5. 4.
I [h]will pay thee my vows,
† Heb. *opened.*
[14] Which my lips have †uttered,
And my mouth hath spoken, when I was in trouble.
‡ Heb. *marrow.*
[15] I will offer unto thee burnt sacrifices of ‡fatlings, with the incense of rams;
I will offer bullocks with goats. Selah!
[16] Come and hear, all ye that fear God,
And I will declare what he hath done for my soul.
[17] I cried unto him with my mouth,
And he was extolled with my tongue.
i Job 27. 9. Pr. 15. 29. & 28. 9. Is. 1. 15. Jo. 9. 31. Ja. 4. 3.
[18] If [i]I regard iniquity in my heart,
The Lord will not hear me;
[19] But verily God hath heard me,
He hath attended to the voice of my prayer.
[20] Blessed be God, which hath not turned away my prayer,
Nor his mercy from me!

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(8) Psalm lxvi. is inserted by Calmet, Horne, and Gray, among those which were probably composed about this time. It is placed here on their authority, and from its apparent applicability to the circumstance related in Ezra iii. 10–14.

SECT. III.

A. M. 3470.
B. C. 534.

SECTION III.—*The Building of the Temple interrupted;—Last Vision of Daniel.*

EZRA iv. 1–5,(9) *part of* 24.—PSALM cxxix.—DAN. x. *to* xii.

The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it. — DAN. x. 1 *Daniel, having humbled himself, seeth a vision.* 10 *Being troubled with fear, he is comforted by the angel.* — DAN. xi. 1 *The overthrow of Persia by the king of Grecia.* 5 *Leagues and conflicts between the kings of the south and of the north.* 30 *The invasion and tyranny of the Romans.* — DAN. xii. 1 *Michael shall deliver Israel from their troubles.* 5 *Daniel is informed of the times.*

* Heb. *the sons of the transportation.*

[a] 2 Ki. 17. 24, 32, 33. & 19. 37.

[1] Now when the adversaries of Judah and Benjamin heard that *the children of the captivity builded the temple unto the LORD God of Israel; [2] then they came to Zerubbabel, and to the chief of the fathers, and said unto them, "Let us build with you; for we seek your God, as ye do, and we do sacrifice unto him [a]since the days of Esar-haddon king of Assur, which brought us up hither." [3] But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us." [4] Then the people of the land weakened the hands of the people of Judah, and troubled them in building, [5] and hired counsellors against them, to frustrate their

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(9) The sacred authors commonly give the name of Samaritans only to those stranger people the Cuthites, whom the kings of Assyria sent from beyond the Euphrates to people the kingdom of Samaria, when they carried captive the Israelites, who were its former inhabitants, (2 Kings xvii. 23, 24.) We may therefore fix the first establishment of the Samaritans in Judæa when Shalmaneser conquered that part of the country. When Esarhaddon was informed that this people were infested by lions, he imputed it to their ignorance of the "god of the land," (2 Kings xvii. 26–34.) He therefore sent unto them one of the Jewish priests to teach them the worship and the rites of the God of Israel, and from this time they worshipped Jehovah, in conjunction with their own idol deities. The Samaritans, hearing that the Jews had begun to rebuild the temple at Jerusalem, expressed a great desire to be allowed to unite with them in this work; but the Jews, doubting their sincerity, and considering them as idolators, made answer to them,—that they, not being of the seed of Israel, had nothing to do to build a temple to their God, and that they would, according to the decree of Cyrus, build by themselves a temple to the Lord God of Israel. At which the Samaritans being much incensed, they did all they could to hinder the work; and although they could not alter Cyrus's decree, yet they prevailed, by bribes and underhand dealings with his ministers, and other officers concerned therein, to put obstructions to the execution of it; so that for several years the building went but very slowly on; which the Jews resenting, according as it deserved, this became the beginning of that bitter rancor which hath ever since existed between them and the Samaritans; which, being increased by other causes, grew at length to that height, that nothing became more odious to a Jew than a Samaritan; of which we have several instances in the Gospels; and so it still continues. For, even to this day, a *Cuthean* (that is, a Samaritan), in their language, is the most odious name among them, and that which, in the height of their anger, by way of infamy and reproach, they bestow on those they most hate and abominate. And by this they commonly call us Christians, when they would express the bitterest of their hatred against us.

Hence the Jews, in expressing their utmost aversion to our Saviour, said unto him, "Thou art a Samaritan, and hast a devil;" as if to be a Samaritan and have a devil were things of equal reproach. This rancor, from various circumstances, was carried to such an excess, that the Jews published a curse and an anathema against them, the bitterest that ever was denounced against any people; for thereby they forbade all manner of communication with them, declared all the fruits and products of their land, and every thing else of theirs, which was either eaten or drunk among them, to be as swine's flesh, and prohibited all of their nation ever to taste thereof, and also excluded all of that people from being ever received as proselytes to their religion. And, in the last place, proceeded so far, as even to the barring of them for ever from having any portion in the resurrection of the dead to eternal life, as if this also were in their power. For many ages past, the conduct of the Jews towards the Samaritans hath been according to the tenor of this anathema; they constantly refusing all manner of converse or communication with them: and so it was even in our Saviour's time; for why else should the woman of Samaria ask our Saviour, "How is it that thou being a Jew askest drink of me, who am a woman of Samaria?" but that it was even then forbidden among the Jews either to eat or drink any thing of that which was the Samaritans': and the words immediately following are to this purpose; for they tell us that "the Jews had no dealings with the Samaritans."

The learned Dean Graves has beautifully pointed out the manner in which the opposition of the Samaritans was overruled to the general good of the Church of God. The intermixture of the Samaritans, who were not entirely weaned from the surrounding idolatry, might, had the Jews acquiesced in their wishes, once more have involved them in that sin. The very opposition of this people served to make the Jews more vigilant in preserving, and the Samaritans of emulating, the purity of the Mosaic Law. They became hostile, and therefore unsuspected, guardians of the purity of the Sacred Text, particularly, the Pentateuch: and while many of the Jews expected only a temporal Messiah, some of the Samaritans, from the Pentateuch alone, seem to have attained a juster notion of his real character. See also on this subject, Bishop Horsley's admirable Sermon on the words—"The woman was a Greek, a Syro-Phœnician by nation."—Prideaux, *Connection*, vol. i. p. 227, anno 535; Calmet, art. Samaritan; Graves *On the Pentateuch* purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. [24] Then ceased the work of the house of God which is at Jerusalem.

PS. CXXIX.

PSALM CXXIX.(10)

An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the Church are cursed.

A Song of degrees.

* Or, *Much.*
[a] See Ez. 23. 3. Ho. 2. 15. & 11. 1.
[q] Ps. 124. 1.

[1] *Many a time have they afflicted me from [a]my youth,
May [b]Israel now say;
[2] Many a time have they afflicted me from my youth;
Yet they have not prevailed against me.
[3] The ploughers ploughed upon my back;
They made long their furrows.
[4] The Lord is righteous;
He hath cut asunder the cords of the wicked.
[5] Let them all be confounded and turned back
That hate Zion.

[c] Ps. 37. 2.

[6] Let them be as [c]the grass upon the housetops,
Which withereth afore it groweth up;
[7] Wherewith the mower filleth not his hand,
Nor he that bindeth sheaves his bosom.
[8] Neither do they which go by say,
The [d]blessing of the Lord be upon you;
We bless you in the name of the Lord.

[d] Ru. 2. 4. Ps 118. 26.

Daniel x.(11)

[a] Re. 19. 9.
* Heb. *great.*
† Heb. *weeks of days.*
‡ Heb. *bread of desires.*
[b] Mat. 6. 17.

[1] In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; [a]and the thing was true, but the time appointed was *long; and he understood the thing, and had understanding of the vision. [2] In those days I Daniel was mourning three †full weeks. [3] I ate no ‡pleasant bread, neither came flesh nor wine in my mouth, [b]neither did I anoint myself at all,

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(10) Psalm cxxix. This Psalm was probably composed by Ezra, or Nehemiah, for the consolation of the Jews at the time when the Samaritans obstructed the rebuilding of the city and temple.—Dimock.

(11) In consequence of the stratagems used by the Samaritans to defeat the object of the decree of Cyrus, the building of the temple had now ceased. Daniel gave himself up to mourning three weeks together; he then sees the vision, an account of which is contained in these three last chapters of his book. In this vision he is informed of various particulars concerning the Persian, Grecian, and Roman empires, and the kingdom of the Messiah, (chap. x.), states the occasion of the vision, and describes the Glorious Personage who appeared to the prophet.

The prediction then foretells the fate of the Persian empire (xi. 2,) whose fourth king, Darius, was attacked, and his empire destroyed, by Alexander (3); the partition of his vast dominions into four kingdoms (4); and the wars between the kingdoms of Egypt (which lay to the south of Judæa) and of Syria (which lay to the north of the Holy Land,) are then related together with the conquest of Macedon by the Romans (5–36). The prophecy then declares the tyranny of the papal antichrist, which was to spring up under the Roman empire (36–39), and the invasions of the Saracens (from the south) and of the Turks (from the north) in the time of the end, or latter days of the Roman monarchy (40–45.) This prophetic vision concludes with foretelling the general resurrection (xii. 1–4), and with announcing the time when all these great events were to have their final consummation, when the Jews were to be restored, antichrist destroyed, the fulness of the Gentiles brought in, and the Millennium, or reign of saints, was to begin (5–13). But the exact period, until Providence shall open more of the seals, cannot be fully ascertained.

Upon the whole, we may observe with Bishop Newton, what an amazing prophecy is this, comprehending so many various events, and extending through so many successive ages, from the first establishment of the Persian empire, upwards of 530 years before Christ, to the general resurrection! What a proof of a Divine Providence, and of a Divine Revelation! for who could thus declare the things that shall be, with their times and seasons, but He only who hath them in his power; whose dominion is over all, and whose kingdom endureth from generation to generation!

Of all the old prophets, Daniel is the most distinct in the order of time, and easiest to be understood; and on this account, Sir Isaac Newton observes, in those events which concern the last times, he must be the interpreter of the rest. All his predictions relate to each other, as if they were several parts of one general prophecy. The first is the easiest to be understood, and every succeeding prophecy adds something to the former. Though his style is not so lofty and figurative as that of the other prophets, it is more suitable to his subject, being clear and concise; his narratives and descriptions are simple and natural; and, in short, he writes more like a historian than a prophet.

Of the genuineness and authenticity of the book of Daniel we have every possible evidence, both external and internal.

till three whole weeks were fulfilled. [4] And in the four and twentieth
day of the first month, as I was by the side of the great river, which
is [c]Hiddekel; [5] then I lifted up mine eyes, and looked, and behold *a
certain man clothed in linen, whose loins were [d]girded with fine gold
of Uphaz. [6] His body also was [e]like the beryl, and his face [f]as the ap-
pearance of lightning, [g]and his eyes as lamps of fire, and his arms
[h]and his feet like in color to polished brass, [i]and the voice of his words
like the voice of a multitude. [7] And I Daniel [j]alone saw the vision;
for the men that were with me saw not the vision; but a great quaking
fell upon them, so that they fled to hide themselves. [8] Therefore I was
left alone, and saw this great vision, and there remained no strength
in me; for my †comeliness was turned in me into corruption, and I
retained no strength. [9] Yet heard I the voice of his words: and when
I heard the voice of his words, then was I in a deep sleep on my face,
and my face toward the ground.

14.
ne man.
15.
1. 16.
Ez. 1. 14.
[g] Re. 1. 14. & 19. 12.
[h] Ez. 1. 7. Re. 1. 15.
[i] Ez. 1. 24. Re. 1. 15.
[j] 2 Ki. 6. 17. Ac. 9. 7.
† Or, *vigor.*

[10] And, [k]behold, a hand touched me, which ‡set me upon my knees,
and upon the palms of my hands. [11] And he said unto me, "O Daniel,
*a man greatly beloved, understand the words that I speak unto thee,
and †stand upright; for unto thee am I now sent." And when he
had spoken this word unto me, I stood trembling. [12] Then said he unto
me, "Fear [l]not, Daniel; for from the first day that thou didst set thy
heart to understand, and to chasten thyself before thy God, [m]thy words
were heard, and I am come for thy words. [13] But the prince of the
kingdom of Persia withstood me one and twenty days; but, lo!
[n]Michael, ‡one of the chief princes, came to help me; and I remained
there with the kings of Persia. [14] Now I am come to make thee un-
derstand what shall befall thy people [o]in the latter days; [p]for yet the
vision is for many days." [15] And when he had spoken such words unto
me, I set my face toward the ground, and I became dumb. [16] And,
behold, one like the similitude of the sons of men touched my lips.
Then I opened my mouth, and spake, and said unto him that stood
before me, "O my lord, by the vision my sorrows are turned upon
me, and I have retained no strength. [17] For how can *the servant of
this my lord talk with this my lord? for as for me, straightway there
remained no strength in me, neither is there breath left in me." [18] Then
there came again and touched me one like the appearance of a man,
and he strengthened me, [19] and said, "O man greatly beloved, fear
not; peace be unto thee, be strong, yea, be strong." And when he
had spoken unto me, I was strengthened, and said, "Let my lord speak;
for thou hast strengthened me." [20] Then said he, "Knowest thou
wherefore I come unto thee? and now will I return to fight with the
prince of Persia; and when I am gone forth, lo! the prince of Grecia
shall come. [21] But I will show thee that which is noted in the scripture
of truth; and there is none that †holdeth with me in these things,
[q]but Michael your prince.

[k] Je. 1. 9. Re. 1. 17.
‡ Heb. *moved.*
* Heb. *a man of desires.*
† Heb. *stand upon thy standing.*
[l] Re. 1. 17.
[m] Ac. 10. 4.
[n] Jude 9. Re. 12. 7.
‡ Or, *the first.*
[o] Ge. 49. 1.
[p] Da. 8. 26. Hab. 2. 3.
* Or, *this servant of my lord.*
† Heb. *strengtheneth himself.*
[q] Ju. 9. Re. 12. 7.

[1] "Also I in the first year of Darius the Mede, even I, DANIEL xi.
stood to confirm and to strengthen him. [2] And now will I
show thee the truth. Behold, there shall stand up yet three kings in Per-
sia; and the fourth shall be far richer than they all; and by his strength
through his riches he shall stir up all against the realm of Grecia. [3] And
a mighty king shall stand up, that shall rule with great dominion, and
do according to his will. [4] And when he shall stand up, his kingdom
shall be broken, and shall be divided toward the four winds of heaven;
and not to his posterity, nor according to his dominion which he ruled;
for his kingdom shall be plucked up, even for others besides those.

[5] "And the king of the south shall be strong, and one of his princes;
and he shall be strong above him, and have dominion; his dominion

shall be a great dominion. [6] And in the end of years they shall ‡join themselves together; for the king's daughter of the south shall come to the king of the north to make *an agreement. But she shall not retain the power of the arm, neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and †he that begat her, and he that strengthened her in these times. [7] But out of a branch of her roots shall one stand up ‡in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail. [8] And shall also carry captives into Egypt their gods, with their princes, and with *their precious vessels of silver and of gold; and he shall continue more years than the king of the north. [9] So the king of the south shall come into his kingdom, and shall return into his own land. [10] But his sons shall †be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, [r]and overflow, and pass through: ‡then shall he return, and be stirred up, even to his fortress. [11] And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude, but the multitude shall be given into his hand. [12] And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands, but he shall not be strengthened by it. [13] For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come *after certain years with a great army and with much riches. [14] And in those times there shall many stand up against the king of the south; also †the robbers of thy people shall exalt themselves to establish the vision, but they shall fall. [15] So the king of the north shall come, and cast up a mount, and take ‡the most fenced cities; and the arms of the south shall not withstand, neither *his chosen people, neither shall there be any strength to withstand. [16] But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the †glorious land, which by his hand shall be consumed. [17] He shall also set his face to enter with the strength of his whole kingdom, and ‡upright ones with him; (thus shall he do;) and he shall give him the daughter of women, *corrupting her; but she shall not stand on his side, neither be for him. [18] After this shall he turn his face unto the isles, and shall take many; but a prince †for his own behalf shall cause ‡the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. [19] Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and [s]not be found. [20] Then shall stand up *in his estate †a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in ‡anger, nor in battle. [21] And *in his estate [t]shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. [22] And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. [23] And after the league made with him [u]he shall work deceitfully; for he shall come up, and shall become strong with a small people. [24] He shall enter †peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall ‡forecast his devices against the strong-holds, even for a time. [25] And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall forecast devices against him. [26] Yea, they that feed of

‡ Heb. *associate themselves.*

* Heb. *rights.*

† Or, *whom she brought forth.*

‡ Or, *in his place,* or, *office.* ver. 20.

* Heb. *vessels of their desire.*

† Or, *war.*

r Is. 8. 8.

‡ Or, *then shall he be stirred up again.*

* Heb. *at the end of times,* even *years.* Da. 4. 16. & 12. 7.

† Heb. *the children of robbers.*

‡ Heb. *the city of munitions.*

* Heb. *the people of his choices.*

† Or, *goodly land.* Da. 8. 9. ver. 41, 45. Heb. *land of ornament.*

‡ Or, *much uprightness,* or, *equal conditions.*

* Heb. *to corrupt.*

† Heb. *for him.*

‡ Heb. *his reproach.*

s Job 20. 8. Ps. 37. 36. Ez. 26. 21.

* Or, *in his place.* ver. 7.

† Heb. *one that causeth an exactor to pass over.*

‡ Heb. *angers.*

* Or, *in his place.*

t Da. 7. 8. & 8, 9. 23, 25.

Fulfilled about 171 B. C.

u Da. 8. 25.

† Or, *into the peaceable and fat,* &c.

‡ Heb. *think his thoughts.*

Fulfilled about 170 B. C.

the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain. [27] And both these kings' *hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper, for yet the end shall be at the time appointed. [28] Then shall he return into his land [v]with great riches; and [w]his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. [29] At the†time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

[30] "For [x]the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation [y]against the holy covenant. So shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. [31] And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that ‡maketh desolate. [32] And [z]such as do wickedly against the covenant shall he *corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. [33] And [a]they that understand among the people shall instruct many; [b]yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. [34] Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. [35] And some of them of understanding shall fall, [c]to try †them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed. [36] And the king shall do according to his will; and he shall [d]exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. [37] Neither shall he regard the God of his fathers, [e]nor the desire of women, [f]nor regard any god; for he shall magnify himself above all. [38] ‡But *in his estate shall he honor the God of ‡forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and ‡pleasant things. [39] Thus shall he do in the *most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for †gain. [40] And at the time of the end shall the king of the south push at him; and the king of the north shall come against him [g]like a whirlwind, with chariots, [h]and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. [41] He shall enter also into the ‡glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even [i]Edom, and Moab, and the chief of the children of Ammon. [42] He shall *stretch forth his hand also upon the countries; and the land of Egypt shall not escape. [43] But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be [j]at his steps. [44] But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. [45] And he shall plant the tabernacles of his palace between the seas in [k]the †glorious holy mountain; [l]yet he shall come to his end, and none shall help him.

[1] "And at that time shall Michael(12) stand up, the great prince which standeth for the children of thy people; [m]and DANIEL xii.

* Heb. *their hearts.*
v 1 Mac. 1. 19, &c.
w 2 Mac. 5. 11, 14, &c. Fulfilled about 169 B. C.
† Fulfilled about 168 B. C.
x Nu. 24. 24. Je. 2. 10.
y 1 Mac. 1. 30, 41, &c. 2 Mac. 5. 24, &c.
‡ Or, *astonisheth.*
z 1 Mac. 1. 43, 52. 2 Mac. 4. 13, 14. & 5. 15.
* Or, *cause to dissemble.*
a Mal. 2. 7.
b Heb. 11. 34, &c.
c 1 Pe. 1. 7.
† Or, *by them.*
d 2 Thes. 2. 4. Re. 13. 5, 6.
e 1 Ti. 4. 3.
f Is. 14. 13. 2 Thes. 2. 4.
‡ Or, *But in his stead.*
* Heb. *as for the Almighty God, in his seat he shall honor, yea, he shall honor a god, whom, &c.*
† Or, *munitions.* Heb. *Mauzzim,* or, *gods protectors.*
‡ Heb. *things desired,* Is. 44. 9.
* Heb. *fortresses of munitions.*
† Heb. *a price.*
g Is. 21. 1. Zec. 9. 14.
h Ez. 38. 4, 15. Re. 9. 16.
‡ Or, *goodly land,* ver. 16. Heb. *land of delight,* or, *ornament.*
i Is. 11. 14.
* Heb. *send forth.*
j Ez. 11. 8.
k Ps. 48. 2. 2 Thes. 2. 4.
† Or, *goodly.* Heb. *mountain of delight of holiness.*
l 1 Mac. 6. 8–16. 2 Thes. 2. 8. Re. 19 20.
m Is. 26. 20, 21. Je. 30. 7. Mat. 24. 21. Re. 16. 18.

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(12) Much discussion has at various times been entered into respecting the meaning of the word Michael, which occurs in this last vision of Daniel. Many learned men are of opinion that Michael is but a name for Christ, or the Angel of the Covenant, the Angel Jehovah.

Lightfoot is of this opinion. In his fifth of November Sermon, preached at Ely, of which Church he was a prebendary, in 1661; he is discussing the passage in Daniel x. 21. "There is none that holdeth with me but Michael your Prince. Who is the Prince of the Church but Christ," &c. —Vide Lightfoot's *Works*. vol. ii. p. 114.

The learned Joseph Mede is of the opposite there shall be a time of trouble, such as never was since there was a nation even to that same time. And at that time thy people [n]shall be delivered, every one that shall be [o]found written in the book. [2] And many of them that sleep in the dust of the earth shall awake, [p]some to everlasting life, and some to shame [q]and everlasting contempt. [3] And they that be ‡wise shall [r]shine as the brightness of the firmament; [s]and they that turn many to righteousness, [t]as the stars for ever and ever. [4] But thou, O Daniel, [u]shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

[5] Then I Daniel looked, and, behold, there stood other two, the one on this side of the *bank of the river, and the other on that side of the bank of the river. [6] And one said to the man clothed in linen, which was †upon the waters of the river, "How long shall it be to the end of these wonders?" [7] And I heard the man clothed in linen, which was upon the waters of the river, when he [v]held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever [w]that it shall be for a time, times, and ‡a half; [x]and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. [8] And I heard, but I understood not; then said I, "O my Lord, what shall be the end of these things?" [9] And he said, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. [10] Many [y]shall be purified, and made white, and tried; [z]but the wicked shall do wickedly. And none of the wicked shall understand; but [a]the wise shall understand. [11] And from the time that the daily sacrifice shall be taken away, and *the abomination that †maketh desolate set up, there shall be a thousand two hundred and ninety days. [12] Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. [13] But go thou thy way till the end be; ‡for thou shalt rest, and stand in thy lot at the end of the days."

n Ro. 11. 26.
o Ex. 32. 32. Ps. 56. 8. & 69. 28. Ez. 13. 9. Lu. 10. 20. Phil. 4. 3. Re. 3. 5. & 18. 8.
p Mat. 25. 46. Jo. 5. 28, 29. Ac. 24. 15.
q Is. 66. 24. Ro. 9. 21.
‡ Or, *teachers.*
r Pr. 4. 18. Wisd. 3. 7. Mat. 13. 43.
s Ja. 5. 20.
t 1 Co. 15. 41, 42.
u Re. 10. 4. & 22. 10.
* Heb. *lip.*
† Or, *from above.*
v See Ge. 14. 22.
w Re. 12. 14.
‡ Or, *part.*
x Lu. 21. 24. Re. 10. 7.
y Zec. 13. 9.
z Ho. 14. 9. Re. 9. 20. & 22. 11.
a Lu. 24. 25.
* Heb. *to set up the abomination, &c.*
† Or, *astonisheth.*
‡ Or, *and thou, &c.* Is. 57. 2. Re. 14. 13.

SECT. IV.

A. M. 3455.
B. C. 520.

Section IV.—*The Building of the Temple resumed;—Haggai and Zechariah prophesy.*

Ezra iv. *latter part of ver.* 24, v. 1.—Haggai i. 1-11.—Ezra v. 2.—Hag. i. 12, *to the end.* ii. 1-9.—Zech. i. 1-6.—Hag. ii. 10, *to the end.*—Zech. i. 7, *to the end, and* ii.-vi.

Haggai reproveth the people for neglecting the building the house. He inciteth them thereto. Zerubbabel and Shealtiel set forward the building. Haggai promiseth them God's assistance, and encourageth the people to the work by the promise of greater glory to the second temple than was in the first. Zechariah exhorteth the people to repentance. Haggai, by the type of holy things and unclean, showeth that their sins hindered the work. God's promise to Zerubbabel. At the prayer of the angel comfortable promises are made to Jerusalem by Zechariah. His vision of the four horns, and the four carpenters.—Zech. ii. 1 *God, in the care of Jerusalem, sendeth to measure it.* 6 *The redemption of Zion.* 10 *The promise of God's presence.*—Zech. iii. 1 *Under the type of Joshua, the high priest, receiving clean garments, and a covenant of promise,* 8 *Christ the Branch and Corner Stone is promised.*—Zech. iv. 1 *By the golden candlestick is foreshowed the good success of Zerubbabel's foundation.* 11 *By the two olive trees the two anointed ones.*—Zech. v. 1 *By the flying roll is showed the curse of thieves and swearers.* 5 *By a woman pressed in an ephah, the final judgment of wickedness.*—Zech. vi. 1 *The vision of the four chariots.* 9 *By the crowns of Joshua are showed the temple and kingdom of Christ the Branch.*

So it ceased unto the second year of the reign of Darius king of (13)Persia. [1] Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that

Ezra v. 1.

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opinion. *Sed quis, inquies, est iste Michael? Non opinor Christus ipse, sed,'* &c.—Mede's *Works*, p. 495, line 1.

Bishop Horsley, in his *Sermon on the Watchers*, supposes that Michael is merely a name given to Christ; and after much ingenious discussion. he thus proceeds: "From all this it is evident that Michael is a name for our Lord himself, in his particular character of the champion of his faithful people, against the violence of the apostate faction, and the wiles of the devil. In this point I have a host of the learned on my side; and it will be further evident from what is yet to come."—Horsley's *Sermons*, vol. ii. p. 376.

Bishop Warburton has given his vote on the opposite side, in a very singular remark contained in the thirty-fourth of his letters, p. 92.

Mr. Faber too agrees with Lightfoot and Horsley in their opinion that Michael was Christ. See the arguments on this point, admirably discussed in the fifth Exercitation of the learned Witsius. With the most commendable impartiality he has examined both sides of this question, and I think the reader will be inclined to adopt his conclusion, that Michael the Archangel is the Saviour of the Christian Church.—Vide Witsius, *Miscel. Sacra*, Exerc. 5.—De Michaele.

(13) A new dynasty of kings may in one sense be

were in Judah and Jerusalem in the name of the God of Israel, even unto them.

Hag. i. 1–11.

* Heb. *by the hand of Haggai.*
[a] 1 Ch. 3. 17, 19. Mat. 1. 12. Lu. 3. 27.
† Or, *captain.*

[1] In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD *by Haggai the prophet unto [a]Zerubbabel the son of Shealtiel, †governor of Judah, and to Joshua the son of Josedech, the high priest, saying, [2] Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built. [3] Then came the word of the LORD by Haggai the prophet, saying,—

‡ Heb. *Set your heart on your ways.* La. 3. 40.
[b] De. 28. 38. Ho. 4. 10. Mic. 6. 14, 15.
[c] Zec. 8. 10.
* Heb. *pierced through.*

[4] Is it time for you, O ye,
To dwell in your ceiled houses, and this house lie waste?
[5] Now therefore thus saith the LORD of hosts;
‡Consider your ways!
[6] Ye have [b]sown much—and bring in little:
Ye eat—but ye have not enough;
Ye drink—but ye are not filled with drink;
Ye clothe you—but there is none warm;
And [c]he that earneth wages earneth wages to put it into a bag
*with holes.
[7] Thus saith the LORD of hosts;
Consider your ways!
[8] Go up to the mountain, and bring wood,
And build the house; and I will take pleasure in it,
And I will be glorified, saith the LORD.

† Or, *blow it away.*
[d] Le. 26. 19. De. 28. 23. 1 Ki. 8. 35.
[e] 1 Ki. 17. 1. 2 Ki. 8. 1.

[9] Ye looked for much—and, lo, it came to little;
And when ye brought it home—I did †blow upon it.
Why? saith the LORD of hosts.
Because of my house that is waste,
And ye run every man unto his own house.
[10] Therefore [d]the heaven over you is stayed from dew,
And the earth is stayed from her fruit.
[11] And [e]I called for a drought
Upon the land, and upon the mountains,
And upon the corn, and upon the new wine, and upon the oil,
And upon that which the ground bringeth forth,
And upon men, and upon cattle,
And upon all the labor of the hands.

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said to have commenced with Darius Hystaspes, who in the second year of his reign published the decree for the resuming the building of the temple, which had been discontinued since the third year of Cyrus. From the publication of this decree may be reckoned the thorough restoration of the Jewish state. The dynasty of Cyrus, Cambyses, and Smerdis, being at an end, the edict which prohibited the building of the temple was considered obsolete, yet the Jews neglected to resume the work. On account of this negligence God smote the land with barrenness, so that both the vintage and harvest failed them. But in the second year of Darius, the prophet Haggai being commanded to inform the Jews of the cause of this judgment upon them, in obedience to his exhortations, they proceed with the work. This took place in the second year of Darius, the sixth month, in the first day of the month, vide Haggai, i. 1, compared with Ezra v. 1. The arrangement of the several passages of the prophecies of Haggai and Zechariah, contained in this section, is made on the authority of the various dates assigned by the prophets themselves. Compare Haggai i. 1, with Ezra v. 1; Haggai i. 12, with Ezra v. 2; Haggai ii 1, Zech. i. 1; Haggai ii. 10, and Zechariah i. 7.

With respect to Haggai, there is nothing transmitted to us on which we can depend, but that he was the first prophet commissioned to make known the divine will to the Jews after their return from captivity. The general opinion, founded on the assertion of the Pseudo-Epiphanius, is, that he was born at Babylon, and was one of the Jews who returned with Zerubbabel, in consequence of the edict of Cyrus. The same author affirms that he was buried at Jerusalem among the priests, whence some have conjectured that he was of the family of Aaron. The times of his predictions, however, are so distinctly marked by himself, that we have as much certainty on this point as we have with respect to any of the prophets.

The Jews, who were released from captivity in the first year of the reign of Cyrus (Ezra i. 1, *et seq.*), having returned to Jerusalem and commenced the rebuilding of the temple (Ezra ii. 1), were interrupted in their undertakings by the neighbouring satraps, who contrived to prejudice the Persian monarch against them (Ezra iv. 1, with 24), until the second year of Darius. Discouraged by these impediments, the people ceased, for fourteen years, to prosecute the erection of the second temple, as if the time were not yet come, and applied themselves to the building of their own houses; for which they are reproved by Haggai, chap. i. 1–12.

Ezra v. 2.

[2] Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

Hag. i. 12, *to the end.*

[12] Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord.

[13] Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I [f]am with you, saith the Lord. [14] And [g]the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, [15] in the four and twentieth day of the sixth month, in the second year of Darius the king.

f Mat. 28. 20. Ro. 8. 31.
g 2 Ch. 36. 22.

Hag. ii. 1-9.

[1] In the seventh month, in the one and twentieth day of the month, came the word of the Lord ‡by the prophet Haggai, saying, [2] Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high priest, and to the residue of the people, saying,—

[3] Who is left among you
That saw this house
In her first glory?
And how do ye see it now?
Is it not in your eyes in comparison of it as nothing?
[4] Yet now be strong, O Zerubbabel, saith the Lord;
And be strong, O Joshua, son of Josedech, the high priest;
And be strong, all ye people of the land, saith the Lord, and work;
For I am with you, saith the Lord of hosts.
[5] According [h]to the word that I covenanted with you
When ye came out of Egypt,
So [i]my spirit remaineth among you:
Fear ye not!
[6] For thus saith the Lord of hosts,
Yet [j]once, it is a little while,
And [k]I will shake the heavens, and the earth,
And the sea, and the dry land;
[7] And I will shake all nations,
And [l]the Desire of all nations shall come:
And I will fill this house with glory, saith the Lord of hosts.
[8] The silver is mine, and the gold is mine, saith the Lord of hosts.
[9] The [m]glory of this latter house shall be greater than of the former, saith the Lord of hosts;
And in this place will I give [n]peace, saith the Lord of hosts.(14)

‡ Heb. *by the hand of.*
h Ex. 29. 45, 46.
i Neh. 9. 20. Is. 63. 11-14.
j He. 12. 26-28.
k Joel 3. 16.
l Ge. 49. 10. Mal. 3. 1. Lu. 2. 10, 11, 27, 46. Ro. 15. 9-15.
m Jo. 1. 14.
n Ps. 85. 8, 9. Lu. 2. 14. Eph. 2. 14.

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(14) In consequence of the exhortations of the prophet, the Jews applied themselves diligently to the rebuilding of the temple; and to encourage them to go on vigorously in their undertaking, in the fourth and twentieth day of the sixth month (compare Haggai i. 1 with Ezra v. 15), another message from God assures them of his presence and blessing. And further to stimulate their exertions, Haggai a month after (chap. ii. 1) promises them that the glory of the latter house, when built, should be greater than the glory of the former house; which was accordingly accomplished, when Christ our Lord came to this his temple, and honored it with his presence. In all other respects this latter temple, the same prophet tells us, at its first building, was as nothing in comparison of the former.

The Jews reckon up five several marks of divine favor which distinguished the first temple, and were wanting in the second. The ark of the covenant, and the mercy-seat which was upon it; the Shechinah, or the Divine Presence; the Urim and Thummim; the holy fire upon the altar; and the Spirit of prophecy. Now the absence of these several things was abundantly supplied by the presence of that Divine Personage, of whom each of them

(15) ZECH. i. 1–6.

[1] In the eighth month, in the second year of Darius, came the word of the LORD [o]unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,—

o Mat. 23. 35.

[2] The LORD hath been *sore displeased with your fathers.

* Heb. *with displeasure.*

[3] Therefore say thou unto them,
Thus saith the LORD of hosts,
Turn [p]ye unto me, saith the LORD of hosts,
And I will turn unto you, saith the LORD of hosts.
[4] Be ye not as your fathers,
Unto [q]whom the former prophets have cried, saying,
Thus saith the LORD of hosts,
Turn [r]ye now from your evil ways, and from your evil doings;
But they did not hear,
Nor hearken unto me, saith the LORD.
[5] Your fathers, where are they?
And the prophets, do they live for ever?
[6] But [s]my words and my statutes,
Which I commanded my servants the prophets,
Did they not †take hold of your fathers?
And they returned and said,
Like [t]as the LORD of hosts thought to do unto us,
According to our ways, and according to our doings,
So hath he dealt with us.

p Je. 25. 5. & 35. 15. Mic. 7. 19. Mal. 3. 7. Lu. 15. 20. Ja. 4. 8.
q 2 Ch. 36. 15, 16.
r Is. 31. 6. Je. 3. 12. & 18. 11. Ez. 18. 30. Ho. 14. 1.
s Is. 55. 1.
† Or, *overtake.*
t La. 1. 18. & 2. 17.

HAG. ii. 10, *to the end.*

[10] In the four and twentieth day of the ninth month,(16) in the second year of Darius, came the word of the LORD by Haggai the prophet, saying, [11] Thus saith the LORD of hosts, Ask [u]now the priests concerning the law, saying, [12] If one bear holy flesh

u Le. 10. 10, 11. De. 33. 10. Mal. 2. 7.

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was in some measure typical. Christ may be called the ark, as he was the material representative of the Deity, in which was deposited the perfect law of God. Like the cedar of which the ark was composed, Christ was incorruptible; and the golden crown of divinity and glory was upon him, as it was upon the ark. Angels attended him in his humiliation, and desired to penetrate the mystery of his incarnation as the cherubim bent over the mercy-seat. From Him, as from the ark, the oracle was given to man. As God met with man between the cherubim before the mercy-seat, so is Christ the meeting place between God and man. Christ was the Shechinah, for he dwelt or tabernacled among men, the true glory of the Shechinah. The Urim and Thummim were not required when the Messiah was on earth, he only has given those clear oracular answers, which shall ever instruct the world; the others were but typical of that union of light and perfection, which met in him alone. Never but in him were united perfect knowledge and perfect holiness. He is the Great High Priest who has spoken with the mouth of God. The holy fire was not necessary; it was but typical of that eternal flame of devotion, purity, and love, which God requires, and Christ exemplified. The spirit of prophecy was not wanted, for on him rested the spirit without measure. He was the prophet like unto Moses, in bringing in a new dispensation; though greater than Moses, for he was perfect in himself, and grace and truth are better than the law. Christ united in himself all these ornaments of the first temple, and he excelled them all, inasmuch as the substance is superior to the shadow. These things, it is true, made the first temple glorious; but the glory of the second temple was indeed greater than that of the first; when Christ, uniting all the realities of which the first temple were but typical, presented himself in the second temple to the admiring and wondering crowd, as the true Messiah, the expected Hope, and Saviour of Israel.

(15) All that we know of the prophet Zechariah is, that he was one of the captives who returned to Jerusalem on the decree of Cyrus, a contemporary with Haggai, that he began to prophesy two months after him, and that he was commissioned as well as Haggai to encourage the Jews in the building of their temple. He prophesied about two years: his last revelation having been delivered in the fourth day of the ninth month of the fourth year of Darius Hystaspes, (ch. vii. 1.) Zechariah therefore probably lived to witness the completion of the temple, which was finished six years after.

Zechariah is quoted as an inspired writer, (Matt. xxi. 4, 5,) and the minute accomplishment of his own prophecies bears a signal testimony to the truth of that Divine Spirit by which he was inspired.

The prophecy of Zechariah consists of two parts, the first of which concerns the events which were then taking place, viz. the restoration of the temple, interspersing predictions relative to the advent of the Messiah. The second part comprises prophecies relative to more remote events, particularly the coming of Jesus Christ, and the war of the Romans against the Jews.

In this portion of the first chapter he exhorts the Jews to repentance, and to go on with the building of the temple.—Gray and Horne in loc.

(16) On the twenty-fourth day of the ninth month, the Jews, after they had been employed from the twenty-fourth day of the sixth month (Haggai i. 1–9, and 15) in preparing materials for the temple, proceeded again with the building of it; whereupon the prophet Haggai promised them from God a deliverance from that barrenness of their land with which it had been smitten, and plentiful increase of all its fruits for the future. He also delivered unto Zerubbabel, a message from God, of mercy and favor to him.—Prideaux's *Connection*, vol. i. p. 257.

in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. [13] Then said Haggai, If one that is [v]unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. [14] Then answered Haggai, and said,—

v Nu. 19. 11

w Tit. 1. 15. So [w]is this people, and so is this nation
Before me, saith the LORD;
And so is every work of their hands,
And that which they offer there is unclean.
[15] And now, I pray you, consider
From this day and upward,
From before a stone was laid upon a stone
In the temple of the LORD.
[16] Since those days were,
x Zec. 8. 10. When [x]one came to a heap of twenty measures,
There were but ten;
When one came to the pressfat for to draw out fifty vessels out of [the press,
There were but twenty.
y De. 28. 22. 1 Ki. 8. 37. Am. 4. 9. [17] I [y]smote you with blasting and with mildew
And with hail in all the labors of your hands;
z Je. 5. 3. Am. 4. 8-11. Yet [z]ye turned not to me, saith the LORD.
[18] Consider now
From this day and upward,
From the four and twentieth day of the ninth month,
a Zec. 8. 9. Even from [a]the day that the foundation of the LORD's temple was [laid,
Consider it.
b Zec. 8. 12. [19] Is [b]the seed yet in the barn?
Yea, as yet the vine, and the fig tree,
And the pomegranate, and the olive tree, hath not brought forth;
From this day will I bless you.

And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying, [21] Speak to Zerubbabel, governor of Judah, saying,—

c See Job 9. 6. I [c]will shake the heavens and the earth;
d Da. 2. 44. Mat. 24. 7. [22] And [d]I will overthrow the throne of kingdoms,
And I will destroy the strength of the kingdoms of the heathen;
e Mic. 5 10. Zec. 9. 10. And [e]I will overthrow the chariots, and those that ride in them;
And the horses and their riders shall come down,
Every one by the sword of his brother.
[23] In that day, saith the LORD of hosts,
Will I take thee, O Zerubbabel, my servant,
The son of Shealtiel, saith the LORD,
And will make thee as a signet;
For I have chosen thee, saith the LORD of hosts.

[7] Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, (17) ZECH. i. 7, *to end.*

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(17) In this prophecy of Zechariah it is predicted that Darius should permit the building of the temple, (chap. i. 7–18,) and that the Samaritans should be compelled to suspend their opposition to the building, (18–21.) Further, to encourage the Jews in their work, the prophet foretells the prosperity of Jerusalem, (ii. 1–5,) and admonishes the Jews to depart from Babylon before her destruction, (6–9,) promising them the divine presence, (10–13.) These promises, though partly fulfilled by the prosperity of the Jews under the Maccabees, remained to be still more fully accomplished after the restoration of the Jews, and their conversion to the Gospel.

The adversaries of the Jews having endeavoured to interrupt their work (Ezra v.), in order to encourage them, the restoration of the temple and its service is foretold under the vision of Joshua the high priest, arrayed in new sacerdotal attire, (iii. 1–7;) whence, by an easy transition, the prophet proceeds to set forth the glory of Christ as the chief cornerstone of his Church, (8–10.)

Under the vision of the golden candlestick and two olive trees, is typically represented the success of Zerubbabel and Joshua in rebuilding the temple, and restoring its service.

Under the vision of a flying roll, the divine judg-

came the word of the LORD unto Zechariah, the son of Berechiah, the
son of Iddo the prophet, saying,—

f Jos. 5. 13. Re. 6. 4. [8] I saw by night, and behold, [f]a man riding upon a red horse, and
he stood among the myrtle trees that were in the bottom; and behind
‡ Or, *bay*. him were there red horses, ‡speckled, and white. [9] Then said I,
O my lord, what are these? and the angel that talked with me said
unto me, I will show thee what these be. [10] And the man that stood
g He. 1. 14. among the myrtle trees answered and said, These [g]are they whom the
LORD hath sent to walk to and fro through the earth. [11] And they
answered the angel of the LORD that stood among the myrtle trees,
and said, We have walked to and fro through the earth, and, behold,
all the earth sitteth still, and is at rest.

h Re. 6. 10. [12] Then the angel of the LORD answered and said, O [h]LORD of
hosts, how long wilt thou not have mercy on Jerusalem and on the
i Je. 25. 11, 12. Da. 9. 2. cities of Judah, against which thou hast had indignation [i]these three-score and ten years? [13] And the LORD answered the angel that talked
with me with good words and comfortable words. [14] So the angel that
communed with me said unto me,—

Cry thou, saying, Thus saith the LORD of hosts;
I am jealous for Jerusalem
And for Zion with a great jealousy.
[15] And I am very sore displeased with the heathen that are at ease;
For I was but a little displeased,
And they helped forward the affliction.
[16] Therefore thus saith the LORD,
I am returned to Jerusalem with mercies;
My house shall be built in it, saith the LORD of hosts,
And a line shall be stretched forth upon Jerusalem.
[17] Cry yet, saying, Thus saith the LORD of hosts,
* Heb. *good* My cities through *prosperity shall yet be spread abroad;
j Is. 51. 3. And [j]the LORD shall yet comfort Zion,
k Is. 14. 1. And [k]shall yet choose Jerusalem.

[18] Then lifted I up mine eyes, and saw, and behold four horns.
[19] And I said unto the angel that talked with me, What be these?
l Ezra 4. 1, 4, 7. & 5. 3. And he answered me, These [l]are the horns which have scattered
Judah, Israel, and Jerusalem. [20] And the LORD showed me four carpenters. [21] Then said I, What come these to do? And he spake,
saying, These are the horns which have scattered Judah, so that no
man did lift up his head; but these are come to fray them, to cast out
the horns of the Gentiles, which lifted up their horn over the land of
Judah to scatter it.

[1] I lifted up mine eyes again, and looked, and be- ZECH. ii.
m Ez. 40. 3. hold [m]a man with a measuring line in his hand. [2] Then
n Re. 11. 1. & 21. 15, 16. said I, Whither goest thou? And he said unto me, To [n]measure
Jerusalem, to see what is the breadth thereof, and what is the length
thereof. [3] And, behold, the angel that talked with me went forth, and
another angel went out to meet him, [4] and said unto him, Run, speak
to this young man, saying,—

o Je. 31. 27. Ez. 36. 10, 11. Jerusalem [o]shall be inhabited as towns without walls
For the multitude of men and cattle therein;
[5] For I, saith the LORD,

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ments are denounced against robbery and perjury, (v. 1–4); and the Jews are threatened with a second captivity, if they continue in sin, (5–11.)

Under the vision of the four chariots, drawn by several sorts of horses, are represented the successions of the Babylonian, Persian, Macedo-Greek, and Roman empires, (vi. 1–8); and by the two crowns placed upon the head of Joshua, are set forth, primarily, the reëstablishment of the civil and religious polity of the Jews, under Zerubbabel and Joshua; and secondarily, the high priesthood and kingdom of Christ, emphatically termed here "the Branch."—Horne's *Critical Introduction*.

Will be unto her [p]a wall of fire round about,
And [q]will be the glory in the midst of her.
[6] Ho! Ho! come forth,
And flee [r]from the land of the north, saith the LORD;
For [s]I have spread you abroad
As the four winds of the heaven, saith the LORD.
[7] Deliver [t]thyself, O Zion!
That dwellest with the daughter of Babylon.
[8] For thus saith the LORD of hosts,
After the glory hath he sent me
Unto the nations which spoiled you;
For he that [u]toucheth you toucheth the apple of his eye.
[9] For, behold, [v]I will shake my hand upon them,
And they shall be a spoil to their servants;
And ye shall know that the LORD of hosts hath sent me.
[10] Sing [w]and rejoice, O daughter of Zion!
For, lo! I come,
And [x]I will dwell in the midst of thee, saith the LORD.
[11] And [y]many nations shall be joined to the LORD in that day,
And shall be [z]my people;
And I will dwell in the midst of thee,
And thou shalt know that the LORD of hosts hath sent me unto thee.
[12] And the LORD shall [a]inherit Judah (his portion in the Holy Land,)
And shall choose Jerusalem again.
[13] Be silent, O all flesh, before the LORD!
For he is raised up out of †his holy habitation.

ZECH. iii.

[1] And he showed me Joshua the high priest standing before the angel of the LORD, and ‡Satan standing at his right hand *to resist him. [2] And the LORD said unto Satan,
The [b]LORD rebuke thee, O Satan!
Even the LORD that [c]hath chosen Jerusalem rebuke thee!
Is [d]not this a brand plucked out of the fire?

[3] Now Joshua was clothed with filthy garments, and stood before the angel. [4] And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, [e]and I will clothe thee with change of raiment. [5] And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

[6] And the angel of the LORD protested unto Joshua, saying,—
[7] Thus saith the LORD of hosts,
If thou wilt walk in my ways,
And if thou wilt [f]keep my †charge,
Then thou shalt also judge my house,
And shalt also keep my courts,
And I will give thee ‡places to walk among these that stand by.
[8] Hear now, O Joshua the high priest,
Thou, and thy fellows that sit before thee,
(For they are *men wondered at;)
For, behold, I will bring forth [g]my servant the [h]BRANCH.
[9] For behold the stone that I have laid before Joshua,
(Upon one stone shall be [i]seven eyes;)
Behold, I will engrave the graving thereof, saith the LORD of hosts,
And [j]I will remove the iniquity of that land in one day.
[10] In that day, saith the LORD of hosts,

[p] Is. 26. 1.
[q] Is. 60. 19. Re. 21. 23.
[r] Is. 48. 20. & 52. 11. Je. 1. 14. & 50. 8. & 51. 6, 45.
[s] De. 28. 64. Ez. 17. 21.
[t] Re. 18. 4.
[u] 2 Thes. 1. 6.
[v] Is. 11. 15. & 19. 16.
[w] Is. 12. 6. & 54. 1. Zep. 3. 14.
[x] Le. 26. 12. Ez. 37. 27. Jo. 1. 14. 2 Co. 6. 16.
[y] Is. 2. 2, 3. & 49. 22. & 60. 3, &c.
[z] Ex. 12. 49.
[a] De. 32. 9.
† Heb. *the habitation of his holiness*, De. 26. 15. Is. 63. 15.
‡ That is, *an adversary*. Job 1. 6. Ps. 109. 6. Re. 12. 10.
* Heb. *to be his adversary*.
[b] Jude 9.
[c] Ro. 8. 33.
[d] Am. 4. 11. Ro. 11. 5. Jude 23.
[e] Is. 61. 10. Lu. 15. 22.
[f] Le. 8. 35. 1 Ki. 2. 3. Ez. 44. 16.
† Or, *ordinance*.
‡ Heb. *walks*.
* Heb. *men of wonder*, or, *sign*, as Ez. 12. 11, & 24. 24.
[g] Is. 42. 1. & 49. 3, 5. & 52. 13. & 53. 11. Ez. 34. 23, 24.
[h] Is. 4. 2. & 11. 1. Je. 23. 5. & 33. 15. Lu. 1. 78.
[i] Re. 5. 6.
[j] Je. 31. 34. & 50. 20. Mic. 7. 18, 19. Zec. 13. 1.

Shall [k]ye call every man his neighbour
Under the vine and under the fig tree.

k 1 Ki. 4. 25. Is. 36. 16. Mic. 4. 4. Jo. 1. 45–48.

Zech. iv.

[1] And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, [2] and said unto me, What seest thou? And I said, I have looked, and behold [l]a candlestick all of gold, with †a bowl upon the top of it, and [m]his seven lamps thereon, and ‡seven pipes to the seven lamps, which are upon the top thereof; [3] and [n]two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

l Ex. 25. 31. Re. 1. 12.
† Heb. *her bowl.*
m Ex. 25. 37. Re. 4. 5.
‡ Or, *seven several pipes to the lamps, &c.*
n Re. 11. 4.

[4] So I answered and spake to the angel that talked with me, saying, What are these, my lord? [5] Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. [6] Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying,—

Not [o]by *might, nor by power,
But by my Spirit, saith the Lord of hosts.
[7] Who art thou, [p]O great mountain?
Before Zerubbabel thou shalt become a plain;
And he shall bring forth the headstone thereof
With shoutings, crying, Grace! grace unto it!

o Ho. 1. 7.
* Or, *army.*
p Je. 51. 25. Mat. 21. 21.

[8] Moreover the word of the Lord came unto me, saying, [9] The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. [10] For who hath despised the day of small things? †for they shall rejoice, and shall see the ‡plummet in the hand of Zerubbabel with those seven; they [q]are the eyes of the Lord, which run to and fro through the whole earth. [11] Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? [12] And I answered again, and said unto him, What be these two olive branches which *through the two golden pipes †empty ‡the golden oil out of themselves? [13] And he answered me and said, Knowest thou not what these be? And I said, No, my lord. [14] Then said he, These [r]are the two *anointed ones, [s]that stand by [t]the Lord of the whole earth.

† Or, *since the seven eyes of the LORD shall rejoice.*
‡ Heb. *stone of tin.*
q See Job 34. 21.
* Heb. *by the hand.*
† Or, *empty out of themselves oil into the gold.*
‡ Heb. *the gold.*
r Re. 11. 4.
* Heb. *sons of oil.*
s Lu. 1. 19.
t See Jos. 3. 11, 13.

Zech. v.

[1] Then I turned, and lifted up mine eyes, and looked, and behold a flying [u]roll. [2] And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. [3] Then said he unto me,—

u Ez. 2. 9.

This is [v]the curse that goeth forth
Over the face of the whole earth;
For every one †that stealeth shall be cut off
As on this side according to it;
And every one that sweareth shall be cut off
As on that side according to it.
[4] I will bring it forth, saith the Lord of hosts,
And it shall enter into the house of the thief,
And into the house of [w]him that sweareth falsely by my name;
And it shall remain in the midst of his house,
And [x]shall consume it
With the timber thereof and the stones thereof.

v Mal. 4. 6.
† Or, *of this people that stealeth holdeth himself guiltless, as it doth.*
w Le. 19. 12. Mal. 3. 5.
x See Le. 14. 45.

[5] Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. [6] And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. [7] And, behold, there was lifted up a ‡talent of lead;

‡ Or, *weighty piece.*

and this is a woman that sitteth in the midst of the ephah. [8] And he said, This is Wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. [9] Then lifted I up mine eyes, and looked, and behold, there came out two women, and the wind was in their wings, (for they had wings like the wings of a stork;) and they lifted up the ephah between the earth and the heaven. [10] Then said I to the angel that talked with me, Whither do these bear the ephah? [11] And he said unto me, To build it a house in the land of Shinar; and it shall be established, and set there upon her own base.

ZECH. vi.

[1] And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. [2] In the first chariot were [y]red horses; and in the second chariot [z]black horses; [3] and in the third chariot [a]white horses; and in the fourth chariot grisled and *bay horses. [4] Then I answered and said unto the angel that talked with me, What are these, my lord?

[5] And the angel answered and said unto me, These [b]are the four †spirits of the heavens, which go forth from [c]standing before the LORD of all the earth. [6] The black horses which are therein go forth into [d]the north country; and the white go forth after them; and the grisled go forth toward the south country. [7] And the bay went forth, and sought to go that they might [e]walk to and fro through the earth; and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

[8] Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my [f]spirit in the north country.

[9] And the word of the LORD came unto me, saying, [10] Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; [11] then take silver and gold, and make [g]crowns, and set them upon the head of Joshua the son of Josedech, the high priest; [12] and speak unto him, saying, Thus speaketh the LORD of hosts, saying,—

Behold [h]the man whose name is THE BRANCH!
And he shall ‡grow up out of his place,
And [i]he shall build the temple of the LORD.
[13] Even he shall build the temple of the LORD;
And he [j]shall bear the glory,
And shall sit and rule upon his throne;
And [k]he shall be a priest upon his throne;
And the counsel of peace shall be between them both.

[14] And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, [l]for a memorial in the temple of the LORD. [15] And [m]they that are far off shall come and build in the temple of the LORD, and [n]ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

y Re. 6. 4.
z Re. 6. 5.
a Re. 6. 2.
* Or, *strong*.
b Ps. 104. 4. He. 1. 7, 14.
† Or, *winds*.
c 1 Ki. 22. 19. Da. 7. 10. Lu. 1. 19.
d Je. 1. 14.
e Ge. 13. 17.
f Ju. 8. 3. Ec. 10. 4.
g Ex. 28. 36. & 29. 6. Le. 8. 9.
h See Lu. 1. 78. Jo. 1. 45.
‡ Or, *branch up from under him*.
i Mat. 16. 18. Ep. 2. 20-22. He. 3. 3.
j Is. 22. 24.
k Ps. 110. 4. He. 3. 1.
l Ex. 12. 14. Ma. 14. 9.
m Is. 57. 19. & 60. 10. Eph. 2. 13, 19.
n Jo. 17. 20, 21.

SECT. V.
A. M. 3485.
B. C. 519.

SECTION V.—*The Building of the Temple again interrupted, and again resumed;—Zechariah prophesies.*

EZRA v. 3, *to the end, and* vi. 1–13.—PSALM cxxxviii.—ZECH. vii. *and* viii.

Tatnai and Shethar-boznai attempt to hinder the Jews in building the temple. Their letter to Darius against the Jews. EZRA vi. *Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building* — ZECH. vii. 1. *The captives inquire of Zechariah of fasting.* 4 *He reproveth their fasting.* 8 *Sin the cause of their captivity.* — ZECH. viii. 1 *The restoration of Jerusalem.* 9 *They are encouraged to the building by God's favor to them.* 16 *Good works are required of them.* 18 *Joy and enlargement are promised.*

[3] AT the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, "Who hath commanded you to build this house, and to make up this wall?" [4] Then said we unto them after this manner, "What are the names of the men *that make this building?" [5] But [a]the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius; and then they returned answer by letter concerning this matter.

* Chald. *that build this building?*
a See Ezra 7. 6, 28. Ps. 33. 18.

[6] The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king. [7] They sent a letter unto him, †wherein was written thus:—

† Chald. *in the midst whereof.*

"Unto Darius the king, all peace! [8] Be it known unto the king, that we went into the province of Judæa, to the house of the great God, which is builded with ‡great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. [9] Then asked we those elders, and said unto them thus, 'Who commanded you to build this house, and to make up these walls?' [10] We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. [11] And thus they returned us answer, saying, 'We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and [b]set up. [12] But [c]after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of [d]Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. [13] But in the first year of [e]Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God. [14] And [f]the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made *governor; [15] and said unto him, 'Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.' [16] Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem; and since that time even until now hath it been in building, and yet it is not finished.' [17] Now, therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter."

‡ Chald. *stones of rolling.*
b 1 Ki. 6. 1, &c.
c 2 Ch. 36. 16, 17.
d 2 Ki. 24. 2. & 25. 8, 9, 11.
e Ezra 1. 1.
f Ezra 1. 7, 8.
* Or, *deputy.*

[1] Then Darius the king made a decree, and search was made in the house of the †rolls, where the treasures were ‡laid up in Babylon. [2] And there was found at *Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:— EZRA vi. 1–13.

† Chald. *books.*
‡ Chald. *made to descend.*
* Or, *Ecbatana,* or, *in a coffer.*

[3] "In the first year of Cyrus the king, the same Cyrus the king made

"a decree concerning the house of God at Jerusalem, 'Let the house
"be builded, the place where they offered sacrifices, and let the foundations
"thereof be strongly laid; the height thereof threescore cubits,
g 1 Ki. 6. 36. "and the breadth thereof threescore cubits; [4] with [g]three rows of
"great stones, and a row of new timber: and let the expenses be given
"out of the king's house. [5] And also let the golden and silver vessels
"of the house of God, which Nebuchadnezzar took forth out of the
"temple which is at Jerusalem, and brought unto Babylon, be restored,
† Chald. *go.* "and †brought again unto the temple which is at Jerusalem, every
"one to his place, and place them in the house of God.' [6] Now there-
‡ Chald. *their societies.* "fore, Tatnai, governor beyond the river, Shethar-boznai, and ‡your
"companions the Apharsachites, which are beyond the river, be ye
"far from thence! [7] Let the work of this house of God alone; let the
"governor of the Jews and the elders of the Jews build this house of
* Chald. *by me a decree is made.* "God in his place. [8] Moreover *I make a decree what ye shall do to
"the elders of these Jews for the building of this house of God; that
"of the king's goods, even of the tribute beyond the river, forthwith
† Chald. *made to cease.* "expenses be given unto these men, that they be not †hindered. [9] And
"that which they have need of, both young bullocks, and rams, and
"lambs, for the burnt offerings of the God of heaven, wheat, salt, wine,
"and oil, according to the appointment of the priests which are at Je-
"rusalem, let it be given them day by day without fail; [10] that they may
‡ Chald. *of rest.* "offer sacrifices ‡of sweet savours unto the God of heaven, and [h]pray
h 1 Ti. 2. 1, 2. "for the life of the king, and of his sons. [11] Also I have made a decree,
"that whosoever shall alter this word, let timber be pulled down from
* Chald. *destroyed.* "his house, and being set up, let him be *hanged thereon; and [i]let
i Da. 2. 5. & 3. 29. "his house be made a dunghill for this. [12] And the God that hath
"caused his name to dwell there destroy all kings and people, that
"shall put to their hand to alter and to destroy this house of God
"which is at Jerusalem. I Darius have made a decree; let it be done
"with speed!"

[13] Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

PS. CXXXVIII.

PSALM CXXXVIII.(18)

The psalmist praiseth God for the truth of his word. 4 He prophesieth that the kings of the earth shall praise God. 7 He professeth his confidence in God.

A Psalm of David.[a]

a Five MSS. omit this title, and the LXX. and Arabic prefix also the names of *Haggai* and *Zechariah*, by one of whom it was probably composed.—*Ed.*

[1] I will praise thee with my whole heart,
Before the gods will I sing praise unto thee.
[2] I will worship [a]toward thy holy temple,
And praise thy name for thy lovingkindness and for thy truth;
For thou hast [b]magnified thy word above all thy name.
[3] In the day when I cried thou answeredst me,
And strengthenedst me with strength in my soul.
[4] All [c]the kings of the earth shall praise thee, O Lord,
When they hear the words of thy mouth.
[5] Yea, they shall sing in the ways of the Lord,
For great is the glory of the Lord.
[6] Though [d]the Lord be high, yet [e]hath he respect unto the lowly;
But the proud he knoweth afar off.
[7] Though [f]I walk in the midst of trouble, thou wilt revive me;
Thou shalt stretch forth thy hand against the wrath of mine enemies,
And thy right hand shall save me.
[8] The [g]Lord will perfect that which concerneth me;

a 1 Ki. 8. 29, 30. Ps. 5. 7.
b Is. 42. 21.
c Ps. 102. 15, 22.
d Ps. 113. 5, 6. Is. 57. 15.
e Pr. 3. 34. Ja. 4. 6. 1 Pe. 5. 5.
f Ps. 23. 3, 4.
g Ps. 57. 2 Phil. 1. 6.

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(18) Psalm cxxxviii. This Psalm is said in the Greek version to have been composed by Haggai or Zechariah at the rebuilding of the temple

Thy mercy, O Lord, endureth for ever;
Forsake [h]not the works of thine own hands.

h See Ge. 1. 26. Job 10. 3. & 14. 15.

[1] And it came to pass in the fourth year of king Darius, Zech. vii.(19)
that the word of the Lord came unto Zechariah in the
fourth day of the ninth month, even in Chisleu; [2] (when they had sent
unto the house of God Sherezer and Regem-melech, and their men,
*to pray before the Lord, [3] and [a]to speak unto the priests which were
in the house of the Lord of hosts, and to the prophets, saying, "Should
I weep in [b]the fifth month, separating myself, as I have done these so
many years?") [4] Then came the word of the Lord of hosts unto me,
saying, [5] Speak unto all the people of the land, and to the priests,
saying, When [c]ye fasted and mourned in the fifth and [d]seventh month,
even those seventy years, did ye at all fast [e]unto me, even to me?
[6] And when ye did eat, and when ye did drink, †did not ye eat for
yourselves, and drink for yourselves? [7] ‡Should ye not hear the words
which the Lord hath cried *by the former prophets, when Jerusalem
was inhabited and in prosperity, and the cities thereof round about
her, when men inhabited [f]the south and the plain?

* Heb. *to entreat the face of the LORD*; 1 Sa. 13. 12.
a De. 17. 9–11. & 33. 10. Mal. 2. 7.
b Je. 52. 12.
c Is. 58. 5.
d Je. 41. 1.
e See Ro. 14. 6.
† Or, *be not ye they that did eat for, &c.*
‡ Or, *Are not these the words.*
* Heb. *by the hand of, &c.*
f Je. 17. 26.

[8] And the word of the Lord came unto Zechariah, saying,—
[9] Thus speaketh the Lord of hosts, saying,
†Execute true judgment,
And show mercy and compassions every man to his brother;
[10] And [g]oppress not the widow.
Nor the fatherless, the stranger, nor the poor;
And let none of you imagine evil against his brother in your heart.
[11] But they refused to hearken,
And ‡pulled away the shoulder,
And *stopped their ears, that they should not hear.
[12] Yea, they made their hearts as an adamant stone,
Lest they should hear the Law,
And the words which the Lord of hosts hath sent
In his Spirit †by the former prophets;
Therefore [h]came a great wrath from the Lord of hosts.
[13] Therefore it is come to pass, that as he cried,
And they would not hear;
So [i]they cried,
And I would not hear, saith the Lord of hosts;
[14] But [j]I scattered them with a whirlwind
Among all the nations [k]whom they knew not.
Thus [l]the land was desolate after them,
That no man passed through nor returned;
For they laid the ‡pleasant land desolate.

† Heb. *Judge judgment of truth.* Is. 58. 6, 7. Je. 7. 23. Mic. 6. 8. Mat. 23. 23.
g See Ex. 22. 21, 22.
‡ Heb. *they gave a backsliding shoulder.*
* Heb. *made heavy.* Ac. 7. 57.
† Heb. *by the hand of.*
h 2 Ch. 36. 16. Da. 9. 11.
i See Job 27. 3.
j De. 4. 27. & 28. 64. Ez. 36. 19.
k De. 28. 33.
l Le. 26. 22.
‡ Heb. *land of desire.*

[1] Again the word of the Lord of hosts came to me, Zech. viii.
saying,—
[2] Thus saith the Lord of hosts,
I was jealous for Zion with great jealousy,
And I was jealous for her with great fury.
[3] Thus saith the Lord,

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(19) The seventh and eighth chapters of the book of Zechariah were delivered to some Jews who had been sent to Jerusalem from their brethren at Babylon, to inquire of the priests and prophets whether it was still necessary to observe the fasts that had been instituted on account of the destruction of Jerusalem, and which had been observed during the captivity (vii. 1–4.)—the prophet is commanded to take this occasion of enforcing upon them the weightier matters of the Law, viz. judgment and mercy, lest the same calamities should befall them which had been inflicted upon their fathers for their neglect of those duties, (4–14.) In the event of their obedience, God promises the continuance of his favor, (viii. 1–8;) they are encouraged to go on with the building, (9–17,) and are permitted to discontinue the observance of the fasts which they had kept during the captivity, (18–23.)—Horne's *Critical Introduction.*

I [m]am returned unto Zion, and [n]will dwell in the midst of Jerusalem;
And Jerusalem [o]shall be called A City of Truth;
And the mountain of the Lord of hosts [p]The Holy Mountain.
4 Thus saith the Lord of hosts,
There [q]shall yet old men and old women dwell in the streets of Jerusalem,
And every man with his staff in his hand for *very age.
5 And the streets of the city shall be full
Of boys and girls playing in the streets thereof.
6 Thus saith the Lord of hosts,
If it be †marvellous in the eyes of the remnant of this people in these days,
Should [r]it also be marvellous in mine eyes? saith the Lord of hosts.
7 Thus saith the Lord of hosts,
Behold, [s]I will save my people from the east country,
And from ‡the west country,
8 And I will bring them, and they shall dwell in the midst of Jerusalem;
And they shall be my people, and I will be their God,
In truth and in righteousness.
9 Thus saith the Lord of hosts,
Let your hands be strong,
Ye that hear in these days
These words by the mouth of the prophets,
Which were [t]in the day
That the foundation of the house of the Lord of hosts was laid,
That the temple might be built.
10 For before these days
*There was no [u]hire for man, nor any hire for beast;
Neither was there any peace to him that went out or came in
Because of the affliction;
For I set all men every one against his neighbour.
11 But now I will not be unto the residue of this people
As in the former days, saith the Lord of hosts.
12 For [v]the seed shall be †prosperous;
The vine shall give her fruit,
And the ground shall give her increase,
And [w]the heavens shall give their dew;
And I will cause the remnant of this people to possess all these things.
13 And it shall come to pass,
That as ye were [x]a curse among the heathen,
O house of Judah, and house of Israel;
So will I save you, and [y]ye shall be a blessing.
Fear not, but let your hands be strong!
14 For thus saith the Lord of hosts,
As [z]I thought to punish you,
When your fathers provoked me to wrath,
Saith the Lord of hosts, and [a]I repented not;
15 So again have I thought in these days
To do well unto Jerusalem and to the house of Judah.
Fear ye not!
16 These are the things that ye shall do;
Speak [b]ye every man the truth to his neighbour;
‡Execute the judgment of truth and peace in your gates;
17 And [c]let none of you imagine evil in your hearts against his neighbour;
And love no false oath:
For all these are things that I hate, saith the Lord.
18 And the word of the Lord of hosts came unto me, saying—

[m] Zec. 1. 16.
[n] Zec. 2. 10.
[o] Is. 1. 21, 26.
[p] Je. 31. 23.
[q] See 1 Sa. 2. 31. Is. 65. 20, 22. La. 2. 20, &c. & 5. 11–14.
* Heb. *multitude of days.*
† Or, *hard*, or, *difficult.*
[r] See Ge. 18. 14.
[s] Is. 11. 11, 12. & 43. 5, 6. Ez. 37. 21. Am. 9. 14, 15.
‡ Heb. *the country of the going down of the sun:* see Ps. 50. 1. & 113. 3. Mal. 1. 11.
[t] Hag. 2. 18.
* Or, *The hire of man became nothing, &c.*
[u] Hag. 1. 6, 9, 10. & 2. 16.
[v] Ho. 2. 21, 22. Joel 2. 22. Hag. 2. 19.
† Heb. *of peace.*
[w] See Hag. 1. 10.
[x] Je. 42. 18.
[y] Ge. 12. 2. Ru. 4. 11, 12. Is. 19. 24, 25. Zep. 3. 20. Hag. 2. 19.
[z] Je. 31. 28.
[a] 2 Ch. 36. 16.
[b] Eph. 4. 25.
‡ Heb. *Judge truth, and the judgment of peace.*
[c] Pr. 3. 29.

c Je. 52. 6, 7.
d Je. 52. 12, 13.
e 2 Ki. 25. 25. Je. 41. 1, 2.
f Je. 52. 4.
* Or, *solemn*, or, *set times.*
† Or, *continually.* Heb. *going.*
‡ Heb. *to entreat the face of the LORD.* Zec. 7. 2.
g Is. 60. 3, &c. & 66. 23.
h Is. 3. 6. & 4. 1.
i 1 Co. 14. 25.

[19] Thus saith the LORD of hosts, The [c]fast of the fourth month, [d]and the fast of the fifth, [e]and the fast of the seventh, [f]and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful *feasts; therefore love the truth and peace. [20] Thus saith the LORD of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities; [21] and the inhabitants of one city shall go to another, saying, Let us go †speedily ‡to pray before the LORD, and to seek the LORD of hosts: I will go also. [22] Yea, [g]many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. [23] Thus saith the LORD of hosts, In those days it shall come to pass, that ten men shall [h]take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard [i]that God is with you.

SECT. VI.
A. M. 3489.
B. C. 515.

SECTION VI.—*The Finishing of the Temple;—The Feasts of the Dedication and the Passover are kept;*—(20)*Psalms on the Occasion.*

EZRA vi. 14, *to the end.*—PSALMS xlviii., lxxxi., cxlvi., cxlvii., cxlviii., cxlix., *and* cl.

* Chald. *decree.*
† Chald. *the sons of the transportation.*
a 1 Ki. 8. 63.
b 1 Ch. 24. 1.
c 1 Ch. 23. 6.
‡ Chald. *according to the writing.* Nu. 3. 6. & 8. 9.
d Ex. 12. 6.
e 2 Ch. 30. 15.
f 2 Ch. 35. 11.
g Ezra 9. 11.
h Ex. 12. 15. & 13. 6. 2 Ch. 30. 21. & 35. 17.
i Pr. 21. 1.

[14] AND the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the *commandment of Cyrus, and Darius, and Artaxerxes king of Persia. [15] And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

[16] And the children of Israel, the priests, and the Levites, and the rest of †the children of the captivity, [a]kept the dedication of this house of God with joy. [17] And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. [18] And they set the priests in their [b]divisions, and the Levites in their [c]courses, for the service of God, which is at Jerusalem; ‡as it is written in the Book of Moses. [19] And the children of the captivity kept the Passover [d]upon the fourteenth day of the first month. [20] For the priests and the Levites were [e]purified together, all of them were pure, and [f]killed the Passover for all the children of the captivity, and for their brethren the priests, and for themselves. [21] And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the [g]filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, [22] and kept [h]the feast of Unleavened Bread seven days with joy; for the LORD had made them joyful, [i]and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

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(20) In the sixth year of Darius, according to the Jewish account, and on the third day of the twelfth month, called the month of Adar, (which answered to part of the third and part of the fourth month of the Babylonish year, and consequently was in the seventh year of Darius, according to the Babylonish account,) the building of the temple at Jerusalem was finished, and the dedication of it was celebrated by the priests and Levites, and all the rest of the congregation of Israel, with great joy and solemnity. And, among other sacrifices then offered, there was a sin offering for all Israel of twelve he goats, according to the number of the tribes of Israel; which fully proves that on the return of Judah and Benjamin from the Babylonish captivity, some also of each of the other tribes of Israel came with them out of Assyria, Babylon, and Media, whither they had been before carried, and, joining with them in the rebuilding of the temple, (to which they had originally an equal right,) partook also with them in the solemnity of this dedication; otherwise there is no reason why any such offering should have been then made in their behalf. But the most of them that returned being of the tribe of Judah, that tribe swallowed up the names of all the rest; for from this time the whole people of Israel, of what tribe soever they were, began to be called Jews; and by that name they have all of them been ever since known all the world over.

The temple was twenty years in finishing; from the second of Cyrus, when it was first begun, to the seventh of Darius, when it was fully finished.—Prideaux, *Connection*, anno 515.—Darius 7.

PS. XLVIII.

PSALM XLVIII.

The ornaments and privileges of the Church.

A Song and Psalm *for the sons of Korah.

1 Great is the LORD, and greatly to be praised
In the city of our God, in the mountain of his holiness.
2 Beautiful for situation,
The joy of the whole earth, is Mount Zion,
On the sides of the north, [a]the city of the great King.
3 God is known in her palaces for a refuge.
4 For, lo! [b]the kings were assembled,
They passed by together.
5 They saw it—and so they marvelled;
They were troubled—and hasted away.
6 Fear [c]took hold upon them there,
And pain, as of a woman in travail.
7 Thou [d]breakest the ships of Tarshish
With [e]an east wind.
8 As we have heard, so have we seen
In the city of the LORD of hosts, in the city of our God;
God will [f]establish it for ever. Selah!
9 We have thought of thy lovingkindness, O God,
In the midst of thy temple.
10 According to [g]thy name, O God,
So is thy praise unto the ends of the earth;
Thy right hand is full of righteousness.
11 Let Mount Zion rejoice,
Let the daughters of Judah be glad,
Because of thy judgments.
12 Walk about Zion, and go round about her;
Tell the towers thereof.
13 *Mark ye well her bulwarks, †consider her palaces;
That ye may tell it to the generation following.
14 For this God is our God for ever and ever;
He will [h]be our guide even unto death.

* Or, *of*.
[a] Mat. 5. 35.
[b] 2 Sa. 10. 6, 14, 16, 18, 19.
[c] Ex. 15. 15.
[d] Ez. 27. 26.
[e] Je. 18. 17.
[f] Is. 2. 2. Mic. 4. 1.
[g] De. 28. 58. Jos. 7. 9. Ps. 113. 3. Mal. 1. 11, 14.
* Heb. *Set your heart to her bulwarks.*
† Or, *raise up.*
[h] Is. 58. 11.

PS. LXXXI.

PSALM LXXXI.

An exhortation to a solemn praising of God. 4 *God challengeth that duty by reason of his benefits.* 8 *God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*

To the chief Musician, *upon Gittith, A Psalm †of Asaph.

1 Sing aloud unto God our strength;
Make a joyful noise unto the God of Jacob.
2 Take a psalm, and bring hither the timbrel,
The pleasant harp with the psaltery.
3 Blow up the trumpet in the new moon,
In the time appointed, on our solemn feast day.
4 For [a]this was a statute for Israel,
And a law of the God of Jacob.
5 This he ordained in Joseph for a testimony,
When he went out ‡through the land of Egypt;
Where [a]I heard a language that I understood not.
6 I [b]removed his shoulder from the burden;
His hands *were delivered from [c]the pots.
7 Thou [d]calledst in trouble—and I delivered thee;
I [e]answered thee in the secret place of thunder;
I [f]proved thee at the waters of †Meribah. Selah!
8 Hear, O my people! and I will testify unto thee!
O Israel, if thou wilt hearken unto me,

* Ps. 8, title.
† Or, *for Asaph.*
[a] Le. 23. 24. Nu. 10. 10.
‡ Or, *against.*
[a] Or, he.—*Ed.*
[b] Is. 9. 4. & 10. 27.
* Heb. *passed away.*
[c] Ex. 1. 14.
[d] Ex. 2. 23. & 14. 10. Ps. 50. 15.
[e] Ex. 19. 19.
[f] Ex. 17. 6, 7. Nu. 20. 13.
† Or, *strife.*

9 There [g]shall no [h]strange god be in thee,
Neither shalt thou worship any strange god.
10 I [i]am the Lord thy God,
Which brought thee out of the land of Egypt:
Open [j]thy mouth wide, and I will fill it.
11 But my people would not hearken to my voice,
And Israel would [k]none of me.
12 So [l]I gave them up unto ‡their own hearts' lust,
And they walked in their own counsels.
13 Oh [m]that my people had hearkened to me,
And Israel had walked in my ways!
14 I should soon have subdued their enemies,
And turned my hand against their adversaries.
15 The [n]haters of the Lord should have *submitted themselves unto him,
But their time should have endured for ever.
16 He should [o]have fed them also †with the finest of the wheat,
And with honey out of the rock should I have satisfied thee.

g Ex. 20. 3, 5.
h De. 32. 12. Is. 43. 12.
i See Ge. 17. 8.
j Ps. 37. 3, 4. Jo. 15. 7. Eph. 3. 20.
k Ex. 32. 1.
l Ac. 7. 42. & 14. 16. Ro. 1. 24, 26.
‡ Or, *the hardness of their hearts*, or, *imaginations*.
m De. 5. 29. Is. 48. 18.
n Ro. 1. 30.
* Or, *yielded feigned obedience.* Ps. 18. 44. & 66. 3. Heb. *lied.*
o De. 32. 13, 14. Ps. 147. 14.
† Heb. *with the fat of wheat.*

PS. CXLVI.

PSALM CXLVI.(21)

The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

1 *Praise ye the Lord!
Praise the Lord, O my soul!
2 While I live will I praise the Lord;
I will sing praises unto my God while I have any being.
3 Put [a]not your trust in princes,
Nor in the son of man, in whom there is no †help.
4 His [b]breath goeth forth—he returneth to his earth;
In that very day [c]his thoughts perish.
5 Happy is he that hath the God of Jacob for his help.
Whose hope is in the Lord his God;
6 Which [d]made heaven, and earth,
The sea, and all that therein is;
Which keepeth truth for ever;
7 Which executeth judgment for the oppressed;
Which [e]giveth food to the hungry.
The Lord looseth the prisoners;
8 The [f]Lord openeth the eyes of the blind;
The [g]Lord raiseth them that are bowed down;
The Lord loveth the righteous;
9 The [h]Lord preserveth the strangers;
He relieveth the fatherless and widow,
But the way of the wicked he turneth upside down.
10 The [i]Lord shall reign for ever,
Even thy God, O Zion, unto all generations.
Praise ye the Lord!

* Heb. *Hallelujah.*
a Is. 2. 22.
† Or, *salvation.*
b Ps. 104. 29. Ec. 12. 7.
c See 1 Co. 2. 6.
d See Ge. 1. 1.
e See Ge. 1. 29.
f Mat. 9. 30. Jo. 9. 7–32.
g Ps. 145. 14. & 147. 6. Lu. 13. 13.
h De. 10. 18. Ps. 68. 5.
i Ex. 15. 18. Ps. 10. 16. Re. 11. 15.

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(21) Psalms cxlvi., cxlvii., and cxlviii. are placed in this section on the authority of Prideaux. They are inserted also both by Dr. Gray and Mr. Horne, with the cxlixth and clth, among those which were written on some great deliverance of the Church. The two latter Psalms are so evidently written on the same model as those which precede them, that they may be justly referred to the same period and to the same occasion. Psalm xlviii. is assigned by the same authorities to some season of joy, and its contents appear applicable to this period. The chronology of Psalm lxxxi. is uncertain; it is supposed to have been composed for the feast of Trumpets. I have inserted it here, from comparing its contents with the account of the circumstances attendant on the dedication of the temple. The Psalm seems to be an address to the people, calling upon them to revive the solemn festivals which were "the statutes for Israel, and a law of the God of Jacob." It enumerates their past deliverances, and invites the people to join in praises to the God of Jacob.

PS. CXLVII.

PSALM CXLVII.

The prophet exhorteth to praise God for his care of the Church, 4 *his power,* 6 *and his mercy:* 7 *to praise him for his providence:* 12 *to praise him for his blessings upon the kingdom,* 15 *for his power over the meteors,* 19 *and for his ordinances in the Church.*

1 Praise ye the Lord!
For it is good to sing praises unto our God;
For it is pleasant, and praise is comely.
2 The Lord doth build up Jerusalem;
He [a]gathereth together the outcasts of Israel.
3 He [b]healeth the broken in heart,
And bindeth up their *wounds.
4 He [c]telleth the number of the stars;
He calleth them all by their names.
5 Great is our Lord, and of great power;
†His understanding is infinite.
6 The Lord lifteth up the meek;
He casteth the wicked down to the ground.
7 Sing unto the Lord with thanksgiving,
Sing praise upon the harp unto our God;
8 Who [d]covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
9 He [e]giveth to the beast his food,
And to the young ravens which cry.
10 He delighteth not in the strength of the horse;
He taketh not pleasure in the legs of a man.
11 The Lord taketh pleasure in them that fear him,
In those that hope in his mercy.
12 Praise the Lord, O Jerusalem!
Praise thy God, O Zion!
13 For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
14 ‡He maketh peace in thy borders,
And filleth thee with the *finest of the wheat.
15 He sendeth forth his commandment upon earth;
His word runneth very swiftly.
16 He [f]giveth snow like wool;
He scattereth the hoar frost like ashes.
17 He casteth forth his ice like morsels:
Who can stand before his cold?
18 He [g]sendeth out his word, and melteth them;
He causeth his wind to blow, and the waters flow.
19 He [h]showeth his †word unto Jacob,
His statutes and his judgments unto Israel.
20 He [i]hath not dealt so with any nation;
And as for his judgments, they have not known them.
Praise ye the Lord!

[a] De. 30. 3.
[b] Ps. 51. 17. Is. 57. 15. & 61. 1. Lu. 4. 18.
* Heb. *griefs.*
[c] See Ge. 15. 5. Is. 40. 26.
† Heb. *Of his understanding there is no number.* Is. 40. 28.
[d] See Job 5. 10.
[e] See Ge. 1. 29.
‡ Heb. *Who maketh thy border peace.* Is. 60. 17, 18.
* Heb. *fat of wheat.* De. 32. 14. Ps. 81. 16.
[f] Job 37. 6. & 38. 29.
[g] See Job 37. 10.
[h] De. 33. 2–4.
† Heb. *words.*
[i] See Ge. 17. 8. De. 4.32–34. Ro. 3. 1, 2.

PS. CXLVIII.

PSALM CXLVIII.

The psalmist exhorteth the celestial, 7 *the terrestrial,* 11 *and the rational creatures to praise God.*

1 *Praise ye the Lord!
Praise ye the Lord from the heavens!
Praise him in the heights!
2 Praise ye him, all his angels!
Praise ye him, all his hosts!
3 Praise ye him, sun and moon!
Praise him, all ye stars of light!

* Heb. *Hallelujah.*

4 Praise him, [a]ye heavens of heavens,
And ye waters that be above the heavens!
5 Let them praise the name of the LORD;
For [b]he commanded—and they were created.
6 He [c]hath also established them for ever and ever;
He hath made a decree which shall not pass.
7 Praise the LORD from the earth,
Ye dragons, and all deeps!
8 Fire, and hail; snow, and vapors;
Stormy wind fulfilling his word!
9 Mountains, [d]and all hills;
Fruitful trees, and all cedars!
10 Beasts, and all cattle;
Creeping things, and †flying fowl!
11 Kings of the earth, and all people;
Princes, and all judges of the earth!
12 Both young men, and maidens;
Old men, and children!
13 Let them praise the name of the LORD;
For his name alone is ‡excellent;
His glory is above the earth and heaven.
14 He also exalteth the horn of his people,
The praise of all his saints;
Even of the children of Israel, [e]a people near unto him.
Praise ye the LORD!

[a] 1 Ki. 8. 27. 2 Co. 12. 2.
[b] Ge. 1. 1, 6, 7. Ps. 33. 6, 9.
[c] Je. 31. 35, 36. & 33. 25.
[d] Is. 44. 23. & 49. 13. & 55. 12.
† Heb. *birds of wing.*
‡ Heb. *exalted.*
[e] Eph. 2. 17.

PS. CXLIX.

PSALM CXLIX.

The prophet exhorteth to praise God for his love to the Church, 5 *and for that power which he hath given to the Church.*

1 *Praise ye the LORD!
Sing unto the LORD a new song,
And his praise in the congregation of saints.
2 Let Israel rejoice in [a]him that made him;
Let the children of Zion be joyful in their [b]King.
3 Let them praise his name †in the dance;
Let them sing praises unto him with the timbrel and harp.
4 For the LORD taketh pleasure in his people;
He will beautify the meek with salvation.
5 Let the saints be joyful in glory;
Let them sing aloud upon their beds.
6 Let the high praises of God be in their ‡mouth,
And [c]a two-edged sword in their hand;
7 To execute vengeance upon the heathen,
And punishments upon the people;
8 To bind their kings with chains,
And their nobles with fetters of iron;
9 To [d]execute upon them the judgment written:
This honor have all his saints.
Praise ye the LORD!

* Heb. *Hallelujah.*
[a] See Job 35. 10. Ps. 100. 3. Is. 54. 5.
[b] Zec. 9. 9. Mat. 21. 5.
† Or, *with the pipe.*
‡ Heb. *throat.*
[c] He. 4. 12. Re. 1. 16.
[d] De. 7. 1, 2.

PSALM CL.

PSALM CL.

An exhortation to praise God, 3 *with all kind of instruments.*

1 *Praise ye the LORD!
Praise God in his sanctuary!
Praise him in the firmament of his power!
2 Praise him for his mighty acts!
Praise him according to his excellent greatness!
3 Praise him with the sound of the †trumpet!

* Heb. *Hallelujah.*
† Or, *cornet.* Ps. 98. 6

Praise him with the psaltery and harp!
4 Praise him [a]with the timbrel and ‡dance!
Praise him with [b]stringed instruments and organs!
5 Praise him upon the loud [c]cymbals!
Praise him upon the high-sounding cymbals!
6 Let every thing that hath breath praise the LORD!
Praise ye the LORD!

[a] Ex. 15. 20.
‡ Or, *pipe*. Ps. 149. 3.
[b] Is. 38. 20.
[c] 1 Ch. 15. 16, 19, 28.

PART II.

FROM THE DEDICATION OF THE SECOND TEMPLE TO THE DEATH OF HAMAN.

SECT. I.

A. M. 3518.
B. C. 486.

SECTION I.—*Opposition to the Jews in the Reign of Xerxes.*(22)

EZRA iv. 6.

6 AND in the reign of *Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

* Heb. *Ahashverosh.*

SECT. II.

A. M. 3540.
B. C. 464.

SECTION II.—*Opposition to the Jews in the Reign of Artaxerxes Longimanus.*(23)

EZRA iv. 7–23.

The Jews' enemies write a letter of accusation against them to Artaxerxes. His decree in reply.

7 AND in the days of Artaxerxes wrote *Bishlam, Mithredath, Tabeel, and the rest of their †companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. 8 Rehum the chancellor and Shimshai the ‡scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: 9 then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their *companions; [a]the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, 10 and the rest of the na-

* Or, *in peace.*
† Heb. *societies.*
‡ Or, *secretary.*
* Chald. *societies.*
[a] 2 Ki. 17. 30, 31.

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(22) The contents of this and the following section are placed here on the authority of Dr. Hales, who observes, "The whole passage (Ezra iv. 6–23) is an historical anticipation, introduced parenthetically into the account of the former opposition of the Samaritans to rebuilding the temple, from the time of Cyrus to Darius Hystaspes; describing their subsequent oppositions to rebuilding Jerusalem and its walls, in the ensuing reign of Xerxes and Artaxerxes. It comes in between ver. 5, and 24, of this chapter; of which the latter verse takes up the subject of the former again, and the fifth chapter proceeds immediately to the account of rebuilding the temple on the exhortation of the prophets Haggai and Zechariah, by Zerubbabel and Jeshua, &c.

"The merit of distinguishing these different oppositions is due to Howe, in his ingenious strictures on Richardson's *Dissertations on the Literature of Eastern Nations.* See his *Critical Observations on Books*, vol. ii. p. 82, &c."—Vide Hales's *Analysis*, vol. ii. note, p. 524.

(23) There has been much difference of opinion with regard to the Ahasuerus of Scripture It is certain that the Jews were accustomed to distinguish foreign persons by different names from those given to them in profane history: and indeed every nation is known to have fallen into this custom in conformity to the genius and pronunciation of its own language. Scaliger contends, that Ahasuerus was the same with Xerxes; because, from a fancied similarity of names only, he supposes that his queen Amestries must have been the Esther of Holy Writ. Archbishop Usher is of opinion, that Darius Hystaspes was the king Ahasuerus that married Esther; and that Atossa was Vashti, and Artystone, Esther. Some, upon grounds equally conjectural, have maintained that Ahasuerus was Cyaxares; while others again have imagined that he was Cambyses. But all these contending opinions are at variance with the accounts handed down to us by profane historians. Prideaux therefore supposes, and with the greatest probability, that Ahasuerus was Artaxerxes Longimanus: in support of which argument he observes; "The most ancient and best evidences that can be had of this matter are from the Greek version of the sacred text, called the Septuagint, the apocryphal additions to the book of Esther, and Josephus; and all these agree for Artaxerxes Longimanus. For Josephus positively tells us it was he; and the Septuagint, through the whole book of Esther, wherever the Hebrew text hath Ahasuerus, translate Artaxerxes; and the apocryphal additions to that book everywhere call the husband of Esther, Artaxerxes, who could be none other than Artaxerxes Longimanus; for there are several circumstances related of him, both in the canonical and apocryphal Esther, which can by no means be applicable to the other Artaxerxes, called Mnemon. And Severus Sulpitius, and many other writers, as well of the ancients as the moderns, came also into this opinion. And the extraordinary favor and kindness which Artaxerxes Longimanus showed the Jews beyond all the other kings that reigned in Persia, first in sending Ezra, and afterwards Nehemiah, for the repairing of the broken affairs of that people in Judah and Jerusalem, and the restoring of them again to their ancient prosperity, is what can scarce be accounted for on any other reason, but that they had in his bosom such a powerful advocate as Esther to solicit for them."—Prideaux's *Connection*, p. 361; Dr. Gray.

tions whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, [b]and †at such a time. [11] This is the copy of the letter that they sent unto him, even unto Artaxerxes the king:—

b So ver. 11, 17. & Ezra 7. 12.
† Chald. *Cheeneth.*

“Thy servants the men on this side the river, and at such a time. [12] Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have ‡set up the walls thereof, and *joined the foundations. [13] Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not †pay toll, tribute, and custom, and so thou shalt endamage the ‡revenue of the kings. [14] Now because *we have maintenance from the king's palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king, [15] that search may be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have †moved sedition ‡within the same of old time; for which cause was this city destroyed. [16] We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.”

‡ Or, *finished.*
* Chald. *sewed together.*
† Chald. *give.*
‡ Or, *strength.*
* Chald. *we are salted with the salt of the palace.*
† Chald. *made.*
‡ Chald. *in the midst thereof.*

[17] Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their *companions that dwell in Samaria, and unto the rest beyond the river,—

* Chald. *societies.*

“Peace, and at such a time! [18] The letter which ye sent unto us hath been plainly read before me. [19] And †I commanded, and search hath been made, and it is found that this city of old time hath ‡made insurrection against kings, and that rebellion and sedition have been made therein. [20] There have been mighty kings also over Jerusalem, which have [c]ruled over all countries [d]beyond the river; and toll, tribute, and custom, was paid unto them. [21] *Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. [22] Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?”

† Chald. *by me a decree is set.*
‡ Chald. *lifted up itself.*
c 1 Ki. 4. 21. Ps. 72. 8.
d Ge. 15. 18. Jos. 1. 4.
* Chald. *Make a decree.*

[23] Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by †force and power.

† Chald. *arm and power.*

SECT. III.
A. M. 3542.
B. C. 462.

Section III.—*Artaxerxes divorces his Queen.*

(24)Esther i. *and* ii. 1, *to part of* 15.

Ahasuerus maketh royal feasts. 10 *Vashti, sent for, refuseth to come.* 13 *Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty.* — Chap. ii. 1 *Out of the choice of virgins a queen is to be chosen.* 5 *Mordecai the nursing father of Esther.* 9 *Esther is preferred by Hegai before the rest.* 12 *The manner of purification, and going in to the king.*

[1] Now it came to pass in the days of [a]Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, [b]over a hundred and

a Ezra 4. 6. Da. 9. 1.
b Da. 6. 1.

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(24) The Book of Esther, which derives its name from the person whose history it chiefly relates, is by the Jews termed *Megilloth Esther*, or the *Volume of Esther*. It has ever been held in the highest estimation by the Jews, who place it on the same level with the Law of Moses; and they believe, that whatever destruction may attend the other sacred writings, the Pentateuch and the Book of Esther will always be preserved by a special providence.

Concerning the author of this book, the opinions of biblical critics are so greatly divided, that it is difficult to determine by whom it was written. Some ascribe it to the joint labors of the great synagogue, who, from the time of Ezra to Simon the Just, superintended the edition and canon of Scripture. Philo the Jew assigns it to Joachin, the son of Joshua the high priest, who returned with Zerubbabel; others think it was composed by Mordecai; and others, again, attribute it to Esther and Mordecai jointly. The two latter conjectures are grounded on the following declaration in Esther ix. 20, 23. “And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of king Ahasuerus; and the Jews undertook to do as they had begun, and as Mordecai, seven and twenty provinces;) [2] that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, [3] in the third year of his reign, he [c]made a feast unto all his princes and his servants, (the power of Persia and Media, the nobles and princes of the provinces being before him;) [4] when he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even an hundred and fourscore days. [5] And when these days were expired, the king made a feast unto all the people that were *present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; [6] where were white, green, and †blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement ‡of red, and blue, and white, and black marble. [7] And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and *royal wine in abundance, according †to the state of the king. [8] And the drinking was according to the law, (none did compel;) for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. [9] Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

c Ge. 40. 20. Ma. 6. 21.

* Heb. *found.*

† Or, *violet.*

‡ Or, *of porphyry, and marble, and alabaster, and stone of blue color.*

* Heb. *wine of the kingdom.*

† Heb. *to the hand of the king.*

[10] On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigthai, and Abagtha, Zethar, and Carcas, the seven ‡chamberlains that served in the presence of Ahasuerus the king, [11] to bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty; for she was *fair to look on. [12] But the queen Vashti refused to come at the king's commandment †by his chamberlains; therefore was the king very wroth, and his anger burned in him.

‡ Or, *eunuchs.*

* Heb. *good of countenance.*

† Heb. *which* was *by the hand of* his *eunuchs.*

[13] Then the king said to the [d]wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment; [14] and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;) [15] "‡What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?"

d Je. 10. 7. Da. 2. 12. Mat. 2. 1.

‡ Heb. *What to do?*

[16] And Memucan answered before the king and the princes, "Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. [17] For this deed of the queen shall come abroad unto all women, so that they shall [e]despise their husbands in their eyes, when it shall be reported, 'The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.' [18] Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen.' Thus shall there arise too much contempt and wrath. [19] If it *please

e Eph. 5. 33.

* Heb. *be good with the king.*

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had written unto them." But the context of the passage clearly shows that these words do not relate to the book itself, but to the circular letters which Mordecai distributed in the Persian provinces. Augustine and some of the fathers suppose that it was written by Ezra, and this opinion appears more probable than any that has been offered to us.

But although we have no sufficient evidence to ascertain precisely who was its real author, there is no doubt but that the book itself contains a genuine and faithful account of what actually took place; not only from its admission into the canon of Scripture, but also from the institution of the feast of Purim; which, from its first establishment, has been regularly observed as an annual solemnity, on the fourteenth and fifteenth days of the month Adar, in commemoration of the great deliverance which Esther by her interest had procured for the Jews; and which is even now celebrated among them with many peculiar ceremonies, and with rejoicings even to intoxication. This festival was called Purim, or *the feast of Lots*, (*Pur*, in the Persian language, signifying, *a lot*) from the events mentioned in chap. iii. 7, ix. 24. It has been remarked, that the name of God is not mentioned throughout this book; but his superintendent providence is so evidently displayed in every transaction recorded in it, that its authenticity on this account cannot be questioned.—Dr. Gray's *Key*, in loc.; Horne's *Critical Introduction*, in loc.

the king, let there go a royal commandment †from him, and let it be
written among the laws of the Persians and the Medes, that it ‡be not
altered, That Vashti come no more before king Ahasuerus; and let
the king give her royal estate unto *another that is better than she.
[20] And when the king's decree which he shall make shall be published
throughout all his empire, (for it is great,) all the wives [f]shall give to
their husbands honor, both to great and small."

† Heb. *from before him.*
‡ Heb. *pass not away,* Est. 8. 8. Da. 6. 8, 12, 15.
* Heb. *her companion.*
f Col. 3. 18. 1 Pe. 3. 1.

[21] And the saying †pleased the king and the princes, and the king
did according to the word of Memucan. [22] For he sent letters into
all the king's provinces, into every province according to the writing
thereof, and to every people after their language, that every man should
[g]bear rule in his own house, and that ‡it should be published according
to the language of every people.

† Heb. *was good in the eyes of the king.*
g Eph. 5. 22-24. 1 Ti. 2. 12.
‡ Heb. *one should publish* it *according to the language of his country.*

ESTHER ii. 1, *to part* 15.

[1] After these things, when the wrath of king Ahasuerus
was appeased, he remembered Vashti, and what she had
done, and what was decreed against her. [2] Then said the king's servants
that ministered unto him, "Let there be fair young virgins sought for
the king; [3] and let the king appoint officers in all the provinces of his
kingdom, that they may gather together all the fair young virgins unto
Shushan the palace, to the house of the women, unto the *custody of
†Hege the king's chamberlain, keeper of the women; and let their
things for purification be given them; [4] and let the maiden which
pleaseth the king be queen instead of Vashti." And the thing pleased
the king, and he did so.

* Heb. *hand.*
† Or, *Hegai,* ver. 8.

[5] Now in Shushan the palace there was a certain Jew, whose name
was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a
Benjamite; [6] who [h]had been carried away from Jerusalem with the
captivity which had been carried away with ‡Jeconiah king of Judah,
whom Nebuchadnezzar the king of Babylon had carried away. [7] And
he *brought up Hadassah (that is Esther, his uncle's daughter,) for
she had neither father nor mother. And the maid was †fair and beautiful
whom Mordecai, when her father and mother were dead, took for
his own daughter.

h 2 Ki. 24. 14, 15. 2 Ch. 36. 10, 20. Je. 24. 1.
‡ Or, *Jehoiachin,* 2 Ki. 24. 6.
* Heb. *nourished.* Eph. 6. 4.
† Heb. *fair of form, and good of countenance.*

[8] So it came to pass, when the king's commandment and his decree
was heard, and when many maidens were gathered together unto
Shushan the palace, to the custody of Hegai, that Esther was brought
also unto the king's house, to the custody of Hegai, keeper of the
women. [9] And the maiden pleased him, and she obtained kindness of
him; and he speedily gave her her things for purification, with ‡such
things as belonged to her, and seven maidens, which were meet to be
given her, out of the king's house; and he *preferred her and her
maids unto the best place of the house of the women. [10] Esther had
not showed her people nor her kindred; for Mordecai had charged
her that she should not show it. [11] And Mordecai walked every day
before the court of the women's house, to know †how Esther did, and
what should become of her.

‡ Heb. *her portions.*
* Heb. *changed her.*
† Heb. *the peace of Esther.*

[12] Now when every maid's turn was come to go in to king Ahasuerus,
after that she had been twelve months, according to the manner of the
women, (for so were the days of their purifications accomplished, to
wit, six months with oil of myrrh, and six months with sweet odors,
and with other things for the purifying of the women;) [13] then thus
came every maiden unto the king; whatsoever she desired was given
her to go with her out of the house of the women unto the king's
house. [14] In the evening she went, and on the morrow she returned
into the second house of the women, to the custody of Shaashgaz, the
king's chamberlain, which kept the concubines; she came in unto the

king no more, except the king delighted in her, and that she were called by name.

[15] Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai, the king's chamberlain, the keeper of the women, appointed.

SECT. IV.

A. M. 3546.
B. C. 458.

SECTION IV.—*The Commission of Ezra.*(25)

EZRA vii. *and* viii.

Ezra goeth up to Jerusalem. 11 *The gracious commission of Artaxerxes to Ezra.* 27 *Ezra blesseth God for this favor.* — Chap. viii. 1 *The companions of Ezra, who returned from Babylon.* 15 *He sendeth to Iddo for ministers for the temple.* 21 *He keepeth a fast.* 24 *He committeth the treasures to the custody of the priests.* 31 *From Ahava they come to Jerusalem.* 33 *The treasure is weighed in the temple.* 36 *The commission is delivered.*

[1] Now after these things, in the reign of Artaxerxes king of Persia,
a I Ch. 6. 14. Ezra [a]the son of Seraiah, the son of Azariah, the son of Hilkiah, [2] the

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(25) Ezra probably received his first commission through the interest of Esther; as a short time after it was obtained, she was made queen, (compare Esther ii. 16, with vii. 8.)

From Ezra's entering upon the work of reforming the Jewish Church, the celebrated prophecy of the seventy weeks, which is delivered to us in the ninth chapter of Daniel, concerning the coming of the Messiah, is to be computed. The words of the prophecy, in our English translation, are as follow. Ver. 24. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy:" ver. 25. "Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shalt be built again, and the wall even in troublous times:" ver. 26. "And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and to the end of the war desolations are determined:" ver. 27 "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

And it being of great moment, for the conviction of Jews and other infidels who reject the faith of Christ, to have this prophecy well cleared, and made out, in order hereto it is to be observed,—

That this prophecy doth relate primarily and especially to the Jews. For it expresseth the time that was determined upon the people of Daniel, that is, the Jews, and upon the holy city, that is, Jerusalem. the whole of which was seventy weeks; after the expiration of which fore-ordained time, an end being put to the Mosaic economy, the Jews should be no longer God's peculiar people, and the worship which he had established at Jerusalem being abolished, that city should be no longer a city holy unto him.

Among the Jews there were sabbatical days, whereby their days were divided into weeks of days; and there were likewise sabbatical years, (Levit. xxv. 8,) whereby their years were divided into weeks of years, and this last sort of weeks is that which is here mentioned; so that every one of the weeks of this prophecy contains seven years, and the seventy weeks here appointed, denote a period of 490 years. At the end of which time, this prophecy was accomplished in the great work of our salvation, by the death and resurrection of Christ our Lord, who made, by one oblation of Himself, an end of sin, reconciliation for our iniquity, and brought in the law of everlasting righteousness.

Then the Jewish Church and the Jewish worship at Jerusalem were wholly abolished, the kingdom of the Messiah began; and the Christian Church and the Christian worship established, and, instead of Jerusalem, every place through the whole earth, where God should be worshipped in spirit and in truth, was made holy unto him. The end of these weeks being thus fixed at the death of Christ, by which great sacrifice all visions and prophecies were sealed up and fulfilled, (Dan. ix. 24), it necessarily determines us to fix the beginning of these weeks 490 years before that event. And as most learned men agree that "Messiah was cut off" in the year of the Julian period 4746, and in the Jewish month Nisan, if we reckon 490 years backward, this will lead us up to the month Nisan, in the year of the Julian period 4256, which was the very year and month in which Ezra had his commission from Artaxerxes Longimanus, king of Persia, for his return to Jerusalem, there to restore the church and state of the Jews; for that year of the Julian period, according to Ptolemy's canon, was the seventh year of that king's reign (Ezra vii. 7), in which the Scriptures tell us his commission was granted. The beginning, therefore, of the seventy weeks, or 490 years of this prophecy, was in the month Nisan of the Jewish year, in the seventh year of Artaxerxes Longimanus, king of Persia, and in the 4256th year of the Julian period, when Ezra had his commission; and the end of them fell in the very same month of Nisan, in the 4746th year of the Julian period, in which very year and very month Christ our Lord suffered for us, and thereby completed the whole work of our salvation, there being just seventy weeks of years, or 490 years, from the one to the other.

It is evident, then, from the prophecy itself, that these weeks must have their beginning from the date of the commission granted to Ezra, because their commencement must be determined by the death of Christ. It is expressly stated (Dan. ix. 25.) that they should begin "from the going forth of the commandment to restore and to build Jerusalem:" which words, therefore, must be understood figuratively, as they refer to the ecclesiastical, as well as to the political state of the Jews, and to the future reëstablishment of both, according to the Law of Moses; which great work was completely brought about by Ezra, who effected a thorough reformation in church and state. For if these words "to restore and to build Jerusalem," are to be taken in their literal signification, they must relate to the decree of Cyrus, of whom it was pre-

son of Shallum, the son of Zadok, the son of Ahitub, [3] the son of
Amariah, the son of Azariah, the son of Meraioth, [4] the son of Zerahiah,
the son of Uzzi, the son of Bukki, [5] the son of Abishua, the son
of Phinehas, the son of Eleazar, the son of Aaron the chief priest;—
[6] this Ezra went up from Babylon; and he was a ready scribe in the
Law of Moses, which the LORD God of Israel had given; and the
king granted him all his request, according to the hand of the LORD
his God upon him. [7] And there went up some of the children of Israel,
b 1 Ch. 6. 31, &c.
and of the priests, and [b]the Levites, and the singers, and the porters,
and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes
the king. [8] And he came to Jerusalem in the fifth month, which was
in the seventh year of the king. [9] For upon the first day of the first
* Heb. was *the foundation of the going up.*
month *began he to go up from Babylon, and on the first day of the
fifth month came he to Jerusalem, according to the good hand of his
c Ps. 119. 45.
God upon him. [10] For Ezra had prepared his heart [c]to seek the Law of
d De. 33. 10. Ne. 8. 1–8. Mal. 2. 7.
the LORD, and to do it, and to [d]teach in Israel statutes and judgments.

[11] Now this is the copy of the letter that the king Artaxerxes gave
unto Ezra the priest, the scribe, even a scribe of the words of the
commandments of the LORD, and of his statutes to Israel.

† Or, *to Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c.*
e Ezra 4. 10.
‡ Chald. *from before the king.*
f Est. 1. 14.

[12] “ Artaxerxes, king of kings, †unto Ezra the priest, a scribe of the
“ law of the God of heaven, perfect peace, [e]and at such a time! [13] I
“ make a decree, that all they of the people of Israel, and of his priests
“ and Levites, in my realm, which are minded of their own freewill to
“ go up to Jerusalem, go with thee. [14] Forasmuch as thou art sent ‡of
“ the king, and of his [f]seven counsellors, to inquire concerning Judah
“ and Jerusalem, according to the law of thy God which is in thy
“ hand; [15] and to carry the silver and gold, which the king and his
“ counsellors have freely offered unto the God of Israel, whose habitation
“ is in Jerusalem, [16] and all the silver and gold that thou canst find
“ in all the province of Babylon, with the freewill offering of the
“ people, and of the priests, offering willingly for the house of their
“ God which is in Jerusalem; [17] that thou mayest buy speedily with this
g Nu. 15. 4–13.
“ money bullocks, rams, lambs, with their [g]meat offerings and their
h De. 12. 5, 11.
“ drink offerings, and [h]offer them upon the altar of the house of your
“ God which is in Jerusalem. [18] And whatsoever shall seem good to
“ thee, and to thy brethren, to do with the rest of the silver and the
“ gold, that do after the will of your God. [19] The vessels also that are
“ given thee for the service of the house of thy God, those deliver thou
“ before the God of Jerusalem. [20] And whatsoever more shall be needful
“ for the house of thy God, which thou shalt have occasion to bestow,
“ bestow it out of the king's treasure house. [21] And I, even I Artaxerxes
“ the king, do make a decree to all the treasurers which are beyond the
“ river, that whatsoever Ezra the priest, the scribe of the law of the
“ God of heaven, shall require of you, it be done speedily. [22] Unto an
* Chald. *cors.*
“ hundred talents of silver, and to an hundred *measures of wheat,
“ and to an hundred baths of wine, and to an hundred baths of oil,
† Chald. is *of the decree.*
“ and salt without prescribing how much. [23] Whatsoever is †commanded
“ by the God of heaven, let it be diligently done for the house
“ of the God of heaven; for why should there be wrath against the
“ realm of the king and his sons? [24] Also we certify you, that touching

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dicted, that he “should say to Jerusalem, ‘Be thou built,’ and to the temple, ‘Thy foundation shall be laid,’” and the commencement of the seventy weeks must be computed from his edict. But they cannot begin at this time, because they would then have expired long before even the coming of the Messiah; and as we are certain, from the prophecy itself, that the seventy weeks must begin from one of the edicts granted by the kings of Persia in favor of the Jews, it is evident that they can only have their commencement from this decree of Artaxerxes, given in the seventh year of his reign: and that the words “to restore and to build Jerusalem” must be taken in their figurative signification. See the arguments at length, in Prideaux's *Connection*, part i. book v. p. 377–408.

"any of the priests and Levites, singers, porters, Nethinims, or minis-
"ters of this house of God, it shall not be lawful to impose toll, tribute,
"or custom, upon them. [25] And thou, Ezra, after the wisdom of thy
"God, that is in thy hand, [i]set magistrates and judges, which may
"judge all the people that are beyond the river, all such as know the
"laws of thy God; and [j]teach ye them that know them not. [26] And
"whosoever will not do the law of thy God, and the law of the king,
"let judgment be executed speedily upon him, whether it be unto death,
"or ‡to banishment, or to confiscation of goods, or to imprisonment."

[27] Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; [28] and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me.

Ezra viii.

[1] These [k]are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. [2] Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush. [3] Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty. [4] Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males. [5] Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. [6] Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. [7] And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males. [8] And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males. [9] Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males. [10] And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males. [11] And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males. [12] And of the sons of Azgad; Johanan *the son of Hakkatan, and with him an hundred and ten males. [13] And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males. [14] Of the sons also of Bigvai; Uthai, and †Zabbud, and with them seventy males.

[15] And I gathered them together to the river that runneth to Ahava, and there ‡abode we in tents three days; and I viewed the people, and the priests, and found there none of the sons of Levi. [16] Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. [17] And I sent them with commandment unto Iddo the chief at the place Casiphia, and *I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. [18] And by the good hand of our God upon us they [l]brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; [19] and Hashabiah, and with him Jeshaiah, of the sons of Merari, his brethren and their sons, twenty; [20] also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

[21] Then [m]I proclaimed a fast there, at the river of Ahava, that we might [n]afflict ourselves before our God, to seek of him [o]a right way for us, and for our little ones, and for all our substance. [22] For [p]I was

[i] Ex. 18. 21, 22. De. 16. 18.

[j] 2 Ch. 17. 7. Mal. 2. 7. Mat. 23. 2, 3.

‡ Chald. *to rooting out.*

[k] 1 Esdras 8. 28.

* Or, *the youngest son.*

† Or, *Zaccur*, as some read.

‡ Or, *pitched.*

* Heb. *I put words in their mouth*: see 2 Sa. 14. 3, 19.

[l] Ne. 8. 7. & 9. 4, 5.

[m] 2 Ch. 20. 3.

[n] Le. 16. 29. & 23. 29. Is. 58. 3, 5.

[o] Ps. 5. 8.

[p] So 1 Co. 9. 15.

ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, "The hand of our God is upon all them [q]for good that seek him; but his power and his wrath is [r]against all them that [s]forsake him." [23] So we fasted and besought our God for this; and he was [t]entreated of us.

q Ps. 33. 18, 19. & 34. 15, 22. Ro. 8. 28.
r Ps. 34. 16.
s 2 Ch. 15. 2.
t 1 Ch. 5. 20. 2 Ch. 33. 13. Is. 19. 22.

[24] Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, [25] and weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered: [26] I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents; [27] also twenty basons of gold, of a thousand drams; and two vessels of †fine copper, ‡precious as gold. [28] And I said unto them, "Ye are [u]holy unto the LORD; the vessels are [v]holy also; and the silver and the gold are a freewill offering unto the LORD God of your fathers. [29] Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD." [30] So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

† Heb. *yellow*, or, *shining brass.*
‡ Heb. *desirable.*
u Le. 21. 6–8. De. 33. 8.
v Le. 22. 2, 3. Nu. 4. 4, 15, 19, 20.

[31] Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. [32] And [w]we came to Jerusalem, and abode there three days. [33] Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites. [34] By number and by weight of every one; and all the weight was written at that time. [35] Also the children of those that had been carried away, which were come out of the captivity, [x]offered burnt offerings unto the God of Israel, (twelve bullocks for all Israel,) ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto the LORD.

w Ne. 2. 11.
x So Ezra 6. 17.

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[36] And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.

SECT. V.

A. M. 3547.
B. C. 457.

SECTION V.—*Esther made Queen of Persia.*

ESTHER ii. *latter part of ver.* 15–20.

AND Esther obtained favor in the sight of all them that looked upon her. [16] So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. [17] And the king loved Esther above all the women, and she obtained grace and *favor †in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. [18] Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a ‡release to the provinces, and gave gifts, according to the state of the king. [19] And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. [20] Esther had not yet showed her kindred nor her people, as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him.

* Or, *kindness.*
† Heb. *before him.*
‡ Heb. *rest*

SECT. VI.

A. M. 3547.
B. C. 457.

SECTION VI.—*The Reformation by Ezra.*

EZRA ix. *and* x.

Ezra mourneth for the affinity of the people with strangers. 5 He prayeth unto God with confession of sins. — Chap. x. 1 Shechaniah encourageth Ezra to reform the strange marriages. 6 Ezra assembleth the people. 9 The people, at the exhortation of Ezra, repent, and promise amendment. 15 The care to perform it. 18 The names of them which had married strange wives.

[1] Now when these things were done, the princes came to me, saying, "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, [a]doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. [2] For they have [b]taken of their daughters for themselves, and for their sons, so that the [c]holy seed [d]have mingled themselves with the people of those lands; yea, the hand of the princes and rulers hath been chief in this trespass." [3] And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied. [4] Then were assembled unto me every one that [e]trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the [f]evening sacrifice.

[a] De. 12. 30, 31.
[b] Ex. 34. 16. De. 7. 3. Ne. 13. 23.
[c] Ex. 19. 6. & 22. 31. De. 7. 6. & 14. 2.
[d] 2 Co. 6. 14.
[e] Is. 66. 2.
[f] Ex. 29. 39.

[5] And at the evening sacrifice I arose up from my *heaviness; and having rent my garment and my mantle, I fell upon my knees, and [g]spread out my hands unto the LORD my God, [6] and said,—

O my God! I am [h]ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our †trespass is [i]grown up unto the heavens. [7] Since the days of our fathers have [j]we been in a great trespass unto this day; and for our iniquities [k]have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. [8] And now for a ‡little space grace hath been showed from the LORD our God, to leave us a remnant to escape, and to give us *a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. [9] For [l]we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and †to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. [10] And now, O our God! what shall we say after this? for we have forsaken thy commandments, [11] which thou hast commanded ‡by thy servants the prophets, saying, "The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from *one end to another with their uncleanness. [12] Now therefore [m]give not your daughters unto their sons, neither take their daughters unto your sons, [n]nor seek their peace or their wealth for ever; that ye may be strong, and eat the good of the land, and [o]leave it for an inheritance to your children for ever." [13] And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God †hast punished us less than our iniquities deserve, and hast given us such deliverance as this; [14] should we [p]again break thy commandments, and [q]join in affinity with the people of these abominations? wouldest not thou be [r]angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? [15] O LORD God of Israel, thou art righteous; for we remain yet escaped, as it is this day. Behold, we are [s]before thee in our trespasses; for we cannot [t]stand before thee because of this.

* Or, *affliction.*
[g] Ex. 9. 29, 33.
[h] Job 40. 4, 5. Da. 9. 7, 8.
† Or, *guiltiness.*
[i] 2 Ch. 28. 9. Re. 18. 5.
[j] Ps. 106. 6. Da. 9. 5, 6, 8.
[k] De. 28. 36, 64. Ne. 9. 30.
‡ Heb. *moment.*
* Or, *a pin*: that is, *a constant and sure abode*; so Is. 22. 23.
[l] Ne. 9. 36.
† Heb. *to set up.*
‡ Heb. *by the hand of thy servants.*
* Heb. *mouth to mouth*: as 2 Ki. 21. 16.
[m] Ez. 23. 32. & 34. 16. De. 7. 3.
[n] De. 23. 6.
[o] Pr. 13. 22. & 20. 7.
† Heb. *hast withheld beneath our iniquities.*
[p] Jo. 5. 14. 2 Pe. 2. 20, 21.
[q] Ne. 13. 23, 27.
[r] De. 9. 8.
[s] Ro. 3. 19.
[t] 1 Co. 15. 17.

EZRA X.

[1] Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house

of God, there assembled unto him out of Israel a very great congre-
gation of men and women and children; for the people wept ‡very
sore. [2] And Shechaniah the son of Jehiel, one of the sons of Elam,
answered and said unto Ezra, "We have trespassed against our God,
and have taken strange wives of the people of the land; yet now there
is hope in Israel concerning this thing. [3] Now therefore let us make
[u]a covenant with our God *to put away all the wives, and such as are
born of them, according to the counsel of my lord, and of those that
tremble at [v]the commandment of our God; and let it be done accord-
ing to the law. [4] Arise! for this matter belongeth unto thee. We
also will be with thee; be of good courage, and do it." [5] Then arose
Ezra, and made the chief priests, the Levites, and all Israel, to swear
that they should do according to this word. And they sware.

[6] Then Ezra rose up from before the house of God, and went into
the chamber of Johanan the son of Eliashib. And when he came
thither, [w]he did eat no bread, nor drink water; for he mourned because
of the transgression of them that had been carried away. [7] And they
made proclamation throughout Judah and Jerusalem unto all the chil-
dren of the captivity, that they should gather themselves together unto
Jerusalem; [8] and that whosoever would not come within three days,
according to the counsel of the princes and the elders, all his substance
should be †forfeited, and himself separated from the congregation of
those that had been carried away.

[9] Then all the men of Judah and Benjamin gathered themselves to-
gether unto Jerusalem within three days. It was the ninth month,
and the twentieth day of the month; and [x]all the people sat in the
street of the house of God, trembling because of this matter, and for
‡the great rain. [10] And Ezra the priest stood up, and said unto them,
"Ye have transgressed, and *have taken strange wives, to increase the
trespass of Israel. [11] Now therefore [y]make confession unto the LORD
God of your fathers, and do his pleasure; and separate yourselves
from the people of the land, and from the strange wives." [12] Then all
the congregation answered and said with a loud voice, "As thou hast
said, so must we do. [13] But the people are many, and it is a time of
much rain, and we are not able to stand without, neither is this a work
of one day or two; for †we are many that have transgressed in this
thing. [14] Let now our rulers of all the congregation stand, and let all
them which have taken strange wives in our cities come at appointed
times, and with them the elders of every city, and the judges thereof,
until the fierce wrath of our God ‡for this matter be turned from
us."

[15] Only Jonathan the son of Asahel and Jahaziah the son of Tikvah
*were employed about this matter: and Meshullam and Shabbethai
the Levite helped them. [16] And the children of the captivity did so.
And Ezra the priest, with certain chief of the fathers, (after the
house of their fathers, and all of them by their names,) were separa-
ted, and sat down in the first day of the tenth month to examine the
matter. [17] And they made an end with all the men that had taken
strange wives by the first day of the first month.

[18] And among the sons of the priests there were found that had
taken strange wives: namely, of the sons of Jeshua the son of Jozadak,
and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.
[19] And they [z]gave their hands that they would put away their wives;
and being [a]guilty, they offered a ram of the flock for their trespass.
[20] And of the sons of Immer; Hanani, and Zebadiah. [21] And of the
sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and

‡ Heb. *a great weeping.*
u 2 Ch. 34. 31.
* Heb. *to bring forth.*
v De. 7. 2, 3.
w De. 9. 18.
† Heb. *devoted.*
x See 1 Sa. 12. 18.
‡ Heb. *the showers.*
* Heb. *have caused to dwell,* or, *have brought back.*
y Jos. 7. 19. Pr. 28. 13.
† Or, *we have greatly offended in this thing.*
‡ Or, *be turned from us till this matter be despatched.*
* Heb. *stood.*
z 2 Ki. 10. 15. 1 Ch. 29. 24. 2 Ch. 30. 8.
a Le. 6. 4, 6.

Uzziah. [22] And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. [23] Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer. [24] Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri. [25] Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. [26] And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. [27] And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. [28] Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai. [29] And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. [30] And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. [31] And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, [32] Benjamin, Malluch, and Shemariah. [33] Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. [34] Of the sons of Bani; Maadai, Amram, and Uel, [35] Benaiah, Bedeiah, Chelluh, [36] Vaniah, Meremoth, Eliashib, [37] Mattaniah, Mattenai, and Jaasau, [38] and Bani, and Binnui, Shimei, [39] and Shelemiah, and Nathan, and Adaiah, [40] †Machnadebai, Shashai, Sharai, [41] Azareel, and Shelemiah, Shemariah, [42] Shallum, Amariah, and Joseph. [43] Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. [44] All these had taken strange wives: and some of them had wives by whom they had children.

† Or, *Mabnadebai*, according to some copies.

SECT. VII.

A. M. 3547.
B. C. 457.

Section VII.—*Concluding Prophecies of Zechariah.*(26)

Zechariah ix. *to* xiv.

God defendeth his Church. 9 *Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom.* 12 *God's promises of victory and defence.* — Chap. x. 1 *God is to be sought unto, and not idols.* 5 *As he visited his flock for sin, so he will save and restore them.* — Chap. xi. 1 *The destruction of Jerusalem.* 3 *The elect being cared for, the rest are rejected.* 10 *The staves of Beauty and Bands broken by the rejection of Christ.* 15 *The type and curse of a foolish shepherd.* — Chap. xii. 1 *Jerusalem a cup of trembling to herself,* 3 *and a burdensome stone to her adversaries.* 6 *The victorious restoring of Judah.* 9 *The repentance of Jerusalem.* — Chap. xiii. 1 *The fountain of purgation for Jerusalem,* 2 *from idolatry, and false prophecy.* 7 *The death of Christ, and the trial of a third part.* — Chap. xiv. 1 *The destroyers of Jerusalem destroyed.* 4 *The coming of Christ, and the graces of his kingdom.* 12 *The plague of Jerusalem's enemies.* 16 *The remnant shall turn to the Lord,* 20 *and their spoils shall be holy.*

[1] The burden of the word of the Lord [a]in the land of Hadrach,
And Damascus shall be the rest thereof:

[a] *That is,* shall fall and rest on the land of Hadrach (probably Cœlo-Syria) and Damascus; which was fulfilled when Alexander the Great seized the immense treasures in the latter city.—*Ed.*

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(26) There is less certainty with respect to the probable date and place of these latter chapters of Zechariah, than of any other chapters in the Old Testament. An expression quoted by St. Matthew (chap. xxvii. 9, 10), from Zechariah, is attributed by that Evangelist to Jeremiah. The learned Joseph Mede, Dr. Hammond, Bishop Kidder, and some others, assign these chapters to this latter prophet. In support of this opinion, the former uses the following arguments, Mede's *Works*, p. 786–833.

1. "If the contents of the prophecy be weighed, they would in all likelihood be of an elder date than the time of Zechariah, namely, before the captivity: for the subjects of them were scarce in being after that time.

2. "The chapter out of which St. Matthew quotes may seem to have somewhat much unsuitable with Zechariah's time; as, a prophecy of the destruction of the temple, then, when he was to encourage them to build it: and how does the sixth verse of that chapter suit with his time?

3. "No Scripture saith they are Zechariah's; but there is Scripture which saith they are Jeremiah's.

4. "Their being united to the other prophecies of Zechariah no more prove them to be his, than the adjoining of Agur's proverbs to Solomon's, proves they are therefore Solomon's, or that all the Psalms are David's because joined in one volume with David's Psalms.

5. Several verbal criticisms on the words used by St. Matthew, when compared with those used by Zechariah; which prove only that the Evangelist quoted according to the sense, and not the precise phrases of the prophet. (Compare Matt. xxvii. 9, 10, with Zech. xi. 12, 13, Archbp. Newcome's translation.)"

The above are selected from observations on several other passages of Scripture, in Epistle xxxi. In Epistle lxi. he resumes the subject.

6. "The titles at the head of the pages (in the Hebrew Bibles or manuscripts) matter not. The Jews wrote in rolls, or volumes, and the title was but once. If aught were added to that roll, of *similitudinem argumenti*, or for any other reason, it had a new title, as that of Agur, or perhaps sometimes none, but was ἀνώνυμον.

7. "That which I fancy or conceive is, that those prophecies against Damascus and the Philistines (chap. ix.) would better befit Jeremiah's time, of their destruction by Nebuchadnezzar, than (if of Zechariah's time) by Alexander. See the prophecy against Damascus (Jer. xlix. 23); against the Philistines, (chap. xlvii. 2. and Ezek. xxv. 15.) For where do we find Damascus destroyed from Zech-

When the eyes of man, as of all the tribes of Israel,
Shall be toward the Lord.
[2] And Hamath also shall border thereby;
Tyrus, and Zidon, though it be very wise.

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ariah's to our Saviour's time? For to come under the hands of new masters, or to suffer some direption, or pillaging, doth not seem to satisfy the intent of the prophecy. And for the Philistines, though it be true that Alexander destroyed Gaza, yet it appears not that any such desolation befel Ashkelon, whereby it should not be inhabited: nor should they seem in Zechariah's time to have so well recovered their destruction by Nebuchadnezzar, as to be a subject for a new prophecy to that purpose.

8. "Tyre had but lately been destroyed by Nebuchadnezzar. The prophecy against this city, therefore, would be more suitable to the times of Jeremiah.

9. "That which moves me more than all the rest is in chap. xi. (whence that in the Gospel is quoted) which contains a prophecy of the destruction of Jerusalem, and a description of the wickedness of its inhabitants, for which God would *give them to the sword, and have no more pity upon them.* It is expounded of the destruction by Titus; but methinks such a prophecy was not seasonable for Zechariah's time (when the city in great part lay in ruins, and the temple had not yet recovered herself), nor agreeable to the scope of Zechariah's commission, who, together with his colleague Haggai, was sent to encourage the people lately returned from the captivity to build the temple, and instaurate their commonwealth. Was this a fit time to foretell the destruction of both, while they were yet but building? and by Zechariah too, who was to encourage them? Would not this better befit the desolation by Nebuchadnezzar?

10. "Jeremiah's prophecies are digested in no order, but only as it seems they came to light in the scribes' hands, &c.; and why may not some be found till the return from the captivity, and be approved by Zechariah, and be added to his volume, according to the time of their finding, and approbation by him: and after that, some other prophecies of his?"

The argument for assigning the prophecy to the time of Jeremiah, derived from the text of St. Matthew, is of the greatest weight. Yet it must be observed, that the word *῾Ιεϱεμίου* does not appear to have been the original reading of St. Matthew. It might either have been a marginal annotation, which afterwards crept into the text, or if the name of the prophet Zechariah had been written by St. Matthew, and was preserved in the manuscripts in an abbreviated form, that abbreviation may have been mistaken. The Syriac and Persic versions omit the name. Augustine *De Cons. Ev.* 3. 7, (quoted by Archbp. Newcome) says, "Primo noverit non omnes codices evangeliorum habere, quod per Hieremiam, dictum sit, sed tantummodo 'per prophetam.'" Griesbach prefixes to the word *῾Ιεϱεμίου* his mark, that it should properly be omitted. Lightfoot (*Harmony of the N. T.*) observes, that in the old Bibles, Jeremiah was placed next after the Book of Kings, and stood first in the volume of the prophets. So that when Matthew quotes a text of Zechariah, under the name of Jeremiah, he does but cite a text out of the volume of the prophets under his name that stood first in that volume. In confirmation of this hypothesis, he refers to Matt. xvi. 14, observing, that in the saying Jeremiah, or one of the prophets, there is the same reason why Jeremiah is mentioned by name; because his name stood first in the volume of the prophets, and so occurred first to the mind, when any of the people spoke familiarly of the prophets.

We learn from Zechariah ii. 4, that, at the commencement of his prophesying, in the second year of Darius, he was a very young man. The same word being used in Jeremiah i. 6, and is rendered in the authorized translation "a child." He would not be, therefore, more than eighty years old when Ezra went up from Babylon to Jerusalem. And as we have already seen that the Spirit of God was frequently poured upon his servants on the occurrence of any important occasion, it is not unreasonable to suppose, as there is no date assigned to these chapters, and as they have been attributed to Zechariah both by Ezra and the great Sanhedrin, that they were uttered by him during the government of Ezra. The evident difference of style observable in these latter chapters of Zechariah, when compared with those that precede them, and the great resemblance the former bear to the style of Jeremiah, may be accounted for on the supposition, that his first prophecies were delivered when he was quite a young man, "a child;" and that his last were given probably after a particular attention and study of the prophecies of Jeremiah, by which his own expressions were strengthened, and his language improved.

This theory perhaps may be considered as the best solution to the difficulty; it is, however, rejected by Whitby, who seems to incline to the opinion of the learned Joseph Mede. Though it may appear presumptuous to submit to the world an opposite opinion to that which has been defended by one so eminent, yet I feel that it would be still more so to adopt so considerable an alteration, without still more powerful and convincing evidence. It will be only necessary, therefore, to state those arguments which seem to oppose the hypothesis maintained by Mr. Mede.

1. The first merely states the proposition to be proved.

2. It cannot be proved that Zechariah wrote this chapter at the exact time when he was encouraging the people to build the temple. The sixth verse may justly be interpreted as a prophecy of the destruction of the temple by Titus.

3. That these chapters have been uniformly, without one exception, in one version or MS. been given to Zechariah, is more ample proof that they were written by that prophet, than the disputed insertion of the word "Jeremiah" in Matt. xxvii. 10.

4. Agur's name is prefixed to his proverbs: other names than David's are prefixed to various Psalms. By the same analogy we are fairly warranted in concluding, that if these chapters had been written by Jeremiah, his name likewise would have been prefixed to them either by Zechariah, by Ezra, or by the great Sanhedrin.

5. The fifth objection has been already answered in a former part of the note.

6. As there is no new title given to these latter chapters, we may justly conclude they were a continuation of the former prophecies of Zechariah.

7. Damascus was betrayed into the hands of Parmenio, one of Alexander's generals, though without bloodshed, and it ceased to be a place of importance. This was sufficient to fulfil the prophecy. It is not asserted that Damascus should be pillaged, neither is it necessary to suppose that its pillage or its violent capture were essential to the accomplishment of the prediction. (Zech. ix. 1.)

The Philistines, after the destruction of Gaza, never recovered their former glory; and Ashkelon shared the fate of the rest of the country. The words, "it shall not be inhabited," are figurative, and express only extensive desolation, and total political ruin. Thus Ezekiel (chap. xxix. ver. 11)

[3] And Tyrus did build herself a strong hold,
And heaped up silver as the dust,
And fine gold as the mire of the streets.
[4] Behold, [a]the Lord will cast her out,
And he will smite [b]her power in the sea;
And she shall be devoured with fire.
[5] Ashkelon [c]shall see it, and fear;
Gaza also shall see it, and be very sorrowful;
And Ekron, for her expectation shall be ashamed;
And the king shall perish from Gaza,
And Ashkelon shall not be inhabited.
[6] And a bastard shall dwell [d]in Ashdod,
And I will cut off the pride of the Philistines.
[7] And I will take away his [*]blood out of his mouth,
And his abominations from between his teeth;
But he that remaineth, even he, shall be for our God,
And he shall be as a governor in Judah,
And Ekron as a Jebusite.
[8] And I will encamp about my house because of the army,
Because of him that passeth by,
And because of him that returneth;
And [e]no oppressor shall pass through them any more:
For now have I seen with mine eyes.
[9] Rejoice [f]greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, [g]thy King cometh unto thee;
He is just, and [†]having salvation;
Lowly, and riding upon an ass,
And upon a colt the foal of an ass.
[10] And I [h]will cut off the chariot from Ephraim,

[a] Is. 23. 1.
[b] Ez. 26. 17.
[c] Je. 47. 1, 5. Zep. 2. 4.
[d] Am. 1. 8.
[*] Heb. *bloods*.
[e] Is. 60. 18. Ez. 28. 24.
[f] Is. 62. 11. Mat. 21. 5. Jo. 12. 15.
[g] Je. 23. 5. & 30. 9. Jo. 1. 49. Lu. 19. 38.
[†] Or, *saving himself*.
[h] Ho. 1. 7. & 2. 18. Mic. 5. 10. Hag. 2. 22.

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predicts that Egypt should not be inhabited forty years. If this expression be literally interpreted, the prophecy has never been fulfilled: but as it signifies only desolation and ruin, it was accomplished in the forty years of calamity which succeeded the invasion of Nebuchadnezzar.

8. Tyre was taken by Nebuchadnezzar in the year 573. If this prophecy was delivered, as we suppose, in the year 457, an interval of 116 years is allowed for the revival of the Tyrian greatness: a space of time amply sufficient to enable a commercial power to recover all its splendor; particularly when that power in its first overthrow saved all its richest effects, and enjoyed likewise, through the whole of this long time, an uninterrupted peace. The prophecy, however, seems to refer to the capture of New Tyre, by Alexander, who built the causeway, and "smote her power in the sea," (ver. 4.)

9. That the prophecy of the destruction of Jerusalem by Titus should be delivered at this time, was rather to have been expected. The only power in the world that could have assaulted Jerusalem, and inflicted such disasters upon it, was Persia; but Persia was now a friendly power, and the people would not of course apply the prophecy of Zechariah to Persia. They would refer it to another period; and thus the prediction would answer a twofold purpose. It would be a pledge to the Jews that their city should so far recover as to be again powerful and splendid; and it was a warning to them, and to their children, that the new city should share the fate of the first, if they again rebelled against the God who had brought them back to their native country. The argument of Mede is founded on the supposition that Zechariah, if he wrote these chapters, must necessarily have written them in the first years of his delegation to the prophetic office; but this hypothesis is by no means necessary.

10. Though the prophecies of Jeremiah are undoubtedly "digested in no order," yet they were most probably collected together by the priests of the temple. They were known to Daniel, for he learned from them that the seventy years of their captivity had expired. They were of course known to Ezra, who would not, when he edited the Scriptures, have referred to one prophet the labors of another.

It would be easy still further to extend the argument in favor of the hypothesis that Zechariah was the author of the prophecies in question, from a comparison of the internal evidence, with the period that followed the commission of Ezra, to the time of Christ. From ver. 1–9, in chap. ix the prophet gives a general outline of the conquests of Damascus, Tyre, and Sidon, effected by Alexander, and the overthrow of the Philistines, the ancient enemies of the Church of God, (ver. 9, 10.) He foresees the entrance of the true king of Jerusalem, into the city "lowly, and riding upon an ass, and upon a colt, the foal of an ass," (see Mark xi. 7, Matt. xxi. 5, and John xii. 15), the walls of which the people about him had now begun to rebuild: and (ver. 13) foretells the victories of the Maccabees over the troops of Antiochus, who was of Grecian descent, and further deliverances and successes are promised to those that are converted and believe. The theory here adopted is in some measure warranted by Lightfoot (p. 145), who supposes that Zechariah continued to prophesy during the intermediate years between the reformation by Ezra, and the commission of Nehemiah.

And the horse from Jerusalem,
And the battle bow shall be cut off;
And he shall speak [i]peace unto the heathen;
And his dominion shall be [j]from sea even to sea,
And from the river even to the ends of the earth.

[i] Eph. 2. 14, 17.
[j] Ps. 72. 8.

11 As for thee also, ‡by the blood of thy covenant
I have sent forth thy [k]prisoners out of the pit
Wherein is no water.

‡ Or, *whose covenant is by blood*, Ex. 24. 8. He. 10. 29. & 13. 20.
[k] Is. 42. 7. & 51. 14. & 61. 1.

12 Turn you to the strong hold, ye prisoners of hope!
Even to-day do I declare that I will render double unto thee;
13 When I have bent Judah for me,
Filled the bow with Ephraim,
And raised up thy sons, O Zion!
Against thy sons, O Greece!
And made thee as the sword of a mighty man.
14 And the LORD shall be seen over them,
And his arrow shall go forth as the lightning;
And the Lord GOD shall blow the trumpet,
And shall go with whirlwinds of the south.
15 The LORD of hosts shall defend them;
And they shall devour, and subdue *with sling stones;
And they shall drink, and make a noise as through wine;
And they †shall be filled like bowls,
And as the corners of the altar.

* Or, *the stones of the sling.*
† Or, *shall fill both the bowls, &c.*

16 And the LORD their God shall save them in that day
As the flock of his people;
For they shall be as the stones of a crown,
Lifted up as an ensign upon his land.
17 For how great is his goodness, and how great is his beauty!
Corn shall make the young men ‡cheerful,
And new wine the maids.

‡ Or, *grow*, or, *speak.*

ZECHARIAH X.

1 Ask (27)ye of the LORD [l]rain in the time of the latter rain;
So the LORD shall make *bright clouds,
And give them showers of rain,
To every one grass in the field.
2 For the †idols have spoken vanity,
And the diviners have seen a lie,
And have told false dreams, they comfort in vain;
Therefore they went their way as a flock,
They were ‡troubled, because there was no shepherd.
3 Mine anger was kindled against the shepherds,
And I *punished the goats;
For the LORD of hosts [m]hath visited his flock the house of Judah,
And hath made them as his goodly horse in the battle.

[l] De. 11. 14.
* Or, *lightnings*, Je. 10. 13.
† Heb. *teraphim*, Ju. 17. 5.
‡ Or, *answered that there.*
* Heb. *visited upon.*
[m] Lu. 1. 68.

4 Out of him came forth the corner,
Out of him the nail,
Out of him the battle bow,
Out of him every oppressor together.
5 And they shall be as mighty men,
Which tread down their enemies in the mire of the streets in the battle;
And they shall fight, because the LORD is with them,
And †the riders on horses shall be confounded.

† Or, *they shall make the riders on horses ashamed.*

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(27) From ver. 1–3, prosperity is still promised to the Jews; and from ver. 4, to the end, their victories over their enemies are again foretold. It is probable that this prophecy remains to be fully accomplished in the final restoration of the Jews.—Horne's *Critical Introduction.*

[6] And I will strengthen the house of Judah,
And I will save the house of Joseph,
And I will bring them again to place them;
For I have mercy upon them;
And they shall be as though I had not cast them off,
For I am the Lord their God, and will hear them.
[7] And they of Ephraim shall be like a mighty man,
And their heart shall rejoice as through wine:
Yea, their children shall see it, and be glad;
Their heart shall rejoice in the Lord.
[8] I will [n]hiss for them, and gather them,
For I have redeemed them;
And [o]they shall increase as they have increased.
[9] And [p]I will sow them among the people;
And they shall [q]remember me in far countries;
And they shall live with their children, and turn again.
[10] I [r]will bring them again also out of the land of Egypt,
And gather them out of Assyria;
And I will bring them into the land of Gilead and Lebanon,
And [s]place shall not be found for them.
[11] And [t]he shall pass through the sea with affliction,
And shall smite the waves in the sea,
And all the deeps of the river shall dry up;
And [u]the pride of Assyria shall be brought down,
And [v]the sceptre of Egypt shall depart away.
[12] And I will strengthen them in the Lord;
And they shall walk up and down in his name, saith the Lord.

Zechariah xi.

[1] Open thy doors, O Lebanon!
That the fire may devour thy cedars.
[2] Howl, fir tree, for the cedar is fallen;
Because the ‡mighty are spoiled!
Howl, O ye oaks of Bashan!
For *the forest of the vintage is come down!
[3] There is a voice of the howling of the shepherds,
For their glory is spoiled;
A voice of the roaring of young lions,
For the pride of Jordan is spoiled.
[4] Thus saith the Lord my God,
Feed the flock of the slaughter;
[5] Whose possessors slay them,
And [w]hold themselves not guilty:
And they that sell them [x]say,
Blessed be the Lord, for I am rich;
And their own shepherds pity them not.
[6] For I will no more pity the inhabitants of the land, saith the Lord;
But, lo! I will †deliver the men every one
Into his neighbour's hand, and into the hand of his king;
And they shall smite the land,
And out of their hand I will not deliver them.

[7] [a]And I will feed the flock of slaughter, ‡even you, [y]O poor of the flock! And I took unto me two staves, the one I called Beauty, and the other I called *Bands; and I fed the flock. [8] Three shepherds also I cut off in one month; and my soul †loathed them, and their soul also abhorred me. [9] Then said I,—

I will not feed you:
That that dieth—let it die;

n Is. 5. 26.
o Is. 49. 19. Ez. 36. 37.
p Ho. 2. 23.
q De. 30. 1.
r Is. 11. 11, 16. Ho. 11. 11.
s Is. 49. 20.
t Is. 11. 15, 16.
u Is. 14. 25.
v Ez. 30. 13.
‡ Or, *gallants.*
* Or, *the defenced forest.*
w Je. 2. 3. & 50. 7.
x De. 29. 19. Ho. 12. 8.
† Heb. *make to be found.*
a *Or*, So I fed, &c.—*Ed.*
‡ Or, *verily the poor.*
y Zep. 3. 12. Mat. 11. 5.
* Or, *Binders.*
† Heb. *was straitened for them.*

And that that is to be cut off—let it be cut off;
And let the rest eat every one the flesh ‡of another.

[10] And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. [11] And it was broken in that day; and *so the poor of the flock that waited upon me knew that it was the word of the LORD. [12] And I said unto them, If †ye think good, give me my price; and if not, forbear. So they [z]weighed for my price thirty pieces of silver. [13] And the LORD said unto me, Cast it unto the [a]potter—a goodly price that I was prized at of them! And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.(28)

[14] Then I cut asunder mine other staff, even ‡Bands, that I might break the brotherhood between Judah and Israel.

[15] And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

[6] For, lo! I will raise up a shepherd in the land,
Which shall not visit those that be *cut off,
Neither shall seek the young one,
Nor heal that that is broken,
Nor †feed that that standeth still;
But he shall eat the flesh of the fat,
And tear their claws in pieces.
[17] Woe [b]to the [a]idol shepherd that leaveth the flock!
The sword shall be upon his arm, and upon his right eye;
His arm shall be clean dried up,
And his right eye shall be utterly darkened.
[1] The burden of the word of the LORD for Israel, ZECH. xii.(29)
Saith the LORD, which stretcheth forth the heavens,
And layeth the foundation of the earth,
And [c]formeth the spirit of man within him.
[2] Behold! I will make Jerusalem [d]a cup of ‡trembling
Unto all the people round about,
*When they shall be in the siege
Both against Judah and against Jerusalem.
[3] And in that day will I make Jerusalem
A [e]burdensome stone for all people;
All that burden themselves with it shall be cut in pieces,
Though all the people of the earth be gathered together against it.
[4] In that day, saith the LORD,
I will smite every horse with astonishment,
And his rider with madness;
And I will open mine eyes upon the house of Judah,
And will smite every horse of the people with blindness.
[5] And the governors of Judah shall say in their heart,
†The inhabitants of Jerusalem shall be my strength
In the LORD of hosts their God.
[6] In that day will I make the governors of Judah
Like [f]a hearth of fire among the wood,
And like a torch of fire in a sheaf;
And they shall devour all the people round about,

‡ Heb. *of his fellow*, or, *neighbour.*
* Or, *the poor of the flock, &c. certainly knew.*
† Heb. it be *good in your eyes.*
z Mat. 26. 15. See Ex 21. 32.
a Mat. 27. 9, 12.
‡ Or, *Binders.*
* Or, *hidden.*
† Or, *bear.*
b Je. 23. 1. Ez. 34. 2. Jo. 10. 12, 13.
a *Or*, vain, *or*, silly.—*Ed.*
c Nu. 16. 22. Ec. 12. 7. Is. 57. 16. He. 12. 9.
d Is. 51. 17, 22, 23.
‡ Or, *slumber*, or, *poison.*
* Or, *And also against Judah shall he be which shall be in siege against Jerusalem.*
e Mat. 21. 44.
† Or, *There is strength to me and to the inhabitants, &c.* Joel 3. 16.
f Obab. 18.

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(28) This prediction was literally fulfilled in the person of Christ. The chapter predicts the rejection of the Jews, for their rejection of Christ. Lebanon (ver. 1) is supposed to mean the temple with its cedar buildings, the doors of which, according to Josephus, opened of their own accord before its destruction.

(29) This chapter contains a series of prophecies relating principally to the latter times of the Gospel. From ver. 1–9, is predicted the preservation of Jerusalem against an invasion in the last ages of the world, which most commentators think is that of Gog and Magog, more largely described in the thirty-eighth and thirty-ninth chapters of Ezekiel From ver. 10 to the end, the grief of the Jews, on their conversion, for their fathers having pierced the Messiah is then foretold.—Horne's *Critical Introduction.*

On the right hand and on the left;
And Jerusalem shall be inhabited again in her own place,
Even in Jerusalem.
7 The LORD also shall save the tents of Judah first,
That the glory of the house of David
And the glory of the inhabitants of Jerusalem
Do not magnify themselves against Judah.
8 In that day shall the LORD defend the inhabitants of Jerusalem;
And he that is ‡feeble among them at that day shall be as David;
And the house of David shall be as God,
As the Angel of the LORD before them.
9 And it shall come to pass in that day,
That I will seek [g]to destroy all the nations
That come against Jerusalem.
10 And [h]I will pour upon the house of David,
And upon the inhabitants of Jerusalem,
The spirit of grace and of supplications;
And they shall [i]look upon Me whom they have pierced,
And they shall mourn for him,
As one mourneth for his only son,
And shall be in bitterness for him,
As one that is in bitterness for his firstborn.
11 In that day shall there be a great [j]mourning in Jerusalem,
As [k]the mourning of Hadadrimmon in the valley of Megiddon.
12 And [l]the land shall mourn, *every family apart;
The family of the house of David apart, and their wives apart;
The family of the house of [m]Nathan apart, and their wives apart;
13 The family of the house of Levi apart, and their wives apart;
The family †of Shimei apart, and their wives apart;
14 All the families that remain,
Every family apart, and their wives apart.

ZECH. xiii.(30)

1 In that day there shall be [n]a fountain opened
To the house of David and to the inhabitants of Jerusalem
For sin and for ‡uncleanness.
2 And it shall come to pass in that day, saith the LORD of hosts,
That I will [o]cut off the names of the idols out of the land,
And they shall no more be remembered;
And also I will cause [p]the prophets and the unclean spirit
To pass out of the land.
3 And it shall come to pass, that when any shall yet prophesy,
Then his father and his mother that begat him
Shall say unto him, Thou shalt not live,
For thou speakest lies in the name of the LORD;
And his father and his mother that begat him
Shall [q]thrust him through when he prophesieth.
4 And it shall come to pass in that day,
That [r]the prophets shall be ashamed
Every one of his vision, when he hath prophesied;
Neither shall they wear *a rough garment to deceive:
5 But he shall say, I am no prophet, I am a husbandman;
For man taught me to keep cattle from my youth.
6 And one shall say unto him,
What are these wounds in thy hands?

* Or, *abject*. Heb. *fallen*.
g Hag. 2. 22.
h Je. 31. 9. Ez. 39. 29. Joel 2. 28.
i Jo. 19. 34, 37. Re. 1. 7.
j Ac. 2. 37.
k 2 Ki. 23. 29. 2 Ch. 35. 24.
l Mat. 24. 30.
* Heb. *families, families*.
m 2 Sa. 5. 14. Lu. 3. 31.
† Or, *of Simeon*, as LXX.
n Heb. 9. 14. 1 Pe. 1. 19. Re. 1. 5.
‡ Heb. *separation for uncleanness*.
o Ex. 23. 13. Jos. 23. 7. Ps. 16. 4. Ez. 30. 13. Ho. 2. 17. Mic. 5. 12, 13.
p 2 Pe. 2. 1.
q De. 13. 6, 8. & 18. 20.
r Mic. 3. 6, 7.
* Heb. *a garment of hair to lie*. 2 Ki. 1. 8. Is. 20. 2. Mat. 3. 4.

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(30) This chapter opens (ver. 1) by predicting the admission of the Jews by baptism to the privileges of the Gospel covenant; and from ver. 2–7, their deliverance from the delusions of false prophets. In ver. 7, the prophet foreshows the dispersion of Christ's disciples, and the preservation of a small remainder of his converts, whose faith should be tried in affliction.—Dr. Gray in loc.

Then he shall answer,
Those with which I was wounded in the house of my friends.
7 Awake, O sword, against [s]my Shepherd,
And against the man [t]that is my fellow, saith the LORD of hosts:
Smite [u]the Shepherd, and the sheep shall be scattered;
And I will turn my hand upon [v]the little ones.
8 And it shall come to pass,
That in all the land, saith the LORD,
Two parts therein shall be cut off and die;
But [w]the third shall be left therein.
9 And I will bring the third part [x]through the fire,
And will [y]refine them as silver is refined,
And will try them as gold is tried.
They shall call on my name, and I will hear them;
I [z]will say, It is my people;
And they shall say, The LORD is my God.

ZECH. xiv.(31)

1 Behold, [a]the day of the LORD cometh,
And thy spoil shall be divided in the midst of thee.
2 For [b]I will gather all nations against Jerusalem to battle;
And the city shall be taken,
And [c]the houses rifled, and the women ravished;
And half of the city shall go forth into captivity,
And the residue of the people shall not be cut off from the city.
3 Then shall the LORD go forth,
And fight against those nations,
As when he fought in the day of battle.
4 And his feet shall stand in that day
Upon [d]the Mount of Olives, which is before Jerusalem on the east,
And the Mount of Olives shall cleave in the midst thereof
Toward the east and toward the west,
And [e]there shall be a very great valley;
And half of the mountain shall remove toward the north,
And half of it toward the south.
5 And ye shall flee to the valley of †the mountains,
‡For the valley of the mountains shall reach unto Azal:
Yea, ye shall flee, like as ye fled from before the [f]earthquake
In the days of Uzziah king of Judah;
And [g]the LORD my God shall come,
And [h]all the saints with thee.
6 And it shall come to pass in that day,
*That the light shall not be †clear, nor ‡dark.
7 But *it shall be [i]one day
Which [j]shall be known to the LORD,
Not day, nor night;
But it shall come to pass, that at [k]evening time it shall be light.
8 And it shall be in that day,
That [l]living waters shall go out from Jerusalem;
Half of them toward the †former sea,
And half of them toward the hinder sea:
In summer and in winter shall it be.
9 And the LORD shall be [m]king over all the earth;
In that day shall there be [n]one LORD, and his name one.
10 All the land shall be ‡turned as a plain

s Is. 40. 11. Ez. 34. 23.
t Jo. 10. 30. & 14. 10, 11. Phil. 2. 6.
u Mat. 26. 31. Ma 14. 27.
v Mat. 18. 10, 14. Lu. 12. 32.
w Ro. 11. 5.
x Is. 48. 10.
y 1 Pe. 1. 6, 7.
z Ps. 144. 15. Je. 30. 22. Ez. 11. 20. Ho. 2. 23.
a Is. 13. 9. Joel 2. 31. Ac. 2. 20.
b Joel 3. 2.
c Is. 13. 16.
d See Ez. 11. 23.
e Joel 3. 12, 14.
† Or, *my mountains.*
‡ Or, *When he shall touch the valley of the mountains to the place he separated.*
f Am. 1. 1.
g Mat. 16. 27. & 24. 30, 31. & 25. 31. Jude 14.
h Joel 3. 11.
* *i. e.* it shall not be clear in some places, and dark in other places of the world.
† Heb. *precious.*
‡ Heb. *thickness.*
* Or, *the day shall be one.*
i Re. 22. 5.
j Mat. 24. 36.
k Is. 30. 26. & 60. 19, 20.
l Ez. 47. 1. Joel 3. 18. Re. 22. 1.
† Or, *eastern.* Joel 2. 20.
m Da. 2. 44. Re. 11. 15.
n Eph. 4. 5, 6.
‡ Or, *compassed.* Is. 40. 4.

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(31) In this chapter is represented the destruction of Jerusalem by the Romans under Vespasian (ver. 1, 2,) the subsequent discomfiture of its enemies (ver. 3.) The final and triumphant establishment of Christ's righteous kingdom is then foretold, ver. 8, and following verse. And the prophet describes these particulars with a clearness which indicated the near approach of the events of which he speaks. —Dr. Gray in loc.

From Geba to Rimmon south of Jerusalem;
And it shall be lifted up, and *inhabited in her place,
From Benjamin's gate unto the place of the first gate, unto the corner gate,
And from the tower of Hananeel unto the king's wine presses.
[11] And men shall dwell in it,
And there shall be [o]no more utter destruction;
But [p]Jerusalem †shall be safely inhabited.
[12] And this shall be the plague
Wherewith the Lord will smite all the people
That have fought against Jerusalem;
Their flesh shall consume away while they stand upon their feet,
And their eyes shall consume away in their holes,
And their tongue shall consume away in their mouth.
[13] And it shall come to pass in that day,
That a great tumult from the Lord shall be among them;
And they shall lay hold every one on the hand of his neighbour,
And [q]his hand shall rise up against the hand of his neighbour.
[14] And ‡Judah also shall fight *at Jerusalem;
And [r]the wealth of all the heathen round about shall be gathered together,
Gold, and silver, and apparel, in great abundance.
[15] And so shall be the plague of the horse,
Of the mule, of the camel, and of the ass,
And of all the beasts that shall be in these tents,
As this plague.
[16] And it shall come to pass,
That every one that is left of all the nations,
Which came against Jerusalem
Shall even [s]go up from year to year
To worship the King, the Lord of hosts,
And to keep [t]the feast of Tabernacles.
[17] And [u]it shall be, that whoso will not come up
Of all the families of the earth unto Jerusalem
To worship the King, the Lord of hosts,
Even upon them shall be no rain.
[18] And if the family of Egypt go not up, and come not,
†That have no rain; there shall be the plague,
Wherewith the Lord will smite the heathen
That come not up to keep the feast of Tabernacles.
[19] This shall be the ‡punishment of Egypt,
And the punishment of all nations,
That come not up to keep the feast of Tabernacles.
[20] In that day shall there be upon the *bells of the horses,
Holiness unto the Lord;
And the pots in the Lord's house
Shall be like the bowls before the altar.
[21] Yea, every pot in Jerusalem and in Judah
Shall be holiness unto the Lord of hosts;
And all they that sacrifice
Shall come and take of them,
And seethe therein;
And in that day there shall be no more the [v]Canaanite
In [w]the house of the Lord of hosts.

* Or, *shall abide.*
[o] Je. 31. 40.
[p] Je. 23. 6.
† Or, *shall abide.*
[q] Ju. 7. 22. 2 Ch. 20. 23. Ez. 38. 21.
‡ Or, *thou also, O Judah! shalt, &c.*
* Or, *against.*
[r] Ez. 39. 10, 17, &c.
[s] Is. 60. 6, 7, 9. & 66. 23.
[t] Le. 23. 34, 43. Ne. 8. 14. Ho. 12. 9. Jo. 7. 2.
[u] Is. 60. 12.
† Heb. *Upon whom there is not.* De. 11. 10.
‡ Or, *sin.*
* Or, *bridles.*
[v] Is. 35. 8. Joel 3. 17. Re. 21. 27. & 22. 15.
[w] Eph. 2. 19–22.

SECT. VIII.
A. M. 3547.
B. C. 457.

Section VIII.—*Mordecai discovers the Conspiracy against Artaxerxes.*(32)

Esther ii. 21, *to the end.*

* Or, *Bigthana*, Est. 6. 2.
† Heb. *the threshold.*

[21] In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, *Bigthan and Teresh, of those which kept †the door, were wroth, and sought to lay hand on the king Ahasuerus. [22] And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. [23] And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree. And it was written in the book of the chronicles before the king.

SECT. IX.
A. M. 3547.
B. C. 457.

Section IX.—*Plot of Haman for the Destruction of the Jews, and its Defeat.*

Esther iii. *to the end of the Book.*

Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews. 7 He casteth lots. 8 He obtaineth by calumniation a decree of the king to put the Jews to death. — Chap. iv. 1 *The great mourning of Mordecai and the Jews. 4 Esther, understanding it, sendeth to Mordecai, who showeth the cause, and adviseth her to undertake the suit. 10 She, excusing herself, is threatened by Mordecai. 15 She, appointing a fast, undertaketh the suit.* — Chap. v. 1 *Esther, adventuring on the king's favor, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet. 6 She, being encouraged by the king in her suit, inviteth them to another banquet the next day. 9 Haman, proud of his advancement, repineth at the contempt of Mordecai. 14 By the counsel of Zeresh he buildeth for him a gallows.* — Chap. vi. 1 *Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 4 Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honor. 12 Complaining of his misfortune, his friends tell him of his final destiny.* — Chap. vii. 1 *Esther, entertaining the king and Haman, maketh suit for her own life and her people's. 5 She accuseth Haman. 7 The king, in his anger, understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.* — Chap. viii. 1 *Mordecai is advanced. 3 Esther maketh suit to reverse Haman's letters. 7 Ahasuerus granteth to the Jews to defend themselves. 15 Mordecai's honor, and the Jews' joy.* — Chap. ix. 1 *The Jews slay their enemies, with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged. 20 The two days of Purim are made festival.* — Chap. x. 1 *Ahasuerus's greatness. 3 Mordecai's advancement.*

a Nu 24. 7. 1 Sa. 15. 8.
b Ps. 15. 4.

[1] After these things did king Ahasuerus promote Haman the son of Hammedatha the [a]Agagite, and advanced him, and set his seat above all the princes that were with him. [2] And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai [b]bowed not, nor did him reverence. [3] Then the king's servants, which were in the king's gate, said unto Mordecai, "Why transgressest thou the king's commandment?" [4] Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand; for he had told them that he was a Jew. [5] And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. [6] And he thought scorn to lay hands on Mordecai alone, (for they had showed him the people of Mordecai;) wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

[7] In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

c Ezra 4. 13. Ac. 16. 20.
* Heb. *meet*, or, *equal for the king to, &c.*
† Heb. *to destroy them.*
‡ Heb. *weigh.*

[8] And Haman said unto king Ahasuerus, "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom, and [c]their laws are diverse from all people, neither keep they the king's laws; therefore it is not *for the king's profit to suffer them. [9] If it please the king, let it be written †that they may be destroyed; and I will ‡pay ten thousand talents of silver to the hands

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(32) The discovery, by Mordecai, of the plot against the life of Artaxerxes, is supposed by Prideaux to have taken place about this year.

of those that have the charge of the business, to bring it into the king's
d Ge. 41. 42. treasuries." [10] And the king [d]took his ring from his hand, and gave it
* Or, *oppressor*. unto Haman the son of Hammedatha the Agagite, the Jews' *enemy.
[11] And the king said unto Haman, "The silver is given to thee, the
people also, to do with them as it seemeth good to thee." [12] Then were
† Or, *secretaries*. the king's †scribes called on the thirteenth day of the first month, and
there was written according to all that Haman had commanded unto
the king's lieutenants, and to the governors that were over every province,
and to the rulers of every people of every province according to
the writing thereof, and to every people after their language; in the
name of king Ahasuerus was it written, and sealed with the king's
ring. [13] And the letters were sent by posts into all the king's provinces,(33)
to destroy, to kill, and to cause to perish, all Jews, both young and old,
e 2 Mac. 15. 36. little children and women, in one day, even upon [e]the thirteenth day
of the twelfth month, which is the month Adar, and to take the spoil
of them for a prey. [14] The copy of the writing for a commandment to
be given in every province was published unto all people, that they
should be ready against that day. [15] The posts went out, being hastened
by the king's commandment, and the decree was given in Shushan
f Pr. 29. 2. the palace. And the king and Haman sat down to drink; but [f]the
city Shushan was perplexed.

[1] When Mordecai perceived all that was done, Mordecai Esther iv.
g 2 Sa. 1. 11. [g]rent his clothes, and put on sackcloth [h]with ashes, and
h Jos. 7. 6. Ez. 27. 30. went out into the midst of the city, and [i]cried with a loud and a bitter
i Ge. 27. 34. cry; [2] and came even before the king's gate; for none might enter into
the king's gate clothed with sackcloth. [3] And in every province, whithersoever
the king's commandment and his decree came, there was
great mourning among the Jews, and fasting, and weeping, and wailing;
‡ Heb. *sackcloth and ashes were laid under many*. Is. 58. 5. Da. 9. 3. and ‡many lay in sackcloth and ashes.

[4] So Esther's maids and her *chamberlains came and told it her.
Then was the queen exceedingly grieved; and she sent raiment to
* Heb. *eunuchs*. clothe Mordecai, and to take away his sackcloth from him, but he received
it not. [5] Then called Esther for Hatach, one of the king's
† Heb. *set before her*. chamberlains, whom he had †appointed to attend upon her, and gave
him a commandment to Mordecai, to know what it was, and why it was.
[6] So Hatach went forth to Mordecai unto the street of the city, which
was before the king's gate. [7] And Mordecai told him of all that had
happened unto him, and of the sum of the money that Haman had
promised to pay to the king's treasuries for the Jews, to destroy them.
[8] Also he gave him the copy of the writing of the decree that was
given at Shushan to destroy them, to show it unto Esther, and to declare
it unto her, and to charge her that she should go in unto the king,
to make supplication unto him, and to make request before him for
her people. [9] And Hatach came and told Esther the words of Mordecai.

[10] Again Esther spake unto Hatach, and gave him commandment
unto Mordecai, [11] "All the king's servants, and the people of the king's
provinces, do know, that whosoever, whether man or woman, shall
j Da. 2. 9. come unto the king into the inner court, who is not called, [j]there is
one law of his to put him to death, except such to whom the king
shall hold out the golden sceptre, that he may live; but I have not

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(33) The extent of the danger to which the Jews were exposed by the malice of Haman may be better understood from considering that the plot was laid against the whole nation, who were all to be found at this time within the boundaries of the Persian empire. Judæa itself was only one of the provinces of Persia. In the subsequent persecutions of the Jews, on being harassed by one monarch or government, they were always able to take refuge in the territories of another: but at this period of their history it was impossible for them to escape from the universal power of the Persians. (compare chap. iii. 13, 14. vii. 9.) If the design of Haman, therefore, had not been frustrated by the overruling providence of God, no human means could have saved the visible Church from destruction.

been called to come in unto the king these thirty days." [12] And they told to Mordecai Esther's words. [13] Then Mordecai commanded to answer Esther, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. [14] For if thou altogether holdest thy peace at this time, then shall there ‡enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

‡ Heb. *respiration.* Job 9. 18.

[15] Then Esther bade them return Mordecai this answer, [16] "Go, gather together all the Jews that are *present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day. I also and my maidens will fast likewise; and so will I go in unto the king, (which is not according to the law;) [k]and if I perish, I perish!" [17] So Mordecai †went his way, and did according to all that Esther had commanded him.

* Heb. *found.*

[k] See Ge. 43. 14.

† Heb. *passed.*

Esther v.

[1] Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the gate of the house. [2] And it was so, when the king saw Esther the queen standing in the court, that [l]she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. [3] Then said the king unto her, "What wilt thou, queen Esther? and what is thy request? [m]it shall be even given thee to the half of the kingdom." [4] And Esther answered, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him." [5] Then the king said, "Cause Haman to make haste, that he may do as Esther hath said." So the king and Haman came to the banquet that Esther had prepared.

[l] Pr. 21. 1.

[m] So Ma. 6. 23.

[6] And the king said unto Esther at the banquet of wine, "What is thy petition? and it shall be granted thee; and what is thy request? even to the half of the kingdom it shall be performed." [7] Then answered Esther, and said, "My petition and my request is, [8] if I have found favor in the sight of the king, and if it please the king to grant my petition, and ‡to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

‡ Heb. *to do.*

[9] Then went Haman forth that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. [10] Nevertheless Haman [n]refrained himself; and when he came home, he sent and *called for his friends, and Zeresh his wife. [11] And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. [12] Haman said moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. [13] Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

[n] So 2 Sa. 13. 22.

* Heb. *caused to come.*

[14] Then said Zeresh his wife and all his friends unto him, "Let a †gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet." And the thing pleased Haman, and he caused the gallows to be made.

† Heb. *tree.*

Esther vi.

[1] On that night ‡could not the king sleep, and he

‡ Heb. *the king's sleep fled away.* Da. 2. 1. & 6. 18.

commanded to bring the Book of Records of the Chronicles:[a] and they were read before the king. [2] And it was found written, that Mordecai had told of *Bigthana and Teresh, two of the king's chamberlains, the keepers of the †door, who sought to lay hand on the king Ahasuerus. [3] And the king said, "What honor and dignity hath been done to Mordecai for this?" Then said the king's servants that ministered unto him, "There is nothing done for him."

[4] And the king said, "Who is in the court?" Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. [5] And the king's servants said unto him, "Behold, Haman standeth in the court." And the king said, "Let him come in." [6] So Haman came in. And the king said unto him, "What shall be done unto the man ‡whom the king delighteth to honor?" Now Haman thought in his heart, "To whom would the king delight to do honor more than to myself?" [7] And Haman answered the king, "For the man *whom the king delighteth to honor, [8] †let the royal apparel be brought which the king useth to wear, and [o]the horse that the king rideth upon, and the crown royal which is set upon his head. [9] And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and ‡bring him on horseback through the street of the city, [p]and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor." [10] Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate; *let nothing fail of all that thou hast spoken." [11] Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honor."

[12] And Mordecai came again to the king's gate. But Haman [q]hasted to his house mourning, [r]and having his head covered. [13] And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." [14] And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

Esther vii.

[1] So the king and Haman came †to banquet with Esther the queen. [2] And the king said again to Esther on the second day at the banquet of wine, "What is thy petition, queen Esther? and it shall be granted thee; and what is thy request? and it shall be performed, even to the half of the kingdom." [3] Then Esther the queen answered and said, "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; [4] for we are sold, I and my people, ‡to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage."

[5] Then the king Ahasuerus answered and said unto Esther the queen, "Who is he, and where is he, *that durst presume in his heart to do so?" [6] And Esther said, "†The adversary and enemy is this wicked Haman." Then Haman was afraid ‡before the king and the queen.

[7] And the king arising from the banquet of wine in his wrath went into the palace garden; and Haman stood up to make request for his life to Esther the queen, for he saw that there was evil determined

[a] These chronicles were written in verse, and the king's curiosity, no doubt, would be first directed to see how the Poet-Chroniclers had executed the history of his own reign. —*Ed.*

* Or, *Bigthan.* Est. 2. 21.

† Heb. *threshold.*

‡ Heb. *in whose honor the king delighteth.*

* Heb. *in whose honor the king delighteth.*

† Heb. *let them bring the royal apparel wherewith the king clotheth* himself.

[o] 1 Ki. 1. 33.

‡ Heb. *cause him to ride.*

[p] Ge. 41. 43.

* Heb. *suffer not a whit to fall.*

[q] 2 Ch. 26. 20.

[r] 2 Sa. 15. 30. Je. 14. 3, 4.

† Heb. *to drink.*

‡ Heb. *that they should destroy, and kill, and cause to perish.*

* Heb. *whose heart hath filled him.*

† Heb. *The man adversary.*

‡ Or, *at the presence of.*

against him by the king. [8] Then the king returned out of the palace
garden into the place of the banquet of wine; and Haman was fallen
upon the bed whereon Esther was. Then said the king, "Will he
† Heb. *with me.* force the queen also †before me in the house?" As the word went
[s] Job 9. 24. out of the king's mouth, they [s]covered Haman's face. [9] And Harbonah,
one of the chamberlains, said before the king, "Behold also the
‡ Heb. *tree.* Ps. 7. 16. Pr. 11. 5, 6. ‡gallows fifty cubits high, which Haman had made for Mordecai, who
had spoken good for the king, standeth in the house of Haman."
[t] Da. 6. 24. Ps. 37. 35, 36. Then the king said, "Hang him thereon." [10] So [t]they hanged Haman
on the gallows that he had prepared for Mordecai. Then was the
king's wrath pacified.

[1] On that day did the king Ahasuerus give the house of ESTHER viii.
Haman the Jews' enemy unto Esther the queen. And Mordecai
came before the king; for Esther had told what he was unto her.
[2] And the king took off his ring, which he had taken from Haman, and
gave it unto Mordecai. And Esther set Mordecai over the house of
Haman.

[3] And Esther spake yet again before the king, and fell down at his
* Heb. *she wept, and besought him.* feet, and *besought him with tears to put away the mischief of Haman
the Agagite, and his device that he had devised against the Jews.
[4] Then the king held out the golden sceptre toward Esther. So Esther
arose, and stood before the king, [5] and said, "If it please the king, and
if I have found favor in his sight, and the thing seem right before
† Heb. *the device.* the king, and I be pleasing in his eyes, let it be written to reverse †the
‡ Or, *who wrote.* letters devised by Haman the son of Hammedatha the Agagite, ‡which
he wrote to destroy the Jews which are in all the king's provinces.
* Heb. *be able that I may see.* Ne. 2. 3. [6] For how can I *endure to see the evil that shall come unto my people?
or how can I endure to see the destruction of my kindred?"

[7] Then the king Ahasuerus said unto Esther the queen and to Mordecai
[u] Pr. 13. 22. the Jew, "Behold, [u]I have given Esther the house of Haman, and him
they have hanged upon the gallows, because he laid his hand upon the
Jews. [8] Write ye also for the Jews, as it liketh you, in the king's name,
and seal it with the king's ring; for the writing which is written in the
[v] Da. 6. 8, 12, 15. king's name, and sealed with the king's ring, [v]may no man reverse."
[9] Then were the king's scribes called at that time in the third month,
that is, the month Sivan, on the three and twentieth day thereof; and
it was written according to all that Mordecai commanded unto the Jews,
and to the lieutenants, and the deputies and rulers of the provinces
which are from India unto Ethiopia, an hundred twenty and seven
provinces, unto every province according to the writing thereof, and
unto every people after their language, and to the Jews according to
their writing, and according to their language. [10] And he wrote in the
king Ahasuerus's name, and sealed it with the king's ring, and sent
letters by posts on horseback, and riders on mules, camels, and young
dromedaries; [11] wherein the king granted the Jews which were in every
city to gather themselves together, and to stand for their life, to destroy,
to slay, and to cause to perish, all the power of the people and province
that would assault them, (both little ones and women,) and to take
the spoil of them for a prey, [12] upon one day in all the provinces of
king Ahasuerus, namely, upon the thirteenth day of the twelfth month,
which is the month Adar. [13] The copy of the writing for a commandment
† Heb. *revealed.* to be given in every province was †published unto all people, and
that the Jews should be ready against that day to avenge themselves
on their enemies. [14] So the posts that rode upon mules and camels
went out, being hastened and pressed on by the king's commandment.
And the decree was given at Shushan the palace.

[15] And Mordecai went out from the presence of the king in royal
‡ Or, *violet.* apparel of ‡blue and white, and with a great crown of gold, and with

w Pr. 29. 2.
x Ps. 97. 11.
y Ps. 18. 43.
z Ge. 35. 5. Ex. 15. 16. De. 2. 25. & 11. 25.

a garment of fine linen and purple; and [w]the city of Shushan rejoiced and was glad. [16]The Jews had [x]light, and gladness, and joy, and honor. [17]And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land [y]became Jews; for [z]the fear of the Jews fell upon them.

Esther ix.

* Heb. *those which did the business that* belonged *to the king.*
a 2 Sa. 3. 1. 1 Ch. 11. 9. Pr. 4. 18.
† Heb. *according to their will.*
b Job 18. 19. & 27. 13–15. Ps. 21. 10.
‡ Heb. *came.*

[1]Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) [2]the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them, for the fear of them fell upon all people. [3]And all the rulers of the provinces, and the lieutenants, and the deputies, and *officers of the king, helped the Jews; because the fear of Mordecai fell upon them. [4]For Mordecai was great in the king's house, and his fame went out throughout all the provinces; for this man Mordecai [a]waxed greater and greater. [5]Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did †what they would unto those that hated them. [6]And in Shushan the palace the Jews slew and destroyed five hundred men. [7]And Parshandatha, and Dalphon, and Aspatha, [8]and Poratha, and Adalia, and Aridatha, [9]and Parmashta, and Arisai, and Aridai, and Vajezatha, [10](the [b]ten sons of Haman the son of Hammedatha, the enemy of the Jews,) slew they; but on the spoil laid they not their hand. [11]On that day the number of those that were slain in Shushan the palace ‡was brought before the king.

* Heb. *let men hang Haman's ten sons.*
a Esther requested that Haman's sons should be gibbeted after being slain, in order to terrify such enemies of the Jews who had escaped the slaughter of the preceding day.—*Ed.*
† Heb. *in it.*
c De. 16. 11, 14.
d Ne. 8. 10, 12.

[12]And the king said unto Esther the queen, "The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done." [13]Then said Esther, "If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and *let Haman's ten sons be hanged upon the gallows." [14]And the king commanded it so to be done; and the decree was given at Shushan, and they hanged Haman's ten [a]sons. [15]For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the Month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand. [16]But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey. [17]On the thirteenth day of the Month Adar, and on the fourteenth day †of the same rested they, and made it a day of feasting and gladness. [18]But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. [19]Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the Month Adar [c]a day of gladness and feasting, and a good day, and of [d]sending portions one to another.

e See 2 Mac. 15. 36.

[20]And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, [21]to establish this among them, that they should keep [e]the fourteenth day of the Month Adar, and the fifteenth day of the same,

yearly, [22] as the days wherein the Jews rested from their enemies, and the month which was [f]turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. [23] And the Jews undertook to do as they had begun, and as Mordecai had written unto them; [24] because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, (that is, the lot,) to ‡consume them, and to destroy them; [25] but when *Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. [26] Wherefore they called these days Purim after the name of †Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, [27] the Jews ordained, and took upon them, and upon their seed, and upon all such as [g]joined themselves unto them, so as it should not ‡fail, that they would keep these two days according to their writing, and according to their appointed time every year; [28] and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not *fail from among the Jews, nor the memorial of them †perish from their seed. [29] Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all ‡authority, to confirm this second letter of Purim. [30] And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, [31] to confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed *for themselves and for their seed, the matters of the fastings and their cry. [32] And the decree of Esther confirmed these matters of Purim; and it was written in the book.

f Ps. 30. 11.
‡ Heb. *crash.*
* Heb. *she came.*
† That is, *lot.*
g Is. 56. 3, 6. Zec. 2. 11.
‡ Heb. *pass.*
* Heb. *pass.*
† Heb. *be ended.*
‡ Heb. *strength.*
* Heb. *for their souls.*

ESTHER X.

[1] And the king Ahasuerus laid a tribute upon the land, and upon [h]the isles of the sea. [2] And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king †advanced him, are they not written in the Book of the Chronicles of the Kings of Media and Persia? [3] For Mordecai the Jew was [i]next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, [j]seeking the wealth of his people, and speaking peace to all his seed.

h Ge. 10. 5. Ps. 72. 10. Is. 24. 15.
† Heb. *made him great.*
i Ge. 41. 40. 2 Ch. 28. 7.
j Ne. 2. 10. Ps. 122. 8, 9.

PART III.

FROM THE REFORMATION BY NEHEMIAH, TO THE CLOSING OF THE CANON.

SECT. I.

A. M. 3559.
B. C. 445.

SECTION I.—*First Commission of Nehemiah.*(34)

NEHEMIAH i. *and* ii. 1–11.

Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth. 5 His prayer. — Chap. ii. 1 *Artaxerxes, understanding the cause of Nehemiah's sadness, sendeth him with letters and commission to Jerusalem. 9 Nehemiah cometh to Jerusalem.*

[1] THE words of Nehemiah the son of Hachaliah. And it came to pass in the Month Chisleu, in the twentieth year, as I was in Shushan

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(34) The commision of Ezra continued till the end of the year 446 B. C., at which time he was superseded by Nehemiah, who was high in office at the court of Persia, and was sent to Jerusalem with greater powers than were possessed by Ezra. These two great reformers, however, were not divided by any inferior jealousy; they coöperated zealously together, and completely reëstablished the Jewish polity, both in church and state.

The Book of Nehemiah is in some versions termed the Second Book of Ezra or Esdras, from an opinion which anciently obtained, and was adopted by Athanasius, Epiphanius, Chrysostom, and other eminent fathers of the Church, that Ezra was

the palace, [2] that Hanani, one of my brethren, came, he and certain
men of Judah; and I asked them concerning the Jews that had es-
caped, which were left of the captivity, and concerning Jerusalem.
[3] And they said unto me, "The remnant that are left of the captivity
there in the province are in great affliction and reproach; the wall of
a 2 Ki. 25. 10. Jerusalem also [a]is broken down, and the gates thereof are burned with
fire."

[4] And it came to pass, when I heard these words, that I sat down
and wept, and mourned certain days, and fasted, and prayed before
b Da. 9. 4, &c. the God of heaven, [5] and said, "I beseech thee, [b]O Lord God of
c Ex. 20. 6 heaven, the great and terrible God, [c]that keepest covenant and mercy
for them that love him and observe his commandments; [6] let thine ear
now be attentive, and thine eyes open, that thou mayest hear the prayer
of thy servant, which I pray before thee now, day and night, for the
children of Israel thy servants, and confess the sins of the children of
Israel, which we have sinned against thee. Both I and my father's
d Ps. 106. 6. Da. 9. 5. house have sinned, [7] we [d]have dealt very corruptly against thee, and
e De. 28. 15. have [e]not kept the commandments, nor the statutes, nor the judgments,
which thou commandedst thy servant Moses. [8] Remember, I beseech
thee, the word that thou commandedst thy servant Moses, saying, 'If
f Le. 26. 33. De. 4. 25–27. & 28. 64. [f]ye transgress, I will scatter you abroad among the nations; [9] but [g]if
ye turn unto me, and keep my commandments, and do them; [h]though
g De. 4. 29–31. & 30. 2. there were of you cast out unto the uttermost part of the heaven, yet
h De. 30. 4. will I gather them from thence, and will bring them unto the place
i De. 9. 29. Da 9. 15. that I have chosen to set my name there.' [10] Now [i]these are thy ser-
vants and thy people, whom thou hast redeemed by thy great power,
and by thy strong hand. [11] O Lord, I beseech thee, let now thine ear
be attentive to the prayer of thy servant, and to the prayer of thy
j Is. 26. 8. He. 13. 18 servants, who [j]desire to fear thy name; and prosper, I pray thee, thy
servant this day, and grant him mercy in the sight of this man." For
I was the king's cupbearer.

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the author of this book. In the modern Hebrew Bibles it has the name of Nehemiah prefixed to it, which is also retained in our English Bibles.

That Nehemiah, who was cupbearer to Artaxerxes Longimanus, was the author of this book, there cannot be any reasonable doubt; the whole of it being written in his name, and, what is very unusual, when compared with the preceding sacred historians, in the first person. The insertion of the greater part of the register in chap. xii. 1–26, (which is thought to militate against this generally received opinion), may be accounted for by supposing it either to have been added by some subsequent author, or perhaps by the authority of the great synagogue: for it seems to be unconnected with the narrative of Nehemiah, and ascribes to him a degree of longevity which appears scarcely credible.

Nehemiah was the son of Hachaliah, and, according to some writers, was of the tribe of Levi; but, in the opinion of others, of the royal house of Judah: as the office he held in the Persian court (that of cupbearer) was a post of great honor and influence, it is certain that he was a man of illustrious family; and of his integrity, prudence, and piety, the whole of this book presents abundant evidence. He arrived at Jerusalem thirteen years after Ezra, with the rank of governor of the province, and vested with full power and authority to encourage the rebuilding of the walls of that city, and to promote the welfare of his countrymen in every possible way.

Having governed Judæa for twelve years (Neh. xiii. 6), Nehemiah returned to his royal patron (2–6), and after a short absence, he obtained permission to go back again to his country, where he is supposed to have spent the remainder of his life.

Nehemiah was probably the last governor appointed by the kings of Persia: after his time Judæa was governed by the high priests under the Persian, Macedo-Grecian, Asmonean, and Roman dynasties, till the destruction of their city and temple.

It is supposed to have been chiefly owing to the influence of Esther, that Ezra and Nehemiah were permitted by Artaxerxes Longimanus to rebuild Jerusalem, and restore the ecclesiastical and civil polity of the Jews. Dr. Hales, however, is of opinion, that the conduct of Artaxerxes respecting the Jews may be accounted for upon sound political principles, and not merely from regard to the solicitations of his cupbearer (Nehemiah), or the influence of his queen.

Four years before Nehemiah rebuilt the city, Artaxerxes suffered the celebrated defeat of his forces by Cimon, the Athenian general, which compelled him to make an inglorious peace upon the humiliating conditions that the Persians should be excluded from the whole line of seacoast within three days' journey, and precluded from keeping a garrison in any of the maritime towns. On account of this treaty it became a matter of state necessity to conciliate the Jews, and attach them to the Persian interest by further privileges, that the Persians might have the benefit of the fortified town of Jerusalem, which was within three days' journey of the sea, and at the same time opened to them a most important pass, for communication between Persia and Egypt.—Vide Hales's *Analysis*, vol. ii. p. 528.

NEHEMIAH ii. 1–11.

[1] And it came to pass in the Month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. [2] Wherefore the king said unto me, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but [k]sorrow of heart." Then I was very sore afraid, [3] and said unto the king, "Let the king live for ever! Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" [4] Then the king said unto me, "For what dost thou make request?" So I prayed to the God of heaven. [5] And I said unto the king, "If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." [6] And the king said unto me, (the *queen also sitting by him,) "For how long shall thy journey be? and when wilt thou return?" So it pleased the king to send me; and I set him a time. [7] Moreover I said unto the king, "If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; [8] and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into." And the king granted me, according to the good hand of my God upon me.

[k] Pr. 15. 13. Or, wickedness of heart; and this seems a truer rendering than the text by Nehemiah being afraid. The king's observation appears to be an accusation, arising, no doubt, from the fear of poison, which was a common way of despatching kings in those days.—*Ed.*

* Heb. *wife.*

[9] Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. [10] When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. [11] So I came to Jerusalem, and was there three days.

SECT. II.

A. M. 3559.
B. C. 445.

SECTION II.—*The Walls of Jerusalem rebuilt.*

NEHEMIAH ii. 12, *to the end, and* iii. *to* vi.

Nehemiah vieweth secretly the ruins of the walls. 17 *He inciteth the Jews to build in despite of the enemies.* — Chap. iii. *The names and order of them that builded the wall.* — Chap. iv. 1 *While the enemies scoff, Nehemiah prayeth and continueth the work.* 7 *Understanding the wrath and secrets of the enemy, he setteth a watch.* 13 *He armeth the laborers,* 19 *and giveth military precepts.* — Chap. v. 1 *The Jews complain of their debt, mortgage, and bondage.* 6 *Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution.* 14 *He forbeareth his own allowance, and keepeth hospitality.* — Chap. vi. 1 *Sanballat practiseth by craft, by rumors, by hired prophecies, to terrify Nehemiah.* 15 *The work is finished, to the terror of the enemies.* 17 *Secret intelligence passeth between the enemies and the nobles of Judah.*

[12] AND I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem; neither was there any beast with me, save the beast that I rode upon. [13] And I went out by night by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. [14] Then I went on to the gate of the fountain, and to the king's pool; but there was no place for the beast that was under me to pass. [15] Then went I up in the night by the [a]brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. [16] And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

[a] 2 Sa. 15. 23. Je. 31. 40. That is, The brook Kidron.

[17] Then said I unto them, "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more [b]a reproach." [18] Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me.

[b] Ps. 44. 13. & 79. 4. Je. 24. 9. Ez. 5. 14, 15. & 22. 4.

And they said, "Let us rise up and build." [c]So they strengthened their hands for this good work. [19] But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they [d]laughed us to scorn, and despised us, and said, "What is this thing that ye do? will ye rebel against the king?" [20] Then answered I them, and said unto them, "The God of heaven, he will prosper us, therefore we his servants will arise and build; [e]but ye have no portion, nor right, nor memorial, in Jerusalem."

NEHEMIAH iii.

[1] Then Eliashib the high priest rose up with his brethren the priests, [f]and they builded the sheep-gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of [g]Hananeël. [2] And *next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. [3] But [h]the fish-gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. [4] And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana. [5] And next unto them the Tekoites repaired; but their nobles put not their necks to [i]the work of their LORD. [6] Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. [7] And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river. [8] Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they †fortified Jerusalem unto the broad wall. [9] And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. [10] And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah. [11] Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the ‡other piece, and the tower of the furnaces. [12] And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters. [13] The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate. [14] But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof. [15] But the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [j]Siloah by the king's garden, and unto the stairs that go down from the city of David. [16] After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the [k]pool that was made, and unto the house of the mighty. [17] After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part. [18] After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. [19] And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory at the [l]turning of the wall. [20] After him Baruch the son of *Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest. [21] After

c 2 Sa. 2. 7.
d Ps. 44. 13. & 79. 4. & 80. 6.
e Ezra 4. 3.
f Jo. 5. 2.
g Je. 31. 38. Zec. 14. 10.
* Heb. *at his hand.*
h 2 Ch. 33. 14. Zep. 1. 10.
i Ju. 5. 23.
† Or, *left Jerusalem unto the broad wall.*
‡ Heb. *second measure.*
j Jo. 9. 7.
k 2 Ki. 20. 20. Is. 22. 11.
l 2 Ch. 26. 9.
* Or, *Zaccai.*

him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. [22] And after him repaired the priests, the men of the plain. [23] After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house. [24] After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner. [25] Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high-house, that was by the [m]court of the prison. After him Pedaiah the son of Parosh. [26] Moreover [n]the Nethinims †dwelt in ‡Ophel, unto the place over against the water-gate toward the east, and the tower that lieth out. [27] After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. [28] From above the [o]horse-gate repaired the priests, every one over against his house. [29] After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east-gate. [30] After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. [31] After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the *going up of the corner. [32] And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.

m Je. 32. 2. & 33. 1. & 37. 21.

n Ezra 2. 43.

† Or, *which dwelt in Ophel, repaired unto.*

‡ Or, *the tower.* 2 Ch. 27. 3.

o 2 Ki. 11. 16. 2 Ch. 23. 15. Je. 31. 40.

* Or, *corner-chamber.*

NEHEMIAH iv.

[1] But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. [2] And he spake before his brethren and the army of Samaria, and said, "What do these feeble Jews? will they †fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" [3] Now Tobiah the Ammonite was by him, and he said, "Even that which they build, if a fox go up, he shall even break down their stone wall."—[4] "Hear, O our God, for we are ‡despised; and [p]turn their reproach upon their own head, and give them for a prey in the land of captivity. [5] And [q]cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked thee to anger before the builders." [6] So built we the wall; and all the wall was joined together unto the half thereof, for the people had a mind to work.

† Heb. *leave to themselves.*

‡ Heb. *despite.*

p Ps. 79. 12. Pr. 3. 34.

q Ps. 69. 27, 28. & 109. 14, 15. Je. 18. 23.

[7] But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem *were made up, and that the breaches began to be stopped, then they were very wroth, [8] and [r]conspired all of them together to come and to fight against Jerusalem, and †to hinder it. [9] Nevertheless [s]we made our prayer unto our God, and set a watch against them day and night, because of them. [10] And Judah said, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." [11] And our adversaries said, "They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. [12] And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, "‡From all places whence ye shall return unto us they will be upon you."

* Heb. *ascended.*

r Ps. 83. 3-5.

† Heb. *to make an error to it.*

s Ps. 50. 15.

‡ Or, *That from all places ye must return to us.*

[13] Therefore set I *in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. [14] And I looked, and rose up, and said

* Heb. *from the lower parts of the place, &c.*

unto the nobles, and to the rulers, and to the rest of the people, "Be
t Nu. 14. 9. De. 1. 29. [t]not ye afraid of them; remember the Lord, which is [u]great and terrible,
u De. 10. 17. and [v]fight for your brethren, your sons, and your daughters, your wives,
v 2 Sa. 10. 12. and your houses." [15] And it came to pass, when our enemies heard that
it was known unto us, and God had brought their counsel to nought,
that we returned all of us to the wall, every one unto his work. [16] And
it came to pass from that time forth, that the half of my servants wrought
in the work, and the other half of them held both the spears, the
shields, and the bows, and the habergeons; and the rulers were behind
all the house of Judah. [17] They which builded on the wall, and they
that bare burdens, with those that laded, every one with one of his
hands wrought in the work, and with the other hand held a weapon.
† Heb. *on his loins.* [18] For the builders, every one had his sword girded †by his side, and
so builded. And he that sounded the trumpet was by me.

[19] And I said unto the nobles, and to the rulers, and to the rest of the
people, "The work is great and large, and we are separated upon the
wall, one far from another. [20] In what place therefore ye hear the sound
w Ex. 14. 14, 25. De. 1. 30. & 3. 22. & 20. 4. Jos. 23. 10. of the trumpet, resort ye thither unto us: [w]our God shall fight for us."
[21] So we labored in the work; and half of them held the spears from
the rising of the morning till the stars appeared. [22] Likewise at the
same time said I unto the people, "Let every one with his servant
lodge within Jerusalem, that in the night they may be a guard to us,
and labor on the day." [23] So neither I, nor my brethren, nor my servants,
nor the men of the guard which followed me, none of us put off
‡ Or, *every one went with his weapon for water.* See Ju. 5. 11. our clothes, ‡saving that every one put them off for washing.

[1] And there was a great [x]cry of the people and of their
Nehemiah v.
wives against their [y]brethren the Jews. [2] For there were
x Is. 5. 7.
y Le. 25. 35–37. De. 15. 7. that said, "We, our sons, and our daughters, are many; therefore we
take up corn for them, that we may eat, and live." [3] Some also there
were that said, "We have mortgaged our lands, vineyards, and houses,
that we might buy corn, because of the dearth." [4] There were also
that said, "We have borrowed money for the king's tribute, and that
z Is. 58. 7. upon our lands and vineyards. [5] Yet now [z]our flesh is as the flesh
a Ex. 21. 7. Le. 25. 39. of our brethren, our children as their children; and, lo! [a]we bring
into bondage our sons and our daughters to be servants, and some
of our daughters are brought into bondage already; neither is it in
our power to redeem them, for other men have our lands and vineyards."

[6] And I was very angry when I heard their cry and these words.
* Heb. *my heart consulted in me.* [7] Then *I consulted with myself, and I rebuked the nobles, and the
b Ex. 22. 25. Le. 25. 36. Ez. 22. 12. rulers, and said unto them, "Ye [b]exact usury, every one of his brother."
And I set a great assembly against them. [8] And I said unto them,
c Le. 25. 48. "We after our ability have [c]redeemed our brethren the Jews, which
were sold unto the heathen; and will ye even sell your brethren? or
shall they be sold unto us?" Then held they their peace, and found
nothing to answer. [9] Also I said, "It is not good that ye do; ought ye
d Ac. 9. 31. not to walk [d]in the fear of our God [e]because of the reproach of the
e 2 Sa. 12. 14. Ro. 2. 24. 1 Pe. 2. 12. heathen our enemies? [10] I likewise, and my brethren, and my servants,
might exact of them money and corn; I pray you, let us leave off this
usury. [11] Restore, I pray you, to them, even this day, their lands, their
vineyards, their oliveyards, and their houses, also the hundredth part
of the money, and of the corn, the wine, and the oil, that ye exact
of them." [12] Then said they, "We will restore them, and will require
nothing of them; so will we do as thou sayest." Then I called the
f Ezra 10. 5. Je. 34. 8, 9. priests, [f]and took an oath of them, that they should do according to
g Mat. 10. 14. Ac. 13. 51. & 18. 6. this promise. [13] Also [g]I shook my lap, and said, "So God shake out
every man from his house, and from his labor, that performeth not this
† Heb. *empty,* or, *void.* promise, even thus be he shaken out and †emptied." And all the

h 2 Ki. 23. 3. congregation said, "Amen," and praised the LORD. [h]And the people
did according to this promise.

[14] Moreover from the time that I was appointed to be their governor
in the land of Judah, (from the twentieth year even unto the two and
thirtieth year of Artaxerxes the king, that is, twelve years,) I and my
i 1 Co. 9. 4, 15. brethren have [i]not eaten the bread of the governor. [15] But the former
governors that had been before me were chargeable unto the people,
and had taken of them bread and wine, besides forty shekels of silver,
j 2 Co. 11. 9. & 12. 13. (yea, even their servants bare rule over the people;) but [j]so did not
I, because of the fear of God. [16] Yea, also I continued in the work
of this wall, neither bought we any land; and all my servants were
k 2 Sa. 9. 7. 1 Ki. 18. 19. gathered thither unto the work. [17] Moreover there were [k]at my table
an hundred and fifty of the Jews and rulers, besides those that came
l 1 Ki. 4. 22. unto us from among the heathen that are about us. [18] Now that [l]which
was prepared for me daily was one ox and six choice sheep; also fowls
were prepared for me, and once in ten days store of all sorts of wine:
yet for all this required not I the bread of the governor, because the
bondage was heavy upon this people. [19] Think upon me, my God,
for good, according to all that I have done for this people.

‡ Or, *Gashmu*, ver. 6. [1] Now it came to pass, when Sanballat, and Tobiah, and NEHEMIAH vi.
‡Geshem the Arabian, and the rest of our enemies, heard that I had
builded the wall, and that there was no breach left therein, (though at
that time I had not set up the doors upon the gates;) [2] that Sanballat
m Pr. 26. 24, 25. and Geshem [m]sent unto me, saying, "Come, let us meet together in some
n 1 Ch. 8. 12. one of the villages in the plain of [n]Ono." But they [o]thought to do
o Ps. 37. 12, 32. me mischief. [3] And I sent messengers unto them, saying, "I am doing
a great work, so that I cannot come down; why should the work
cease, whilst I leave it, and come down to you?" [4] Yet they sent unto
me four times after this sort; and I answered them after the same
manner. [5] Then sent Sanballat his servant unto me in like manner the
a This was a gross insult. Letters are always sent, very carefully sealed up in silken bags, to persons of consequence. fifth time with an [a]open letter in his hand; [6] wherein was written, "It
is reported among the heathen, and *Gashmu saith it, that thou and
the Jews think to rebel; for which cause thou buildest the wall, that
thou mayest be their king, according to these words. [7] And thou hast
also appointed prophets to preach of thee at Jerusalem, saying, 'There
* Or, *Geshem*, ver. 1. is a king in Judah;' and now shall it be reported to the king according
to these words. Come now therefore, and let us take counsel together."
[8] Then I sent unto him, saying, "There are no such things done as
thou sayest, but thou feignest them out of thine own heart." [9] For
they all made us afraid, saying, "Their hands shall be weakened from
the work, that it be not done."—"Now therefore, O God, strengthen
my hands."—[10] Afterward I came unto the house of Shemaiah the son
of Delaiah the son of Mehetabeel, who was shut up; and he said,
"Let us meet together in the house of God, within the temple, and
let us shut the doors of the temple; for they will come to slay thee;
yea, in the night will they come to slay thee." [11] And I said, "Should
such a man as I flee? and who is there, that, being as I am, would go
into the temple to save his life? I will not go in." [12] And, lo! I perceived
p Ez. 13. 22. that God had not sent him; but that [p]he pronounced this
prophecy against me, for Tobiah and Sanballat had hired him. [13] Therefore
was he hired, that I should be afraid, and do so, and sin, and that
they might have matter for an evil report, that they might reproach
me. [14] "My God, think thou upon Tobiah and Sanballat according to
q Ez. 13. 17 these their works, and on the [q]prophetess Noadiah, and the rest of the
prophets, that would have put me in fear."

[15] So the wall was finished in the twenty and fifth day of the month
Elul, in fifty and two days. [16] And it came to pass, that when all our

r Ps. 126. 2.

† Heb. *multiplied their letters passing to Tobiah.*

‡ Or, *matters.*

enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for [r]they perceived that this work was wrought of our God.

[17] Moreover in those days the nobles of Judah †sent many letters unto Tobiah, and the letters of Tobiah came unto them. [18] For there were many in Judah sworn unto him, because he was the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. [19] Also they reported his good deeds before me, and uttered my ‡words to him. And Tobiah sent letters to put me in fear.

SECT. III.

A. M. 3559.
B. C. 445.

a De. 20. 5. Ps. 30, title.

b 1 Ch. 25. 6. 2 Ch. 5. 13. & 7. 6.

c Nu. 10. 2, 8.

d 1 Ch. 23. 5.

* Heb. *made their voice to be heard.*

Section III.—*Dedication of the Walls of Jerusalem.*

Nehemiah xii. 27–43.(35)

[27] And at [a]the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, [b]both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. [28] And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; [29] also from the house of Gilgal, and out of the fields of Geba and Azmaveth; for the singers had builded them villages round about Jerusalem. [30] And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall. [31] Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung-gate. [32] And after them went Hoshaiah, and half of the princes of Judah, [33] and Azariah, Ezra, and Meshullam, [34] Judah, and Benjamin, and Shemaiah, and Jeremiah, [35] and certain of the priests' sons [c]with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph; [36] and his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with [d]the musical instruments of David the man of God, and Ezra the scribe before them. [37] And at the fountain-gate which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water-gate eastward. [38] And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall; [39] and from above the gate of Ephraim, and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate: and they stood still in the prison-gate. [40] So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: [41] and the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets; [42] and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers *sang loud, with Jezrahiah their overseer. [43] Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy. The wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

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(35) This part of the chapter is inserted here on the united authorities of Dean Prideaux and Dr. A. Clarke, who observe, that it is most probable the wall was dedicated on its completion. It is not likely that, after the wall was finished on the first commission of Nehemiah, they would wait for an uncertain period, before they proceeded to its dedication.—Dr. Clarke in loc.; Prideaux, vol. ii. p. 525.

SECT. IV.

A. M. 3559.
B. C. 445.

Section IV.—*Nehemiah returns to Persia.*

Nehemiah vii. 1-4.(36)

[1] Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, [2] that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and [a]feared God above many. [3] And I said unto them, "Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them; and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house." [4] Now the city was *large and great; but the people were few therein, and the houses were not builded.

a Ex. 18. 21.

* Heb. *broad in spaces.*

SECT. V.

A. M. 3560 *to* 3571.
B. C. 444 *to* 433.

Section V.—*The Second Commission of Nehemiah, and Reformation effected by him.*

Nehemiah vii. 5, *to the end*, viii. *to* xi. *and* xii. 1-9, 44 *to the end, and* xiii. 1-3.—Psalms i. *and* cxix.

A register of the genealogy of them which came at the first out of Babylon, 8 *of the people,* 39 *of the priests,* 43 *of the Levites,* 46 *of the Nethinims,* 57 *of Solomon's servants,* 63 *and of the priests which could not find their pedigree.* 66 *The whole number of them, with their substance.* 70 *Their oblations.* — Chap. viii. 1 *The religious manner of reading and hearing the Law.* 9 *The priests comfort the people.* 13 *The forwardness of them to hear and be instructed.* 16 *They keep the feast of Tabernacles.* — Chap. ix. 1 *A solemn fast, and repentance of the people.* 4 *The Levites make a religious confession of God's goodness, and their wickedness.* — Chap. x. 1 *The names of them that sealed the covenant.* 29 *The points of the covenant.* — Chap. xi. 1 *The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem.* 3 *A catalogue of their names.* 20 *The residue dwell in other cities.* — Chap. xii. 1 *The priests, and the Levites, which came up with Zerubbabel.* 44 *The offices of priests and Levites appointed in the temple.* — Chap. xiii. 1 *Upon the reading of the Law separation is made from the mixed multitude.*

[5] And my God put into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, [6] These [a]are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; [7] who came with Zerubbabel, Jeshua, Nehemiah, *Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this. [8] The children of Parosh, two thousand an hundred seventy and two. [9] The children of Shephatiah, three hundred seventy and two. [10] The children of Arah, six hundred fifty and two. [11] The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen. [12] The children of Elam, a thousand two hundred fifty and four. [13] The children of Zattu, eight hundred forty and five. [14] The children of Zaccai, seven hundred and threescore. [15] The children of †Binnui, six hundred forty and eight. [16] The children of Bebai, six hundred twenty and eight. [17] The children of Azgad, two thousand three hundred twenty and two. [18] The children of Adonikam, six hundred threescore and seven. [19] The children of Bigvai, two thousand threescore and seven. [20] The children of Adin, six hundred fifty and five. [21] The children of Ater of Hezekiah, ninety and eight. [22] The children of Hashum, three hundred twenty and eight. [23] The children

a Ezra ii.

* Or, *Seraiah*: see Ezra 2. 2.

† Or, *Bani.*

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(36) This passage is inserted here on the authority of Prideaux, who observes, that Nehemiah, having executed the chief object of his commission, appointed Hanani and Hananiah governors of Jerusalem, and returned himself, according to a previous arrangement on his leaving Babylon, to the king in Persia. This nomination of governors, as soon as the walls were built, evidently implies that Nehemiah delegated his authority to others. The building of the wall being all that he had requested, that work effected, it was necessary that another commission should be obtained, before he could proceed to those duties which were necessary for the settling the affairs of the country. For this purpose, therefore, it is supposed that Nehemiah went to Babylon, presented himself before the king, related to him the state of Judæa, and what was further necessary to its regulation and establishment; and immediately obtained permission to return again to that country. The shortness of his absence seems to be the reason why no notice is taken of it in the Sacred Text.—Prideaux, vol. ii. p. 527.

of Bezai, three hundred twenty and four. [24] The children of ‡Hariph, an hundred and twelve. [25] The children of *Gibeon, ninety and five. [26] The men of Beth-lehem and Netophah, an hundred fourscore and eight. [27] The men of Anathoth, an hundred twenty and eight. [28] The men of †Beth-azmaveth, forty and two. [29] The men of ‡Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three. [30] The men of Ramah and Gaba, six hundred twenty and one. [31] The men of Michmas, an hundred and twenty and two. [32] The men of Beth-el and Ai, an hundred twenty and three. [33] The men of the other Nebo, fifty and two. [34] The children of the other Elam, a thousand two hundred fifty and four. [35] The children of Harim, three hundred and twenty. [36] The children of Jericho, three hundred forty and five. [37] The children of Lod, Hadid, and Ono, seven hundred twenty and one. [38] The children of Senaah, three thousand nine hundred and thirty.

[39] The Priests: the children of [b]Jedaiah, of the house of Jeshua, nine hundred seventy and three. [40] The children of [c]Immer, a thousand fifty and two. [41] The children of [d]Pashur, a thousand two hundred forty and seven. [42] The children of [e]Harim, a thousand and seventeen.

[43] The Levites: the children of Jeshua, of Kadmiel, and of the children of †Hodevah, seventy and four.

[44] The Singers: the children of Asaph, an hundred forty and eight.

[45] The Porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

[46] The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth, [47] the children of Keros, the children of †Sia, the children of Padon, [48] the children of Lebana, the children of Hagaba, the children of ‡Shalmai. [49] The children of Hanan, the children of Giddel, the children of Gahar, [50] the children of Reaiah, the children of Rezin, the children of Nekoda, [51] the children of Gazzam, the children of Uzza, the children of Phaseah, [52] the children of Besai, the children of Meunim, the children of *Nephishesim, [53] the children of Bakbuk, the children of Hakupha, the children of Harhur, [54] the children of †Bazlith, the children of Mehida, the children of Harsha, [55] the children of Barkos, the children of Sisera, the children of Tamah, [56] the children of Neziah, the children of Hatipha.

[57] The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of ‡Perida, [58] the children of Jaala, the children of Darkon, the children of Giddel, [59] the children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of *Amon. [60] All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two. [61] And [f]these were they which went up also from Tel-melah, Tel-haresha, Cherub, †Addon, and Immer; but they could not show their father's house, nor their ‡seed, whether they were of Israel. [62] The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

[63] And of the Priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. [64] These sought their register among those that were reckoned by genealogy, but it was not found; therefore were they, as polluted, put from the priesthood. [65] And the *Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

[66] The whole congregation together was forty and two thousand three hundred and threescore, [67] besides their manservants and their maid-

‡ Or, *Jora.*
* Or, *Gibbar.*
† Or, *Azmaveth.*
‡ Or, *Kirjath-arim.*
b 1 Ch. 24. 7.
c 1 Ch. 24. 14.
d See 1 Ch. 9. 12. & 24. 9.
e 1 Ch. 24. 8.
* Or, *Hodaviah,* Ezra 2. 40, or, *Judah,* Ezra 3. 9.
† Or, *Siaha.*
‡ Or, *Shamlai.*
* Or, *Nephusim.*
† Or, *Bazluth.*
‡ Or, *Peruda.*
* Or, *Ami.*
f Ezra 2. 59.
† Or, *Addan.*
‡ Or, *pedigree.*
* Or, *governor.* Ne. 8. 9.

servants, of whom there were seven thousand three hundred thirty and
seven; and they had two hundred forty and five singing men and
singing women. [68] Their horses, seven hundred thirty and six; their
mules, two hundred forty and five; [69] their camels, four hundred thirty
and five; six thousand seven hundred and twenty asses.
† Heb. *part.* [70] And †some of the chief of the fathers gave unto the work. The
Tirshatha gave to the treasure a thousand drams of gold, fifty basons,
five hundred and thirty priests' garments. [71] And some of the chief of
g So Ezra 2. 69. the fathers gave to the treasure of the work [g]twenty thousand drams
of gold, and two thousand and two hundred pounds of silver. [72] And
that which the rest of the people gave was twenty thousand drams of
gold, and two thousand pounds of silver, and threescore and seven
priests' garments. [73] So the priests, and the Levites, and the porters,
and the singers, and some of the people, and the Nethinims, and all
h Ezra 3. 1. Israel, dwelt in their cities; [h]and when the seventh month came, the
children of Israel were in their cities.

i 1 Esd. 9. 38, &c. [1] And all [i]the people gathered themselves together as NEHEMIAH viii.
one man into the street that was before the water-gate;
j Ezra 7. 6. and they spake unto Ezra [j]the scribe to bring the Book of the Law
of Moses, which the LORD had commanded to Israel. [2] And Ezra(37)

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(37) By virtue of the commission he had from the king, and the powers granted him thereby, Ezra had now reformed the whole state of the Jewish Church, according to the Law of Moses, in which he was excellently learned, and settled it upon that foundation upon which it afterwards stood to the time of our Saviour. The two chief things which he had to do were to restore the observance of the Jewish Law, according to the ancient approved usages which had been in practice before the captivity, under the direction of the prophets; and to collect together and set forth a correct edition of the Holy Scriptures: in the performance of both which, the Jews tell us, he had the assistance of what they call the Great Synagogue, a convention consisting of 120 men, who lived under the presidency of Ezra, and assisted him in both these works. The truth of this matter seems to have been, that these 120 men were principally elders, who lived in a continued succession from the first return of the Jews, after the Babylonish captivity, to the death of Simon the Just, and labored in their several times, in the carrying on of the two great works above mentioned, till both were fully completed in the time of the said Simon the Just (who was made high priest of the Jews in the twenty-fifth year after the death of Alexander the Great), and Ezra had the assistance of such of them as lived in his time. But the whole conduct of the work, and the glory of accomplishing it, is, by the Jews, chiefly attributed to him, under whose presidency, they tell us, it was done. And therefore they look on him as another Moses: for the Law, they say, was given by Moses, but it was revived and restored by Ezra, after it had been in a manner extinguished and lost in the Babylonish captivity. And indeed, by virtue of that ample commission which he had from king Artaxerxes, he had an opportunity of doing more than any other of his nation; and he executed all the powers entrusted to him to the utmost, for the resettling both of the ecclesiastical and political state of the Jews, in the best posture they were then capable of; and from hence his name is in so high esteem and veneration among the Jews, that it is a common saying among their writers, that if the Law had not been given by Moses, Ezra was worthy by whom it should have been given.

But the great work of Ezra was his collecting together, and setting forth a correct edition of the Holy Scriptures, which he labored much in, and went a great way in the perfecting of it. In the time of Josiah, through the impiety of the two preceding reigns of Manasseh and Amon, the book of the Law was so destroyed and lost, that besides that copy of it which Hilkiah found in the temple (2 Kings xxii. 8, 2 Chron. xxxiv. 14), there was then none other to be had; for the surprise which Hilkiah is said to be in at the finding of it, and the grief which Josiah expressed at the hearing of it read, do plainly show that neither of them had ever seen it before. And if the king and the high priest, who were both men of eminent piety, were without this part of Holy Scripture, it can scarce be thought that any one else then had it. But so religious a prince as king Josiah could not leave this long unremedied. By his order, copies were forthwith written out from this original; and search being made for all the other parts of Holy Scripture, both in the colleges of the sons of the prophets, and all other places where they could be found, care was taken for transcripts to be made out of these also, and thenceforth copies of the whole became multiplied among the people, all those who were desirous of knowing the Law of their God, either writing them out themselves, or procuring others to do it for them. So that, though within a few years after the holy city and temple were destroyed, and the authentic copy of the Law, which was laid up before the Lord, was burned and consumed with them; yet by this time many copies both of the Law and the Prophets, and all the other Sacred Writings, were got into private hands, who carried them with them into their captivity. That Daniel had a copy of the Holy Scriptures with him in Babylon is certain (Dan. ix. 11, 13); for he quotes the Law, and also makes mention of the prophecies of the prophet Jeremiah, (Dan. ix. 2); which he could not do, had he never seen them. And in the sixth chapter of Ezra it is said, that on the finishing of the temple, in the sixth year of Darius, the priests and the Levites were settled in their respective functions, according as it is written in the Law of Moses. But how could they do this according to the written Law, if they had not copies of that Law then among them? and this was near sixty years before Ezra came to Jerusalem. And farther, in the eighth chapter of Nehemiah, when the people called for the Law of Moses to have it read to them, they did not pray Ezra to get it anew dictated unto him, but that he should bring forth the book of the Law of Moses, which the

k De. 31. 11, 12.
‡ Heb. *that understood in hearing.*
l Le. 23. 24.
* Heb. *from the light.*

the priest brought [k]the Law before the congregation both of men and women, and all ‡that could hear with understanding, [l]upon the first day of the seventh month. [3] And he read therein before the street that was before the water-gate *from the morning until midday, before the

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Lord had commanded to Israel: which plainly shows, that the book was then well known to have been extant, and not to need such a miraculous expedient, as that of a divine revelation, for its restoration; and it would with many very much shock the faith of the whole, should it be held, that it owed its present being to such a revival; it being obvious for skeptical persons in this case to object, that he who should be said thus to revive it, then forged the whole. All that Ezra did in this matter, was to get together as many copies of the Sacred Writings as he could, and, out of them all, set forth a correct edition; in the performance of which, he took care of these following particulars:—

I. He corrected all the errors that had crept into these copies through the negligence or mistakes of transcribers; for, by comparing them one with the other, he ascertained their true reading.

II. He collected together all the books of which the Holy Scriptures did then consist, and disposed them in their proper order, and settled the canon of Scripture for this time. These books he divided into three parts; 1st, The Law; 2dly, The Prophets; and 3dly, the Cetubim or Hagiography, i. e. the Holy Writings; which division our Saviour himself takes notice of (Luke xxiv. 44), where he saith, "These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which are written in the Law, and in the Prophets, and in the Psalms, concerning me." For by the Psalms, our Saviour means the whole third part called the Hagiography: for that part beginning with the psalms, it was for that reason then commonly distinguished by that title, as usually with the Jews the particular books are named from the words with which they begin. Thus with them, Genesis is called *Bereshith*—Exodus, *Shemoth*—Leviticus, *Vajikra*, &c. because they begin with these Hebrew words. And Josephus makes mention of this same division. For he saith, in his first book against Apion, "We have only two and twenty books, which are to be believed as of divine authority: of which five are the books of Moses. From the death of Moses, to the reign of Artaxerxes the son of Xerxes, king of Persia, the prophets, who were the successors of Moses, have written in thirteen books. The remaining four books contains hymns to God, and documents of life for the use of men." In which division, according to him, the Law contains, 1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy: the writings of the prophets, 1. Joshua; 2. Judges, with Ruth; 3. Samuel; 4. Kings; 5. Isaiah; 6. Jeremiah, with his Lamentations; 7. Ezekiel; 8. Daniel; 9. the Twelve Minor Prophets; 10. Job; 11. Ezra; 12. Nehemiah; 13. Esther; and the Hagiography, 1. the Psalms; 2. the Proverbs; 3. Ecclesiastes; 4. the Song of Solomon; which altogether make twenty-two books. This division was made for the sake of reducing the books to the number of their alphabet, in which are twenty-two letters. But at present, the Jews reckon these books to be twenty-four, and dispose of them in this order: 1st. the Law, which contains, 1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy 2dly. the Writings of the Prophets, which they divide into the former prophets and the latter prophets; the books of the former prophets are, 6 Joshua; 7. Judges; 8. Samuel; 9. Kings; and the books of the latter prophets are, 10. Isaiah; 11. Jeremiah; 12. Ezekiel; and 13. the Twelve Minor Prophets; 3dly. the Hagiography, which are, 14. the Psalms; 15. the Proverbs; 16. Job; 17. the Song of Solomon, which they call the Song of Songs; 18. Ruth; 19. the Lamentations; 20. Ecclesiastes; 21. Esther; 22. Daniel; 23. Ezra; and 24. the Chronicles. Under the name of Ezra, they comprehend the Book of Nehemiah: for the Hebrews, and also the Greeks, anciently reckoned Ezra and Nehemiah but as one book. But this order hath not been always observed among the Jews; neither is it so now in all places; for there hath been great variety as to this, not only among the Jews, but also among the Christians, as well Greeks as Latins. But no variation herein is of any moment; for in what order soever the books are placed, they are still the word of God, and no change as to this can make any change in that divine authority which is stamped upon them. But all these books were not received into the canon of the Holy Scriptures in Ezra's time; for Malachi, it is supposed, lived after him; and in Nehemiah mention is made of Jaddua as high priest, and of Darius Codomanus as king of Persia, who were at least one hundred years after his time; and in the third chapter of the First Book of Chronicles, the genealogy of the sons of Zerubbabel is carried down for so many generations, as must necessarily make it reach to the time of Alexander the Great; and therefore this book could not have been put into the canon till after his time. It is most likely that the two Books of Chronicles, Ezra, Nehemiah, and Esther, as well as Malachi, were afterwards added in the time of Simon the Just, and that it was not till then that the Jewish canon of the Holy Scriptures was fully completed. And indeed these last books seem very much to want the exactness and skill of Ezra in their publication, they falling far short of the correctness which is in the other parts of the Hebrew Scriptures.

III. The third thing which Ezra did about the Holy Scriptures, in his edition of them, was, that he added in several places what appeared necessary for the illustrating, connecting, or completing of them; wherein he was assisted by the same Spirit, by which they were at first wrote. Of this sort we may reckon the last chapter of Deuteronomy, which, giving an account of the death and burial of Moses, and of the succession of Joshua after him, it could not be written by Moses himself, who undoubtedly was the penman of all the rest of that book. It seems most probable, that it was added by Ezra at this time. And such also may we reckon the several interpolations which occur in many places of the Holy Scriptures. For that there are such interpolations is undeniable; there being many passages through the whole Sacred Writ, which create difficulties that can never be solved without the allowing of them. As, for instance, Gen. xii. 6, it is remarked, on Abraham's coming into the land of Canaan, that the Canaanites *were then in the land;* which is not likely to have been said till after the time of Moses, when the Canaanites, being extirpated by Joshua, were then no more in the land. And in Gen. xxii. 14, we read, "As it is said, to this day, in the mount of the Lord it shall be seen." But Mount Moriah (which is the mount there spoken of) was not called the Mount of the Lord till the temple was built on it, many hundred years after. And this being here spoken of as a proverbial saying, that obtained among the Israelites in after ages the whole style of the text, doth manifestly point at a time after Moses, when they were in possession of the land in which this mountain stood. And therefore both these particulars prove the words cited to have been an interpolation In Gen. xxxvi. 3, it is written; "And these are the kings that reigned in the land of Edom, before there reigned any king men and the women, and those that could understand; and the ears of all the people were attentive unto the Book of the Law. [4] And Ezra the scribe stood upon a †pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand;

† Heb. *tower of wood.*

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over the land of Israel," which could not have been said till after there had been a king in Israel; and therefore they cannot be Moses' words, but must have been interpolated afterwards. Exod. xvi. 35, the words of the text are; "And the children of Israel did eat manna forty years, till they came to a land inhabited. They did eat manna, till they came unto the borders of the land of Canaan." But Moses was dead before the manna ceased; and therefore these cannot be his words, but must have been inserted afterward. Deut. ii. 12, it is said, "The Horims also dwelt in Seir beforetime, but the children of Esau succeeded them, when they had destroyed them before them and dwelt in their stead, as Israel did unto the land of his possession, which the Lord gave unto them," which could not have been written by Moses, Israel having not till after his death entered into the land of his possession, which the Lord gave unto them. Deut. iii. 11, it is said, "Only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron. It is not in Rabbah of the children of Ammon?" The whole style and strain of which text, especially that of the last clause of it, plainly speaks it to have been written a long while after that king was slain; and therefore it could not be written by Moses, who died within five months after. In the same chapter, ver. 14, it is said, "Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day." The phrase, *unto this day*, speaks a much greater distance of time after the fact related, than those few months in which Moses survived after that conquest; and therefore what is there written must have been inserted by some other hand than that of Moses, long after his death. And in the book of Proverbs (which was certainly king Solomon's), in the beginning of the twenty-fifth chapter it is written, "These are the Proverbs of Solomon, which the men of Hezekiah king of Judah copied out," which must certainly have been added many ages after Solomon; for Hezekiah was of the twelfth generation in descent from him. Many more instances of such interpolated passages might be given. For throughout the whole Scriptures they have been frequently cast in by way of parenthesis, where they have appeared necessary for the explaining, connecting, or illustrating the text, or the supplying what was wanting in it. But those already mentioned are sufficient to prove the thing. Of which interpolations undoubtedly Ezra was the author, in all the books which passed his examination; and Simon the Just of all the rest which were added afterwards; for they all seemed to refer to those latter times. But these additions do not detract any thing from the divine authority of the whole, because they were all inserted by the direction of the same Holy Spirit which dictated all the rest. This as to Ezra is without dispute, he being himself one of the divine penmen of the Holy Scriptures; for he was most certainly the writer of that book in the Old Testament which bears his name; and is, upon good grounds, supposed to be author of two more, that is, of the two Books of Chronicles, as perchance also he was of the Book of Esther. And, if the books written by him be of divine authority, why may not every thing else be so which he hath added to any of the rest; since there is all reason for us to suppose that he was as much directed by the Holy Spirit of God in the one as he was in the other? The great importance of the work proves the thing: for as it was necessary for the Church of God that this work should be done; so also was it necessary for the work, that the person called thereto should be thus assisted in the completing of it.

IV. Ezra changed also the old names of several places that were grown obsolete; putting, instead of them, the new names by which they were at that time called, that the people might the better understand what was written. Thus Gen. xiv. 14, Abraham is said to have pursued the kings, who carried Lot away captive, as far as Dan; whereas the name of that place was Laish, till the Danites, long after the death of Moses, possessed themselves of it, and called it, *Dan, after the name of Dan their father*, (Joshua xix. 47, Judges xviii. 29); and therefore it could not be called Dan in the original copy of Moses, but that name must have been put in afterwards, instead of that of Laish, on this review. And so in several places in Genesis, and also in Numbers, we find mention made of Hebron; whereas the name of that city was Kirjath Arba, till Caleb, having obtained the possession of it after the division of the land, called it Hebron, after the name of Hebron, one of his sons; and therefore that name could not be in the text, till placed there long after the time of Moses, by way of exchange for that of Kirjath-arba, which, it is not to be doubted, was done at the time of this review. And many other like examples of this may be given, whereby it appears, that the study of those who governed the Church of God in those times, was to render the Scripture as plain and intelligible to the people as they could, and not to hide and conceal any of it from them.

V. Ezra wrote out the whole in the Chaldee character. For that having now grown wholly into use among the people after the Babylonish captivity, he changed the old Hebrew character for it, since which time the Hebrew has been retained only by the Samaritans; among whom it is preserved even to this day.

But though Ezra's government over all Judah and Jerusalem expired with the year when Nehemiah arrived from Persia, yet his labor to serve the Church of God did not here end; for still he went on as a preacher of righteousness, and a skilful scribe of the law of God, to perfect the reformation which he had begun, both in preparing for the people correct editions of the Scriptures, and also in beginning all things in Church and state to be conformed to the rules thereof. And this he continued to do as long as he lived; and herein he was throughly assisted and supported by the governor; who coming to Jerusalem with the same intention, and the same zeal for promoting of the honor of God, and the welfare of his people in Judah and Jerusalem, as Ezra did, he struck in heartily with him in the work; so that Ezra went on still to do the same things by the authority of the new governor, which he before did by his own. And by their thus joining together in the same holy undertaking, and their mutual assisting each other therein, it exceedingly prospered in their hands; till at length, notwithstanding all manner of oppositions, both from within and from without, it was brought to full perfection forty-nine years after it had been begun by Ezra. Whether Ezra lived so long or not, is uncertain; but what he did not live to do, was completed by the piety and zeal of his successor, Nehemiah.—Prideaux's *Connection.*

and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. [5] And Ezra opened the book in the ‡sight of all the people, (for he was above all the people;) and when he opened it, all the people [m]stood up. [6] And Ezra blessed the LORD, the great God. And all the people [n]answered, "Amen, Amen," with [o]lifting up their hands; and they [p]bowed their heads, and worshipped the LORD with their faces to the ground. [7] Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, [q]caused the people to understand the Law; and the people stood in their place. [8] So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

‡ Heb. *eyes.*
m Ju. 3. 20.
n 1 Co. 14. 16.
o La. 3. 41. 1 Ti. 2. 8.
p Ex. 4. 31. & 12. 27. 2 Ch. 20. 18.
q Le. 10. 11. De. 33. 10. 2 Ch. 17. 7–9. Mal. 2. 7.

[9] And [r]Nehemiah, which is the *Tirshatha, and Ezra the priest the scribe, [s]and the Levites that taught the people, said unto all the people, "This [t]day is holy unto the LORD your God; [u]mourn not, nor weep." For all the people wept, when they heard the words of the Law. [10] Then he said unto them, "Go your way, eat the fat, and drink the sweet, [v]and send portions unto them for whom nothing is prepared, for this day is holy unto our LORD; neither be ye sorry, for the joy of the LORD is your strength." [11] So the Levites stilled all the people, saying, "Hold your peace, for the day is holy; neither be ye grieved." [12] And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

r Ezra 2. 63.
* Or, *governor.*
s 2 Ch. 35. 3.
t Le. 23. 24. Nu. 29. 1.
u De. 16. 14, 15. Ec. 3. 4.
v Est. 9. 19, 22. Re. 11. 10.

[13] And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even †to understand the words of the Law. [14] And they found written in the Law which the LORD had commanded ‡by Moses, that the children of Israel should dwell in [w]booths in the feast of the seventh month; [15] and [x]that they should publish and proclaim in all their cities, and [y]in Jerusalem, saying, "Go forth unto the mount, and [z]fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written."

† Or, *that they might instruct in the words of the Law.*
‡ Heb. *by the hand of.*
w Le. 23. 34, 42. De. 16. 13.
x Le. 23. 4.
y De. 16. 16.
z Le. 23. 40.

[16] So the people went forth, and brought them, and made themselves booths, every one upon the [a]roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim. [17] And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very [b]great gladness. [18] Also [c]day by day, from the first day unto the last day, he read in the Book of the Law of God. And they kept the feast seven days; and on the eighth day was *a solemn assembly, [d]according unto the manner.

a De. 22. 8.
b 2 Ch. 30. 21.
c De. 31. 10, &c.
* Heb. *a restraint.*
d Le. 23. 36. Nu. 29. 35.

NEHEMIAH ix.

[1] Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, [e]and earth upon them. [2] And [f]the seed of Israel separated themselves from all †strangers, and stood and confessed their sins, and the iniquities of their fathers. [3] And they stood up in their place, and read in the Book of the Law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

e See Job 2. 12.
f Ezra 10. 11.
† Heb. *strange children.*

[4] Then stood up upon the ‡stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God. [5] Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said,—

‡ Or, *scaffold.*

"Stand up and bless the Lord your God for ever and ever: and blessed be [g]thy glorious name, which is exalted above all blessing and praise. [6] Thou, [h]even thou, art Lord alone; [i]thou hast made heaven, the heaven of heavens, with [j]all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. [7] Thou art the Lord the God, who didst choose [k]Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of [l]Abraham; [8] and foundest his heart [m]faithful before thee, and madest [n]a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and [o]hast performed thy words; for thou art righteous; [9] and [p]didst see the affliction of our fathers in Egypt, and [q]heardest their cry by the Red Sea; [10] and [r]showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they [s]dealt proudly against them. So didst thou [t]get thee a name, as it is this day. [11] And [u]thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, [v]as a stone into the mighty waters. [12] Moreover [w]thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go. [13] Thou [x]camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them [y]right judgments, and *true laws, good statutes and commandments; [14] and madest known unto them thy [z]holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant; [15] and [a]gavest them bread from heaven for their hunger, and [b]broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [c]go in to possess the land which thou hadst †sworn to give them. [16] But they and our fathers dealt proudly, and [d]hardened their necks, and hearkened not to thy commandments, [17] and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and [a]in their rebellion appointed [e]a captain to return to their bondage. But thou art a God ‡ready to pardon, [f]gracious and merciful, slow to anger, and of great kindness, and forsookest them not. [18] Yea, [g]when they had made them a molten calf, and said, 'This is thy God that brought thee up out of Egypt,' and had wrought great provocations; [19] yet thou in thy manifold mercies forsookest them not in the wilderness. The [h]pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go. [20] Thou gavest also thy [i]good Spirit to instruct them, and withheldest not thy [j]manna from their mouth, and gavest them [k]water for their thirst. [21] Yea, [l]forty years didst thou sustain them in the wilderness, so that they lacked nothing; their [m]clothes waxed not old, and their feet swelled not. [22] Moreover thou gavest them kingdoms and nations, and didst divide them into corners; so they possessed the land of [n]Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. [23] Their [o]children also multipliedst thou as the stars of heaven, and broughtest them into the land concerning which thou hadst promised to their fathers, that they should go in to possess it. [24] So [p]the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them *as they would. [25] And they took

[g] 1 Ch. 29. 13.
[h] 2 Ki. 19. 15, 19. Is. 37. 16, 20.
[i] Ge. 1. 1. De. 10. 14.
[j] Ge. 2. 1.
[k] Ge. 12. 1.
[l] Ge. 17. 5.
[m] Ge. 15. 6.
[n] See Ge. 12. 7.
[o] Jos. 23. 14.
[p] Ex. 3. 7.
[q] Ex. 14. 10.
[r] Ex. vii. to xiv.
[s] Ex. 18. 11.
[t] Ex. 9. 16. Is. 63. 12, 14. Je. 32. 20. Da. 9. 15.
[u] Ex. 14. 21, 22, 27, 28.
[v] Ex. 15. 5, 10.
[w] See Ex. 13. 21.
[x] Ex. 19. 20. & 20. 1.
[y] Ps. 19. 8, 9. Ro. 7. 12.
* Heb. *laws of truth.*
[z] See Ge. 2. 3.
[a] Ex. 16. 14, 15. Jo. 6. 31.
[b] Ex. 17. 6. Nu. 20. 9, &c.
[c] De. 1. 8.
† Heb. *lift up thy hand to give them.* Nu. 14. 30.
[d] De. 31. 27. 2 Ki. 17. 14. 2 Ch. 30. 8. Je. 19. 15.
[a] *Or*, appointed a captain to return to their bondage in Egypt.—*Ed.*
[e] Nu. 14. 4.
‡ Heb. *of pardons.*
[f] Ex. 34. 6. Nu. 14. 18. Joel 2. 13.
[g] Ex. 32. 4.
[h] See Ex. 13. 21.
[i] Nu. 11. 17. Is. 63. 11.
[j] Ex. 16. 15. Jos. 5. 12.
[k] Ex. 17. 6.
[l] De. 2. 7.
[m] De. 8. 4. & 29. 5.
[n] Nu. 21. 21, &c.
[o] Ge. 22. 17.
[p] Jos. 1. 2, &c.
* Heb. *according to their will.*

strong cities, and a fat land, and possessed [r]houses full of all goods, †wells digged, vineyards, and oliveyards, and ‡fruit trees in abundance; so they did eat, and were filled, and [s]became fat, and delighted themselves in thy great goodness. [26] Nevertheless [t]they were disobedient, and rebelled against thee, and [u]cast thy Law behind their backs, and slew thy [v]prophets which testified against them to turn them to thee, and they wrought great provocations. [27] Therefore [w]thou deliveredst them into the hand of their enemies, who vexed them; and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies [x]thou gavest them saviours, who saved them out of the hand of their enemies. [28] But after they had rest, they *did evil again before thee; therefore leftest thou them in the hand of their enemies, so that they had the dominion over them. Yet when they returned, and cried unto thee, thou heardest them from heaven, and many times didst thou deliver them according to thy mercies; [29] and testifiedst against them, that thou mightest bring them again unto thy Law. Yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which [y]if a man do, he shall live in them;) and †withdrew the shoulder, and hardened their neck, and would not hear. [30] Yet many years didst thou ‡forbear them, and testifiedst [z]against them by thy Spirit in *thy prophets; yet would they not give ear: [a]therefore gavest thou them into the hand of the people of the lands. [31] Nevertheless for thy great mercies' sake [b]thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God. [32] Now therefore our God, the great, the [c]mighty, and the terrible God, who keepest covenant and mercy, let not all the †trouble seem little before thee, that hath ‡come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, [d]since the time of the kings of Assyria unto this day. [33] Howbeit [e]thou art just in all that is brought upon us; for thou hast done right, but [f]we have done wickedly. [34] Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. [35] For they have [g]not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. [36] Behold, [h]we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it! [37] And [i]it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have [j]dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. [38] And because of all this we [k]make a sure covenant, and write it; and our princes, Levites, and priests, *seal unto it."

NEHEMIAH X.

[1] Now †those that sealed were, Nehemiah, the ‡Tirshatha, the son of Hachaliah, and Zidkijah, [2] Seraiah, Azariah, Jeremiah, [3] Pashur, Amariah, Malchijah, [4] Hattush, Shebaniah, Malluch, [5] Harim, Meremoth, Obadiah, [6] Daniel, Ginnethon, Baruch, [7] Meshullam, Abijah, Mijamin, [8] Maaziah, Bilgai, Shemaiah; these were the priests. [9] And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; [10] and their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, [11] Micha, Rehob, Hashabiah, [12] Zaccur, Sherebiah, Shebaniah, [13] Hodijah, Bani, Beninu. [14] The chief of the people; [l]Parosh, Pahath-moab, Elam, Zatthu, Bani, [15] Bunni, Azgad, Bebai, [16] Adonijah, Bigvai, Adin, [17] Ater, Hizkijah, Azzur, [18] Hodijah, Hashum, Bezai, [19] Hariph, Anathoth, Nebai, [20] Magpiash, Meshullam,

q Nu. 13. 27. De. 8. 7, 8. Ez. 20. 6.
r De. 6. 11.
† Or, *cisterns.*
‡ Heb. *trees of food.*
s De. 32. 15.
t Ju. 2. 11, 12.
u 1 Ki. 14. 9.
v 1 Ki. 18. 4. & 19. 10. 2 Ch. 24. 20, 21. Mat. 23. 37. Ac. 7. 52.
w Ju. 2. 14. & 3. 8, &c.
x Ju. 2. 18. & 3. 9.
* Heb. *returned to do evil.* So Ju. 3. 11, 12, 30. & 4. 1. & 5. 31. & 6. 1.
y Le. 18. 5. Ez. 20. 11. Ro. 10. 5. Gal. 3. 12.
† Heb. *they gave a withdrawing shoulder,* Zec. 7. 11.
‡ Heb. *protract over them.*
z 2 Ki. 17. 13. 2 Ch. 36. 15. Je. 7. 25. & 25. 4.
* Heb. *the hand of thy prophets.* See Ac. 7. 51. 1 Pe. 1. 11. 2 Pe. 1. 21.
a Is. 5. 5. & 42. 24.
b Je. 4. 27. & 5. 10, 18.
c Ex. 34. 6, 7.
† Heb. *weariness.*
‡ Heb. *found us.*
d 2 Ki. 17. 3.
e Da. 9. 14. Ps. 119. 137.
f Da. 9. 5, 6, 8.
g De. 28. 47.
h De. 28. 48. Ezra 9. 9.
i De. 28. 33, 51.
j Le. 26. 17.
k 2 Ki. 23. 3. 2 Ch. 29. 10. & 34. 31. Ezra 10. 3.
* Heb. are *at the sealing,* or, *sealed.*
† Heb. *at the sealings.*
‡ Or, *governor.*
l See Ezra 2. 3, &c.

Hezir, [21] Meshezabeel, Zadok, Jaddua, [22] Pelatiah, Hanan, Anaiah, [23] Hoshea, Hananiah, Hashub, [24] Hallohesh, Pileha, Shobek, [25] Rehum, Hashabnah, Maaseiah, [26] and Ahijah, Hanan, Anan, [27] Malluch, Harim, Baanah.

[28] And [m]the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, [n]and all they that had separated themselves from the people of the lands unto the Law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; [29] they clave to their brethren, their nobles, and [o]entered into a curse, and into an oath, [p]to walk in God's law, which was given *by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes; [30] and that we would not give [q]our daughters unto the people of the land, nor take their daughters for our sons; [31] and [r]if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day; and that we would leave the seventh year, and the [s]exaction of every †debt. [32] Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; [33] for [t]the showbread, and for the [u]continual meat offering, and for the continual burnt offering, of the Sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God. [34] And we cast the lots among the priests, the Levites, and the people, [v]for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, (as [w]it is written in the Law;) [35] and [x]to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD; [36] also the firstborn of our sons, and of our cattle, (as [y]it is written in the Law,) and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God; [37] and [z]that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and [a]the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. [38] And the priest the son of Aaron shall be with the Levites, [b]when the Levites take tithes; and the Levites shall bring up the tithe of the tithes unto the house of our God, to [c]the chambers, into the treasure house. [39] For the children of Israel and the children of Levi [d]shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers; and we will not forsake the house of our God.

m Ezra 2. 36–43.
n Ezra 9. 1. & 10. 11, 12, 19.
o De. 29. 12, 14. Ps. 119. 106.
p 2 Ki. 23. 3. 2 Ch. 34. 31.
* Heb. *by the hand of.*
q Ex. 34. 16. De. 7. 3. Ezra 9. 12, 14.
r See Ge. 2. 2, 3.
s De. 15. 1, 2.
† Heb. *band.*
t Le. 24. 5, &c. 2 Ch. 2. 4.
u See Nu. xxviii. & xxix.
v Is. 40. 16.
w Le. 6. 12.
x Ex. 23. 19. & 34. 26. Le. 19. 23. Nu. 18. 12. De. 26. 2.
y Ex. 13. 2, 12, 13. Le. 27. 26, 27. Nu. 18. 15, 16.
z Le. 23. 17. Nu. 15. 19. & 18. 12, &c. De. 18. 4. & 26. 2.
a Le. 27. 30. Nu. 18. 21, &c.
b Nu. 18. 26.
c 1 Ch. 9. 26. 2 Ch. 31. 11.
d De. 12. 6, 11. 2 Ch. 31. 12.

NEHEMIAH xi.

[1] And the rulers of the people dwelt at Jerusalem; the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem [e]the holy city, and nine parts to dwell in other cities. [2] And the people blessed all the men, that [f]willingly offered themselves to dwell at Jerusalem.

[3] Now [g]these are the chief of the province that dwelt in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and [h]the Nethinims, and [i]the children of Solomon's servants. [4] And [j]at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [k]Perez; [5] and Maaseiah the son of Baruch, the son

e Mat. 4. 5. & 27. 53.
f Ju. 5. 9.
g 1 Ch. 9. 2, 3.
h Ezra 2. 43.
i Ezra 2. 55.
j 1 Ch. 9. 3, &c.
k Ge. 38. 29, *Pharez.*

of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. [6] All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men. [7] And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. [8] And after him Gabbai, Sallai, nine hundred twenty and eight. [9] And Joel the son of Zichri was their overseer; and Judah the son of Senuah was second over the city. [10] Of [l]the priests: Jedaiah the son of Joiarib, Jachin. [11] Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God. [12] And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, [13] and his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, [14] and their brethren, mighty men of valor, an hundred twenty and eight: and their overseer was Zabdiel, the son ‡of one of the great men. [15] Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; [16] and Shabbethai and Jozabad, of the chief of the Levites, *had the oversight of [m]the outward business of the house of God. [17] And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. [18] All the Levites in the holy city were two hundred fourscore and four. [19] Moreover the porters, Akkub, Talmon, and their brethren that kept †the gates, were an hundred seventy and two.

[20] And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance. [21] But the Nethinims dwelt in ‡Ophel: and Ziha and Gispa were over the Nethinims. [22] The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God. [23] For [n]it was the king's commandment concerning them, that *a certain portion should be for the singers, due for every day. [24] And Pethahiah the son of Meshezabeel, of the children of [o]Zerah the son of Judah, [p]was at the king's hand in all matters concerning the people. [25] And for the villages, with their fields, some of the children of Judah dwelt at [q]Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof, [26] and at Jeshua, and at Moladah, and at Beth-phelet, [27] and at Hazar-shual, and at Beer-sheba, and in the villages thereof, [28] and at Ziklag, and at Mekonah, and in the villages thereof, [29] and at En-rimmon, and at Zareah, and at Jarmuth, [30] Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom. [31] The children also of Benjamin †from Geba dwelt ‡at Michmash, and Aija, and Beth-el, and in their villages, [32] and at Anathoth, Nob, Ananiah, [33] Hazor, Ramah, Gittaim, [34] Hadid, Zeboim, Neballat, [35] Lod, and Ono, [r]the valley of craftsmen. [36] And of the Levites were divisions in Judah, and in Benjamin.

Nehemiah xii. 1–9, 44, *to end.*

[1] Now these are [s]the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, [2] Amariah, *Malluch, Hattush, [3] †Shechaniah, ‡Rehum, *Meremoth, [4] Iddo, †Ginnetho, [t]Abijah, [5] ‡Miamin, *Maadiah,

[l] 1 Ch. 9. 10, &c.
‡ Or, *of Haggedolim.*
* Heb. were *over.*
[m] 1 Ch. 26. 29.
† Heb. *at the gates.*
‡ Or, *the tower.*
[n] See Ezra 6. 8, 9. & 7. 20, &c.
* Or, *to a sure ordinance.*
[o] Ge. 38. 30, *Zarah.*
[p] 1 Ch. 18. 17. & 23. 28.
[q] Jos. 14. 15.
† Or, *of Geba.*
‡ Or, *to Michmash.*
[r] 1 Ch. 4. 14.
[s] Ezra 2. 1, 2.
* Or, *Melicu*, ver. 14.
† Or, *Shebaniah*, ver. 14.
‡ Or, *Harim*, ver. 15.
* Or, *Meraioth*, ver. 15.
† Or, *Ginnethon*, ver. 16.
[t] Lu. 1. 5, *Abia.*
‡ Or, *Miniamin*, ver. 17.
* Or, *Moadiah*, ver. 17.

† Or, *Sallai*, ver. 20.
u Ezra 3. 2. Hag. 1. 1. Zec. 3. 1.
‡ That is, *the psalms of thanksgiving*.

Bilgah, [6] Shemaiah, and Joiarib, Jedaiah, [7] †Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests and of their brethren in the days of [u]Jeshua. [8] Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over ‡the thanksgiving, he and his brethren. [9] Also Bakbukiah and Unni, their brethren, were over against them in the watches.

v 2 Ch. 13. 11, 12.
* That is, *appointed by the law*.
† Heb. *for the joy of Judah*.
‡ Heb. *stood*.
w 1 Ch. xxv. & xxvi.
x 2 Ch. 29. 30.
y Nu. 18. 21, 24.
* That is, *set apart*.
z Nu. 18. 26.

[44] And [v]at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions *of the law for the priests and Levites; †for Judah rejoiced for the priests and for the Levites that ‡waited. [45] And both the singers and the porters kept the ward of their God, and the ward of the purification, [w]according to the commandment of David, and of Solomon his son. [46] For in the days of David [x]and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God. [47] And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion; [y]and they *sanctified holy things unto the Levites, [z]and the Levites sanctified them unto the children of Aaron.

† Heb. *there was read*. De. 31. 11, 12. 2 Ki. 23. 2. Is. 34. 16.
‡ Heb. *ears*.
a De. 23. 3, 4.
b Nu. 22. 5. Jos. 24. 9, 10.
c Nu. 23. 11. & 24. 10. De. 23. 5.

NEHEMIAH xiii. 1–3.

[1] On that day †they read in the Book of Moses in the ‡audience of the people; and therein was found written, [a]that the Ammonite and the Moabite should not come into the congregation of God for ever; [2] because they met not the children of Israel with bread and with water, but [b]hired Balaam against them, that he should curse them: [c]howbeit our God turned the curse into a blessing. [3] Now it came to pass, when they had heard the Law, that they separated from Israel all the mixed multitude.

PSALM I.

A. M. *about* 3560.
B. C. *about* 444.

a Jo. 13. 17.
* Or, *wicked*.

PSALM I.(38)

The happiness of the godly. 4 *The unhappiness of the ungodly.*

[1] Blessed [a]is the man that walketh not in the counsel of the *ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.

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(38) Psalms the first and the hundred and nineteenth are placed here as having most probably been written, about this time, by Ezra on his completion of the Bible. Calmet, Horne, and Gray, unite in referring the first Psalm either to David or Ezra; and it is generally supposed to have been composed by the latter as a preface to the Book of Psalms, when he collected them into one volume. The contents of this Psalm are peculiarly applicable to this period of the Jewish history, when, after an elapse of so many years, the Scriptures were again restored to the Jews in a more complete form than any they had previously received.

The hundred and nineteenth Psalm is placed in this section from the internal evidence, that it was written by Ezra, rather than by David. It begins in the same manner as the first Psalm, and it is written on the same subject. It seems to have been drawn up principally with the view of impressing upon the minds of the Jewish youth the importance and necessity of devoting themselves to the study of the whole word of God. Every division of it expresses the excellency of the Law; and resolutions to walk therein under every circumstance of life. At the time of editing the Scriptures, and of reading them to the people, it must have been a principal object with Ezra to endeavour to direct the attention of the Jews, particularly of the younger part, to the study of the Law, and the perpetuation of the benefits he had conferred by his labors on the nation. A manual of this kind, therefore, might have been expected from the great reformer; and as there is no particular period in the life of David on which we can fix, which seems to require a similar composition, it is more probable that this psalm was written by Ezra, rather than by the king of Israel.

It may be observed, also, that the plan upon which it is composed appears to have been of more frequent use in the latter, than in the former ages of the Hebrew language. The several divisions of the hundred and nineteenth psalm are arranged in the order of the Hebrew alphabet, and all the distichs in each division begin with the same letter, after which the whole division is named. There are but twelve of the acrostic, or alphabetical poems in the Old Testament; these are Psalms xxv. xxxiv. xxxvii. cxi. cxii. cxix. cxlv. Prov. xxxi. 10–31. Lamentations i. ii. iii. iv. Of all these, only Psalm xxxiv. on the authority of the Hebrew title, and cxlv. on internal evidence, can be certainly attributed to David. If this manner of writing had been usual at that earlier period, succeeding writers, it may be presumed, would have sometimes adopted it. We find, however, no traces of it in Isaiah, Ezekiel, or any of the minor prophets, until the time of Jeremiah, whose Lamentations having been composed on this plan, seems to have first familiarized it to the people, as Psalms xxv. xxxvii. cxi. and cxii. were written after the time of that prophet; and Prov. xxxi. 10–31, having been added to that book at an uncertain period, may, perhaps, have been added by Ezra himself. Of all these alphabetical poems, three only are perfectly so, Psalms cxi. cxii. and Lament. iii. all of which are to be referred to the latter ages of the purity of the Jewish language. It is more probable, therefore, that the hundred and nineteenth

[2] But his delight is in the law of the Lord;
And [b]in his law doth he meditate day and night.
[3] And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season;

[b] Jos. 1. 8. 1 Ti. 4. 15.

Psalm was written at a later, than at an earlier period of the Jewish Church, that is, that it was written by Ezra, rather than by David; and, if written by Ezra, that it was composed about the time when, by editing the Scriptures, he wished to direct the attention of the younger people to their constant perusal and study.

The number of Psalms which are *throughout* more eminently and directly prophetical of the Messiah is indeed comparatively small: but the passages of *particular* Psalms which are predictive of him in various ways are very numerous, no part of the Old Testament being cited in the New so frequently as this book. That those Psalms which were composed by David himself were prophetic, we have David's own authority; "which," Bp. Horsley remarks, "may be allowed to overpower a host of modern expositors. For thus king David, at the close of his life, describes himself and his sacred songs;

'David the son of Jesse said,
And the man who was raised up on high,
The anointed of the God of Jacob,
And the sweet Psalmist of Israel, said,
The Spirit of Jehovah spake by me,
And his word was in my tongue,'

(2 Sam. xxiii. 1, 2.) It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But it should seem, the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened*. But the Spirit of Jehovah described, by David's utterance, what was known to that Spirit only, and that Spirit only could describe. So that, if David be allowed to have had any knowledge of the true subjects of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapplication of the Psalms to the literal David has done more mischief, than the misapplication of any other parts of the Scriptures, among those who profess the belief of the Christian religion."

The Psalms present every possible variety of Hebrew poetry. They may all, indeed, be termed poems of the lyric kind; that is, adapted to music, but with great variety in the style of composition. Thus some are simply odes, giving a narrative of facts, either of public history, or of private life, in beautiful and figurative language. Others, again, are *ethic* or *didactic*, "delivering grave maxims of life, or the precepts of religion, in solemn, but for the most part simple strains." To this class we may refer the hundred and nineteenth, and the other *alphabetical psalms*, which are so called because the initial letters of each line or stanza followed the order of the alphabet. Nearly one seventh part of the Psalms are elegiac, or pathetic compositions on mournful subjects. Some are enigmatic, delivering the doctrines of religion in enigmata, sentences contrived to strike the imagination forcibly, and yet easy to be understood; while a few may be referred to the class of idyls, or short pastoral poems. But the greater part, according to Bishop Horsley, is a sort of dramatic ode, consisting of dialogues between certain persons sustaining certain characters. "In these dialogue-psalms, the persons are frequently the Psalmist himself, or the chorus of priests and Levites, or the leader of the Levitical band, opening the ode with a proem declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other persons say. The other persons are, Jehovah, sometimes as one, sometimes as another of the three persons; Christ in his incarnate state, sometimes before, sometimes after his resurrection; the human soul of Christ, as distinguished from the divine essence. Christ, in his incarnate state, is personated sometimes as a priest, sometimes as a king, sometimes as a conqueror; and, in those Psalms in which he is introduced as a conqueror, the resemblance is very remarkable between this conqueror in the Book of Psalms, and the warrior on the white horse in the Book of Revelations, who goes forth with a crown on his head and a bow in his hand, conquering and to conquer. And the conquest in the Psalms is followed, like the conquest in the Revelations, by the marriage of the conqueror. These are circumstances of similitude, which, to any one versed in the prophetic style, prove beyond a doubt that the mystical conqueror is the same personage in both."

In praise of the Psalms, all the fathers of the Church are unanimously eloquent. Athanasius styles them an epitome of the whole Scriptures; Basil, a compendium of all theology; Luther, a little Bible, and the summary of the Old Testament; and Melancthon, the most elegant writing in the whole world. How highly the Psalter was valued subsequently to the Reformation, we may easily conceive by the very numerous editions of it which were executed in the infancy of printing, and by the number of commentators who have undertaken to illustrate its sacred pages. Carpzov, who wrote a century ago, enumerates upwards of one hundred and sixty; and, of the subsequent modern expositors of this book, it would perhaps be difficult to procure a correct account. "The Psalms," as Bishop Horne, their best interpreter in our language, has remarked, with equal piety and beauty, "are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences, his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditations. We are instructed how to conceive of them aright, and to express the different affections, which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures, and set off with all the graces of poetry; and poetry itself is designed yet farther to be recommended by the charms of music, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, through in miniature, every thing that groweth elsewhere, 'every tree that is pleasant to the sight, and good for food;' and, above all, what was there lost, but is here restored—*the tree of life in the midst of the garden*. That which we read, as mat-

His leaf also shall not †wither;
And whatsoever he doeth shall [c]prosper.
[4] The ungodly are not so;
But are [d]like the chaff which the wind driveth away.
[5] Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.

† Heb. *fade.*
[c] Ge. 39. 3, 23. Ps. 128. 2. Is. 3. 10.
[d] Job 21. 18. Ps. 35. 5. Is. 17. 13. Ho. 13. 3. Mat. 3. 12.

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ter of speculation, in the other Scriptures, is reduced to practice, when we recite it in the Psalms; in those repentance and faith are described; but in these they are acted: by a perusal of the former, we learn how others served God, but, by using the latter, we serve him ourselves. 'What is there necessary for a man to know,' says the pious and judicious Hooker, 'which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not, in this treasure-house, a present comfortable remedy at all times ready to be found.'"

Many of the Psalms, which bear the royal prophet's name, were composed on occasion of remarkable circumstances in his life, his dangers, his afflictions, his deliverances. "But of those which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel are not adumbrated; and of those which allude to the life of David, there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first of the unbelieving Jews, then of the heathen persecutors, and of the apostate faction in later ages. David's afflictions are Messiah's sufferings. David's penitential supplications are Messiah's, under the burden of the imputed guilt of man. David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving, for his victory over sin, and death, and hell. In a word, there is not a page of this Book of Psalms, in which the pious reader will not find his Saviour, if he reads with a view of finding him."

In the language of this divine book, therefore, the prayers and praises of the Church have been offered up to the throne of grace, from age to age. And it appears to have been the manual of the Son of God, in the days of his flesh; who, at the conclusion of his last supper, is generally supposed, and that upon good grounds, to have sung a hymn taken from it; who pronounced, on the cross, the beginning of the twenty-second Psalm, "My God, my God, why hast thou forsaken me?" and expired, with a part of the thirty-first Psalm in his mouth, "Into thy hand I commit my spirit." Thus He, who had not the Spirit by measure, in whom were hidden all the treasures of wisdom and knowledge, and who spake as never man spake, yet chose to conclude his life, to solace himself in the greatest agony, and at last to breathe out his soul, in the Psalmist's form of words, rather than his own. "No tongue of man or angel," as Dr. Hammond justly observes, "can convey a higher idea of any book, and of their felicity who use it aright."

Having now inserted the whole number of the Psalms in their respective places, I add the following common but very useful Table; the Psalms are classed according to their several subjects, and adapted to the purposes of private devotion.

I. *Prayers.*

1. Prayers for pardon of sin, Psal. vi. xxv. xxxviii. li. cxxx. Psalms styled penitential, vi. xxxii. xxxviii. li. cii. cxxx. cxliii.

2. Prayers, composed when the Psalmist was deprived of an opportunity of the public exercise of religion, Psal. xlii. xliii. lxiii. lxxxiv.

3. Prayers, in which the Psalmist seems extremely dejected, though not totally deprived of consolation, under his affliction, Psal. xiii. xxii. lxix. lxxvii. lxxxviii. cxliii.

4. Prayers, in which the Psalmist asks help of God, in consideration of his own integrity, and the uprightness of his cause, Psal. vii. xvii. xxvi. xxxv.

5. Prayers, expressing the firmest trust and confidence in God under afflictions, Psal. iii. xvi. xxvii. xxxi. liv. lvi. lvii. lxi. lxii. lxxi. lxxxvi.

6. Prayers composed when the people of God were under affliction or persecution, Psal. xliv. lx. lxxiv. lxxix. lxxx. lxxxiii. lxxxix. xciv. cii. cxxii. cxxxvii.

7. The following are likewise prayers in time of trouble and affliction, Psal. iv. v. xi. xxviii. xli. lv. lix. lxiv. lxx. cix. cxx. cxl. cxli. cxlii.

8. Prayers of intercession, Psal. xx. lxvii. cxxii. cxxxii. cxliv.

II. *Psalms of Thanksgiving.*

1. Thanksgivings for mercies vouchsafed to particular persons, Psal. ix. xviii. xxii. xxx. xxxiv. xl. lxxv. ciii. cviii. cxvi. cxviii. cxxxviii. cxliv.

2. Thanksgivings for mercies vouchsafed to the Israelites in general, Psal. xlvi. xlviii. lxv. lxvi. lxviii. lxxvi. lxxxi. lxxxv. xcviii. cv. cxxiv. cxxvi. cxxix. cxxxv. cxxxvi. cxlix.

III. *Psalms of Praise and Adoration, displaying the Attributes of God.*

1. General acknowledgments of God's goodness and mercy, and particularly his care and protection of good men, Psal. xxiii. xxxiv. xxxvi. xci. c. ciii. cvii. cxvii. cxxi. cxlv. cxlvi.

2. Psalms displaying the power, majesty, glory, and other attributes of the Divine Being, Psal. viii. xix. xxiv. xxix. xxxiii. xlvii. l. lxv. lxvi. lxxvi. lxxvii. xciii. xcv. xcvi. xcvii. xcix. civ. cxi. cxiii. cxiv. cxv. cxxxiv. cxxxix. cxlvii. cxlviii. cl.

IV. *Instructive Psalms.*

1. The different characters of good and bad men: the happiness of the one and the misery of the other are represented in the following Psalms: i. v. vii. ix. x. xi. xii. xiv. xv. xvii. xxiv. xxv. xxxii. xxxiv. xxxvi. xxxvii. l. lii. liii. lviii. lxxiii. lxxv. lxxxiv. xci. xcii. xciv. cxii. cxix. cxxi. cxxv. cxxvii. cxxviii. cxxxiii.

2. The excellence of God's law, Psal. xix. cxix.

3. The vanity of human life, Psal. xxxix. xlix. xc.

4. Advice to magistrates, Psal. lxxii. ci.

5. The virtue of humility, Psal. cxxxi.

V. *Psalms more eminently and directly prophetical.*

Psal. ii. xvi. xxii. xl. xlv. lxviii. lxxii. lxxxvii. cx. cxviii.

VI. *Historical Psalms.*

Psal. lxxviii. cv. cvi.

Vide Bishop Horsley's *Translation of the Psalms;* —Bishop Horne;—Dr. Gray;—Horne's *Critical Introduction.*

e Ps. 37. 18. Nah. 1. 7. Jo. 10. 14. 2 Ti. 2. 19.

[6] For [e]the LORD knoweth the way of the righteous,
But the way of the ungodly shall perish.

PSALM CXIX.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

* Or, *perfect*, or, *sincere*.

א [1] Blessed are the *undefiled in the way,
Who walk in the law of the LORD!
א [2] Blessed are they that keep his testimonies,
And that seek him with the whole heart!

a 1 Jo. 3. 9. & 5. 18.

א [3] They [a]also do no iniquity,
They walk in his ways.
א [4] Thou hast commanded us
To keep thy precepts diligently.
א [5] O that my ways were directed
To keep thy statutes!

b See Job 13. 15.

א [6] Then [b]shall I not be ashamed,
When I have respect unto all thy commandments.
א [7] I will praise thee with uprightness of heart,
When I shall have learned †thy righteous judgments.

† Heb. *judgments of thy righteousness.*

א [8] I will keep thy statutes:
O forsake me not utterly!

ב [9] Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.
ב [10] With my whole heart have I sought thee:
O let me not wander from thy commandments!

c Ps. 37. 31. Lu. 2. 19, 51.

ב [11] Thy [c]word have I hid in my heart,
That I might not sin against thee.
ב [12] Blessed art thou, O LORD:
Teach me thy statutes.

d Ps. 34. 11.

ב [13] With my lips have I [d]declared
All the judgments of thy mouth.
ב [14] I have rejoiced in the way of thy testimonies,
As much as in all riches.
ב [15] I will meditate in thy precepts,
And have respect unto thy ways.
ב [16] I will delight myself in thy statutes,
I will not forget thy word.

ג [17] Deal bountifully with thy servant, that I may live,
And keep thy word.

‡ Heb. *Reveal.*

ג [18] ‡Open thou mine eyes,
That I may behold wondrous things out of thy law.

e Ge. 47. 9. 1 Ch. 29. 15. Ps. 39. 12. 2 Co. 5. 6. He. 11. 13.

ג [19] I [e]am a stranger in the earth;
Hide not thy commandments from me.
ג [20] My soul breaketh
For the longing that it hath unto thy judgments at all times.
ג [21] Thou hast rebuked the proud that are cursed,
Which do err from thy commandments.
ג [22] Remove from me reproach and contempt,
For I have kept thy testimonies.
ג [23] Princes also did sit and speak against me,
But thy servant did meditate in thy statutes.
ג [24] Thy testimonies also are my delight
And *my counsellors.

* Heb. *men of counsel.*

ד [25] My soul cleaveth unto the dust;
Quicken thou me according to thy word.

ד [26] I have declared my ways, and thou heardest me;
Teach me thy statutes.
ד [27] Make me to understand the way of thy precepts;
So shall I talk of thy wondrous works.

† Heb. *droppeth.*

ד [28] My soul †melteth for heaviness;
Strengthen thou me according unto thy word.
ד [29] Remove from me the way of lying,
And grant me thy law graciously.
ד [30] I have chosen the way of truth;
Thy judgments have I laid before me.
ד [31] I have stuck unto thy testimonies:
O LORD, put me not to shame!
ד [32] I will run the way of thy commandments,
When thou shalt [f]enlarge my heart.

[f] 1 Ki. 4. 29. Is. 60. 5. 2 Co. 6. 11.

ה [33] Teach me, O LORD, the way of thy statutes;
And I shall keep it [g]unto the end.
ה [34] Give [h]me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.

[g] Mat. 10. 22. Re. 2. 26.
[h] Pr. 2. 6. Ja. 1. 5.

ה [35] Make me to go in the path of thy commandments,
For therein do I delight.
ה [36] Incline my heart unto thy testimonies,
And not to [i]covetousness.
ה [37] ‡Turn away mine eyes from [j]beholding vanity,
And quicken thou me in thy way.
ה [38] Establish thy word unto thy servant,
Who is devoted to thy fear.

[i] Ez. 33. 31. Ma. 7. 21, 22. Lu. 12. 15. 1 Ti. 6. 10. He. 13. 5.
‡ Heb. *Make to pass.*
[j] Pr. 23. 5.

ה [39] Turn away my reproach which I fear,
For thy judgments are good.
ה [40] Behold, I have longed after thy precepts:
Quicken me in thy righteousness.

ו [41] Let thy mercies come also unto me, O LORD!
Even thy salvation, according to thy word.
ו [42] So shall I *have wherewith to answer him that reproacheth me,
For I trust in thy word.

* Or, *answer him that reproacheth me in a thing.*

ו [43] And take not the word of truth utterly out of my mouth,
For I have hoped in thy judgments.
ו [44] So shall I keep thy law continually
For ever and ever.
ו [45] And I will walk †at liberty,
For I seek thy precepts.

† Heb. *at large.*

ו [46] I [k]will speak of thy testimonies also before kings,
And will not be ashamed.

[k] Ps. 138. 1. Mat. 10. 18, 19. Ac. 26. 1, 2.

ו [47] And I will delight myself in thy commandments,
Which I have loved.
ו [48] My hands also will I lift up unto thy commandments, which I have loved;
And I will meditate in thy statutes.

ז [49] Remember the word unto thy servant,
Upon which thou hast caused me to hope.
ז [50] This is my [l]comfort in my affliction,
For thy word hath quickened me.
ז [51] The proud have had me greatly [m]in derision,
Yet have I [n]not declined from thy law.
ז [52] I remembered thy judgments of old, O LORD!
And have comforted myself.
ז [53] Horror hath taken hold upon me
Because of the wicked that forsake thy law.

[l] Ro. 15. 4.
[m] Je. 20. 7.
[n] Job 23. 11. Ps. 44. 18.

ז [54] Thy statutes have been my songs
In the house of my pilgrimage.
ז [55] I have remembered thy name, O LORD! in the night,
And have kept thy law.
ז [56] This I had,
Because I kept thy precepts.

o Je. 10. 16. La. 3. 24.
ח [57] Thou [o]art my portion, O LORD;
I have said that I would keep thy words.
‡ Heb. *face*. Job 11. 19.
ח [58] I entreated thy ‡favor with my whole heart:
Be merciful unto me according to thy word.
p Lu. 15. 17, 18.
ח [59] I [p]thought on my ways,
And turned my feet unto thy testimonies.
ח [60] I made haste, and delayed not
To keep thy commandments.
* Or, *companies*.
ח [61] The *bands of the wicked have robbed me,
But I have not forgotten thy law.
q Ac. 16. 25.
ח [62] At [q]midnight I will rise to give thanks unto thee
Because of thy righteous judgments.
ח [63] I am a companion of all them that fear thee,
And of them that keep thy precepts.
ח [64] The earth, O LORD, is full of thy mercy:
Teach me thy statutes.

ט [65] Thou hast dealt well with thy servant, O LORD!
According unto thy word.
ט [66] Teach me good judgment and knowledge,
For I have believed thy commandments.
r Je. 31. 18, 19. He. 12. 11.
ט [67] Before [r]I was afflicted I went astray,
But now have I kept thy word.
s Mat. 19. 17.
ט [68] Thou art [s]good, and doest good;
Teach me thy statutes.
ט [69] The proud have forged a lie against me,
But I will keep thy precepts with my whole heart.
t Ps. 17. 10. Is. 6. 10. Ac. 28. 27.
ט [70] Their [t]heart is as fat as grease,
But I delight in thy law.
u He. 12. 10, 11.
ט [71] It [u]is good for me that I have been afflicted,
That I might learn thy statutes.
v Ps. 19. 10. Pr. 8. 10, 11, 19.
ט [72] The [v]law of thy mouth is better unto me
Than thousands of gold and silver.

w Job 10. 8. Ps. 100. 3.
י [73] Thy [w]hands have made me and fashioned me:
Give me understanding, that I may learn thy commandments.
י [74] They that fear thee will be glad when they see me,
Because I have hoped in thy word.
† Heb. *righteousness*.
x He. 12. 10.
י [75] I know, O LORD, that thy judgments are †right,
And [x]that thou in faithfulness hast afflicted me.
‡ Heb. *to comfort me*.
י [76] Let, I pray thee, thy merciful kindness be ‡for my comfort,
According to thy word unto thy servant.
י [77] Let thy tender mercies come unto me, that I may live;
For thy law is my delight.
y Ps. 25. 3.
י [78] Let the proud [y]be ashamed; for they dealt perversely with me without a cause,
But I will meditate in thy precepts.
י [79] Let those that fear thee turn unto me,
And those that have known thy testimonies.
י [80] Let my heart be sound in thy statutes,
That I be not ashamed.

z Ps. 73. 26. & 84. 2.
כ [81] My [z]soul fainteth for thy salvation,
But I hope in thy word.

כ 82 Mine [a]eyes fail for thy word,
Saying, When wilt thou comfort me?
כ 83 For [b]I am become like a bottle in the smoke,
Yet do I not forget thy statutes.
כ 84 How [c]many are the days of thy servant?
When [d]wilt thou execute judgment on them that persecute me?
כ 85 The [e]proud have digged pits for me,
Which are not after thy law.
כ 86 All thy commandments are *faithful:
They persecute me wrongfully; help thou me.
כ 87 They had almost consumed me upon earth,
But I forsook not thy precepts.
כ 88 Quicken me after thy lovingkindness,
So shall I keep the testimony of thy mouth.

ל 89 For [f]ever, O LORD!
Thy word is settled in heaven.[a]
ל 90 Thy faithfulness is †unto all generations:
Thou hast established the earth, and it ‡abideth.
ל 91 They continue this day according to thine ordinances,
For all are thy servants.
ל 92 Unless thy law had been my delights,
I should then have perished in mine affliction.
ל 93 I will never forget thy precepts,
For with them thou hast quickened me.
ל 94 I am thine—save me;
For I have sought thy precepts.
ל 95 The wicked have waited for me to destroy me,
But I will consider thy testimonies.
ל 96 I [g]have seen an end of all perfection,
But thy commandment is exceeding broad.

מ 97 O how love I thy law!
It is my meditation all the day.
מ 98 Thou through thy commandments hast made me [h]wiser than mine enemies,
For *they are ever with me.
מ 99 I have more understanding than all my teachers,
For [i]thy testimonies are my meditation.
מ 100 I [j]understand more than the ancients,
Because I keep thy precepts.
מ 101 I have [k]refrained my feet from every evil way,
That I might keep thy word.
מ 102 I have not departed from thy judgments,
For thou hast taught me.
מ 103 How [l]sweet are thy words unto my †taste!
Yea, sweeter than honey to my mouth!
מ 104 Through thy precepts I get understanding,
Therefore I hate every false way.

נ 105 Thy [m]word is a ‡lamp unto my feet,
And a light unto my path.
נ 106 I [n]have sworn, and I will perform it,
That I will keep thy righteous judgments.
נ 107 I am afflicted very much:
Quicken me, O LORD!
According unto thy word.
נ 108 Accept, I beseech thee, [o]the freewill offerings of my mouth, O LORD!
And teach me thy judgments.

[a] Ps. 69. 3.
[b] Job 30. 30. As the bottles in the East are made of skins, it is evident that one hung up in the smoke must soon be shrivelled up and become useless.—*Ed.*
[c] Ps. 39. 4.
[d] Re. 6. 10.
[e] Ps. 35. 7. Pr. 16. 27.
* Heb. *faithfulness.*
[f] Ps. 89. 2. Mat. 24. 34, 35. 1 Pe. 1. 25.
[a] *Or*, as the Syriac reads, "Thou art (or, existest) for ever, O Jehovah! Thy word is established in the heavens."—*Ed.*
† Heb. *to generation and generation*, Ps. 89. 1.
‡ Heb. *standeth.*
[g] Mat. 5. 18. & 24. 35.
[h] De. 4. 6, 8.
* Heb. *it is ever with me.*
[i] 2 Ti. 3. 15.
[j] Job 32. 7–9.
[k] Pr. 1. 15.
[l] Ps. 19. 10. Pr. 8. 11.
† Heb. *palate.*
[m] Pr. 6. 23.
‡ Or, *candle.*
[n] Neh. 10. 29.
[o] Ho. 14. 2. He. 13. 15.

p See Job 13. 14. נ [109] My [p]soul is continually in my hand,
Yet do I not forget thy law.
נ [110] The wicked have laid a snare for me,
Yet I erred not from thy precepts.
q De. 33. 4. נ [111] Thy [q]testimonies have I taken as a heritage for ever,
For they are the rejoicing of my heart.
* Heb. *do.* נ [112] I have inclined my heart to *perform thy statutes always,
Even unto the end.

ס [113] I hate vain thoughts,
But thy law do I love.
r See Ge. 15. 1. ס [114] Thou [r]art my hiding place and my shield:
I hope in thy word.
s Ps. 6. 8. Mat. 7. 23. ס [115] Depart [s]from me, ye evildoers,
For I will keep the commandments of my God.
ס [116] Uphold me according unto thy word, that I may live,
t Ps. 25. 2. Ro. 5. 5. & 9. 33. & 10. 11. And let me not [t]be ashamed of my hope.
ס [117] Hold thou me up, and I shall be safe;
And I will have respect unto thy statutes continually.
ס [118] Thou hast trodden down all them that err from thy statutes,
For their deceit is falsehood.
† Heb. *causest to cease.* ס [119] Thou †puttest away all the wicked of the earth [u]like dross,
u Ez. 22. 18. Therefore I love thy testimonies.
v Hab. 3. 16. ס [120] My [v]flesh trembleth for fear of thee,
And I am afraid of thy judgments.

ע [121] I have done judgment and justice:
Leave me not to mine oppressors.
w He. 7. 22. ע [122] Be [w]surety for thy servant for good:
Let not the proud oppress me.
ע [123] Mine eyes fail for thy salvation,
And for the word of thy righteousness.
ע [124] Deal with thy servant according unto thy mercy,
And teach me thy statutes.
ע [125] I am thy servant; give me understanding,
That I may know thy testimonies.
ע [126] It is time for thee, Lord, to work;
For they have made void thy law.
x Ps. 19. 10 Pr. 8. 11. ע [127] Therefore [x]I love thy commandments above gold;
Yea, above fine gold.
ע [128] Therefore I esteem all thy precepts concerning all things to be right,
And I hate every false way.

פ [129] Thy testimonies are wonderful,
Therefore doth my soul keep them.
פ [130] The entrance of thy words giveth light;
y Ps. 19. 7. Pr. 1. 4. It [y]giveth understanding unto the simple.
פ [131] I opened my mouth, and panted,
For I longed for thy commandments.
פ [132] Look thou upon me, and be merciful unto me,
‡ Heb. *According to the custom toward those, &c.* ‡As thou usest to do unto those that love thy name.
2 Thes. 1. 6, 7. פ [133] Order my steps in thy word,
z Ps. 19. 13. Ro. 6. 12. And [z]let not any iniquity have dominion over me.
a Lu. 1. 74. פ [134] Deliver [a]me from the oppression of man,
So will I keep thy precepts.
פ [135] Make thy face to shine upon thy servant,
And teach me thy statutes.
b Je. 9. 1. & 14. 17. See Ez. 9. 4. פ [136] Rivers [b]of waters run down mine eyes,
Because they keep not thy law.

צ 137 Righteous art thou, O LORD!
And upright are thy judgments.
צ 138 Thy testimonies that thou hast commanded
Are *righteous and very †faithful.
צ 139 My [c]zeal hath ‡consumed me,
Because mine enemies have forgotten thy words.
צ 140 Thy [d]word is very *pure,
Therefore thy servant loveth it.
צ 141 I am small and despised,
Yet do not I forget thy precepts.
צ 142 Thy righteousness is an everlasting righteousness,
And thy law is [e]the truth.
צ 143 Trouble and anguish have †taken hold on me;
Yet thy commandments are my delights.
צ 144 The righteousness of thy testimonies is everlasting:
Give me understanding, and I shall live.

ק 145 I cried with my whole heart; hear me, O LORD:
I will keep thy statutes.
ק 146 I cried unto thee;
Save me, ‡and I shall keep thy testimonies.
ק 147 I [f]prevented the dawning of the morning, and cried:
I hoped in thy word.
ק 148 Mine [g]eyes prevent the night watches,
That I might meditate in thy word.
ק 149 Hear my voice according unto thy lovingkindness:
O LORD! quicken me according to thy judgment.
ק 150 They draw nigh that follow after mischief:
They are far from thy law.
ק 151 Thou art [h]near, O LORD!
And all thy commandments are truth.
ק 152 Concerning thy testimonies, I have known of old
That thou hast founded them [i]for ever.

ר 153 Consider [j]mine affliction, and deliver me;
For I do not forget thy law.
ר 154 Plead [k]my cause, and deliver me:
Quicken me according to thy word.
ר 155 Salvation [l]is far from the wicked,
For they seek not thy statutes.
ר 156 *Great are thy tender mercies, O LORD!
Quicken me according to thy judgments.
ר 157 Many are my persecutors and mine enemies,
Yet do I not decline from thy testimonies.
ר 158 I beheld the transgressors, and was grieved,
Because they kept not thy word.
ר 159 Consider how I love thy precepts:
Quicken me, O LORD! according to thy lovingkindness.
ר 160 †Thy word is true from the beginning,
And every one of thy righteous judgments endureth for ever.

ש 161 Princes [m]have persecuted me without a cause,
But my heart standeth in awe of thy word.
ש 162 I rejoice at thy word,
As one that findeth great spoil.
ש 163 I hate and abhor lying,
But thy law do I love.
ש 164 Seven times a day do I praise thee
Because of thy righteous judgments.

* Heb. *righteousness.*
† Heb. *faithfulness.*
[c] Ps. 69. 9. Jo. 2. 17.
‡ Heb. *cut me off.*
[d] Pr. 30. 5.
* Heb. *tried,* or, *refined.*
[e] Ps. 19. 9. Jo. 17. 17.
† Heb. *found me.*
‡ Or, *that I may keep.*
[f] Ps. 5. 3. & 88. 13. & 130. 6.
[g] Ps. 63. 1, 6.
[h] Ps. 145. 18.
[i] Lu. 31. 33.
[j] La. 5. 1.
[k] 1 Sa. 24. 15. Ps. 35. 1. Mic. 7. 9.
[l] Job 5. 4.
* Or, *Many.*
† Heb. *The beginning of thy word is true.*
[m] 1 Sa. 24. 11, 14. & 26. 18.

n Pr. 3. 2. Is. 32. 17.
‡ Heb. *they shall have no stumbling block.*
o Ge. 49. 18.
p Pr. 5. 21.

ש 165 Great [n]peace have they which love thy law,
And [‡]nothing shall offend them.
ש 166 LORD, [o]I have hoped for thy salvation,
And done thy commandments.
ש 167 My soul hath kept thy testimonies,
And I love them exceedingly.
ש 168 I have kept thy precepts and thy testimonies,
For [p]all my ways are before thee.

q Jos. 24. 22. Pr. 1. 29. Lu. 10. 42.
r Is. 53. 6. Lu. 15. 4. &c. 1 Pe. 2. 25.

ת 169 Let my cry come near before thee, O LORD!
Give me understanding according to thy word.
ת 170 Let my supplication come before thee:
Deliver me according to thy word.
ת 171 My lips shall utter praise,
When thou hast taught me thy statutes.
ת 172 My tongue shall speak of thy word,
For all thy commandments are righteousness.
ת 173 Let thy hand help me,
For [q]I have chosen thy precepts.
ת 174 I have longed for thy salvation, O LORD!
And thy law is my delight.
ת 175 Let my soul live, and it shall praise thee;
And let thy judgments help me.
ת 176 I [r]have gone astray like a lost sheep;
Seek thy servant; for I do not forget thy commandments.

SECT. VI.

A. M. 3561 *to* 3576.
B. C. 443 *to* 428.
HALES, *about* 420.

SECTION VI.—*Malachi prophesies against the Corruptions which had been introduced during the second Absence of Nehemiah, and the Advent of John the Baptist, and of the Messiah.*

MALACHI i.(39) ii. *and* iii. 1–15.

Malachi complaineth of Israel's unkindness, 6 *of their irreligiousness,* 12 *and profaneness.* — Chap. ii. 1 *He sharply reproveth the priests for neglecting their covenant,* 11 *and the people for idolatry,* 14 *for adultery,* 17 *and for infidelity.* — Chap. iii. 1 *Of the messenger, majesty, and grace of Christ.* 7 *Of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.*

* Heb. *by the hand of Malachi.*
a De. 7. 8. & 10. 15.

1 THE BURDEN OF THE WORD OF THE LORD TO ISRAEL [*]BY MALACHI.
2 I [a]have loved you, saith the LORD.

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(39) Malachi was the last of the prophets before the Gospel dispensation. Some writers imagine that Malachi was merely a general name, signifying *the angel of the Lord*, a messenger or prophet; because the title of *Malach Jehovah*, or *Angel of the Lord*, was often applied to the prophets. (Compare Haggai i. 13, with Malachi iii. 1.)

The Septuagint translators have rendered Malachi *his angel* instead of *my angel*, as the original imports; and several of the fathers have quoted Malachi under the name of the Angel of the Lord. Calmet, after Jerome and some other ancient writers, thinks that Malachi was the same person as Ezra, who wrote the canonical book that passes under his name, and was governor of the Jews after their return from the captivity. As he revised the Holy Scriptures, and collected the canon of the Old Testament, and performed various other important services to the Jewish church, Ezra has been considered, both by ancient Jewish and also by the early Christian writers, as a very extraordinary person sent from God, and therefore they thought him very appropriately denominated *Malach*; but for these opinions there is no foundation whatever.

It is certain that Malachi was a distinct person from Ezra, and (as Rosenmüller observes) the whole argument of his book proves that he flourished after the return from the captivity. He prophesied while Nehemiah was governor of Judæa, more particularly after his second coming from the Persian court; and appears to have contributed the weight of his exhortations to the restoration of the Jewish polity, and the final reform established by that pious and excellent governor. Archbishop Newcome supposes Malachi to have flourished about the year 436 before the Christian era; but Dr. Kennicott places him about the year 420 before Christ, which date is adopted by Dr. Hales as sufficiently agreeing with the description of Josephus and the varying dates of chronologers.

Although the writings of this prophet are almost wholly in prose, yet they are by no means destitute of force and elegance. He reproves the wickedness of his countrymen with great vehemence; and Bishop Lowth observes that his book is written in a kind of middle style, which seems to indicate that the Hebrew poetry, from the time of the Babylonish captivity, was in a declining state, and, being past its prime and vigor, was then fast verging towards the debility of age.

But as it appears from the consent of all Jewish and Christian antiquity that the light of prophecy expired in Malachi, we suppose that the termination of his ministry coincided with the accomplishment of the first seven weeks of Daniel's prophecy, which was the period allotted for "sealing the vision and prophecy." (Dan. ix. 24.) Malachi therefore must be considered as completing the canon of the Old Testament, about 400 years before the birth of Christ, when the great designs of Providence were completed in the termination of the prophetic ministry; and when a scheme of prophecy was unfolded, which in its entire contexture was to be accommodated to, and to characterize the Messiah. Malachi certainly prophesied some time after Haggai and Zechariah, for in his time

Yet ye say, "Wherein hast thou loved us?"
Was not Esau Jacob's brother? saith the Lord;
Yet [b]I loved Jacob,
3 And I hated Esau,
And [c]laid his mountains and his heritage waste
For the dragons of the wilderness.
4 Whereas Edom saith, "We are impoverished,
But we will return and build the desolate places;"
Thus saith the Lord of hosts,
They shall build—but I will throw down;
And they shall call them, The border of wickedness,
And, The people against whom the Lord hath indignation for ever.
5 And your eyes shall see, and ye shall say,
The Lord will be magnified †from the border of Israel.
6 A son [d]honoreth his father,
And a servant his master:
If [e]then I be a father, where is mine honor?
And if I be a master, where is my fear?
Saith the Lord of hosts unto you,
O priests, that despise my name.
And ye say, "Wherein have we despised thy name?"
7 ‡Ye offer [f]polluted bread upon mine altar;
And ye say, "Wherein have we polluted thee?"
In that ye say, "The [g]table of the Lord is contemptible."
8 And [h]if ye offer the blind *for sacrifice, is it not evil?
And if ye offer the lame and sick, is it not evil?
Offer it now unto thy governor;
Will he be pleased with thee,
Or [i]accept thy person? saith the Lord of hosts.
9 And now, I pray you,
Beseech †God that he will be gracious unto us:
This hath been ‡by your means:
Will he regard your persons? saith the Lord of hosts.
10 [a]Who is there even among you that would shut the doors for nought?
Neither [j]do ye kindle fire on mine altar for nought.
I have no pleasure in you, saith the Lord of hosts,
Neither [k]will I accept an offering at your hand.
11 For from the rising of the sun
Even unto the going down of the same,
My name shall be [l]great among the Gentiles;
And [m]in every place [n]incense shall be offered unto my name,

b Ro. 9. 13.
c Je. 49. 18. Ez. 35. 3, 4, 7, 9, 14, 15. Ob. 10, &c.
† Or, *upon*. Heb. *from upon*.
d Ex. 20. 12.
e Lu. 6. 46.
‡ Or, *Bring unto*, *&c.*
f De. 15. 21.
g Ez. 41. 22.
h Le. 22. 22. De. 15. 21.
* Heb. *to sacrifice.*
i Job 42. 8.
† Heb. *the face of God.*
‡ Heb. *from your hand.*
a Rather, "Surely the doors shall be closed against you,—Neither shall ye kindle the fire of my altar in vain."—*Ed.*
j 1 Co. 9. 13.
k Is. 1. 11. Je. 6. 20. Am. 5. 21.
l Is. 60. 3, 5.
m Jo. 4. 21, 23. 1 Ti. 2. 8.
n Re. 8. 3.

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the temple was rebuilt, and the worship reëstablished, (chap. i. 7, 10, 12, and iii. 10;) his ministry therefore must have coincided with, or succeeded that of Nehemiah. He censures the same offences that had excited the indignation of that governor, and which he had not been able entirely to reform. (Compare Malachi ii. 11, with Nehem. xiii. 23–27; and Malachi i. 10, with Neh. xiii. 10, 11.) In the first chapter, from 1 to 6, the Jews are reminded of the special favors God had bestowed upon them; they are then reproved for not showing due reverence to God; and the priests for their profane and mercenary conduct; their rejection is threatened, the calling of the Gentiles is announced (ver. 11), and the divine judgments are denounced against the priests and the people for their disregard of God in their sacrifices, (12–14, and chap. ii. 40), and likewise for their multiplied divorces, and intermarriages with idolatrous nations. God being wearied with the impiety of Israel, declares (chap. iii.) that the Lord whom they sought should suddenly come to his temple, preceded by that messenger, who like a harbinger should prepare his way, that the Lord, when he should appear, should purify the sons of Levi from their unrighteousness, and refine them as metal from the dross, (1–4), (see Isaiah i. 25,) and then "the offering of Judah," the spiritual sacrifice of the heart, should "be pleasant unto the Lord as in the days of old," and the Lord would quickly exterminate the corruptions and adulteries that prevailed. The prophecy concludes with an earnest exhortation to repentance, and a strict observance of the Law.—Dr. Gray's *Key*, in loc.; Horne's *Critical Introduction.*

The latter part of ver. 11, Malachi i. relative to the *Mincha*, or *Bread offering*, to be generally offered up, was considered in the primitive Church as an express prophecy of the Christian sacrifice in the Eucharist, of which the circumstances are there described under the typical rites of the Jewish worship.—Vide Mede's *Discourses on the Christian Sacrifice.*

And a pure offering;
For [o]my name shall be great among the heathen, saith the LORD of hosts.
12 But ye have profaned it, in that ye say,
"The table of the LORD is polluted;
And the fruit thereof, even his meat, is contemptible."
13 Ye said also, "Behold, what a weariness is it!"
*And ye have snuffed at it, saith the LORD of hosts;
And ye brought that which was torn, and the lame, and the sick;
Thus ye brought an offering:
Should [p]I accept this of your hand? saith the LORD.
14 But cursed be the deceiver, †which hath in his flock a male,
And voweth, and sacrificeth unto the LORD a corrupt thing;
For [q]I am a great King, saith the LORD of hosts,
And my name is dreadful among the heathen.
1 And now, O ye priests! this commandment is for you. MAL. ii.
2 If [r]ye will not hear, and if ye will not lay it to heart,
To give glory unto my name, saith the LORD of hosts,
I will even send a curse upon you, and I will curse your blessings:
Yea, I have cursed them already, because ye do not lay it to heart.
3 Behold, I will ‡corrupt your seed,
And *spread dung upon your faces,
Even the dung of your solemn feasts;
And †one shall [s]take you away with it.
4 And ye shall know
That I have sent this commandment unto you,
That my covenant might be with Levi, saith the LORD of hosts.
5 My [t]covenant was with him of life and peace;
And I gave them to him
For [u]the fear wherewith he feared me,
And was afraid before my name.
6 The law of truth was in his mouth,
And iniquity was not found in his lips;
He walked with me in peace and equity,
And did [v]turn many away from iniquity.
7 For [w]the priest's lips should keep knowledge,
And they should seek the law at his mouth;
For [x]he is the messenger of the LORD of hosts.
8 But ye are departed out of the way;
Ye [y]have caused many to ‡stumble at the law;
Ye [z]have corrupted the covenant of Levi, saith the LORD of hosts.
9 Therefore [a]have I also made you contemptible
And base before all the people,
According as ye have not kept my ways,
But *have been partial in the law.
10 Have [b]we not all one father?
Hath not one God created us?
Why do we deal treacherously every man against his brother,
By profaning the covenant of our fathers?
11 Judah hath dealt treacherously,
And an abomination is committed in Israel and in Jerusalem;
For Judah hath profaned the holiness of the LORD which he †loved,
And [c]hath married the daughter of a strange god.
12 The LORD will cut off the man that doeth this,
‡The master and the scholar,
Out of the tabernacles of Jacob,
And [d]him that offereth an offering unto the LORD of hosts.
13 And this have ye done again,

[o] Is. 66. 19, 20.
* Or, *whereas ye might have blown it away.*
[p] Le. 22. 20, &c.
† Or, *in whose flock is.*
[q] Ps. 47. 2. 1 Ti. 6. 15.
[r] Le. 26. 14, &c. De. 28. 15, &c.
‡ Or, *reprove.*
* Heb. *scatter.*
† Or, *it shall take you away to it.*
[s] 1 Ki. 14. 10.
[t] Nu. 25. 12. Ez. 34. 25. & 37. 26.
[u] De. 33. 8–10.
[v] Ge. 5. 22. Je. 23. 22. Ja. 5. 20.
[w] De. 17. 9, 10. & 24. 8. Le. 10. 11. Ezra 7. 10. Je. 18. 18. Hag. 2. 11, 12.
[x] Gal. 4. 14.
[y] 1 Sa. 2. 17. Je. 18. 15.
‡ Or, *fall in the law.*
[z] Ne. 13. 29.
[a] 1 Sa. 2. 30.
* Or, *lifted up the face against.* Heb. *accepted faces.*
[b] 1 Co. 8. 6. Eph. 4. 6.
† Or, *ought to love.*
[c] Ezra 9. 1. & 10. 2. Ne. 13. 23.
‡ Or, *Him that waketh, and him that answereth.*
[d] Ne. 13. 28, 29.

Covering the altar of the LORD with tears,
With weeping, and with crying out,
Insomuch that he regardeth not the offering any more,
Or receiveth it with good will at your hand.
14 Yet ye say, "Wherefore?"
Because the LORD hath been witness
Between thee and [e]the wife of thy youth,
Against whom thou hast dealt treacherously;
Yet [f]is she thy companion, and the wife of thy covenant.
15 And [g]did not he make one?
Yet had he the *residue of the Spirit.
And wherefore one?
That he might seek †a godly seed.
Therefore take heed to your spirit,
And let none deal ‡treacherously against the wife of his youth.
16 For [h]the LORD, the God of Israel, saith
*That he hateth †putting away;
For one covereth violence with his garment, saith the LORD of hosts:
Therefore take heed to your spirit,
That ye deal not treacherously.
17 Ye [i]have wearied the LORD with your words.
Yet ye say, Wherein have we wearied him?
When ye say, "Every one that doeth evil
Is good in the sight of the LORD, and he delighteth in them;"
Or, "Where is the God of judgment?"

MALACHI iii. 1–15.

1 Behold, [j]I will send my Messenger,
And he shall [k]prepare the way before me;
And the Lord, whom ye seek,
Shall suddenly come to his temple,
Even [l]the messenger of the covenant, whom ye delight in:
Behold, [m]he shall come, saith the LORD of hosts.
2 But who may abide the day of his coming?
And [n]who shall stand when he appeareth?
For [o]he is like a refiner's fire, and like fullers' soap:
3 And [p]he shall sit as a refiner and purifier of silver;
And he shall purify the sons of Levi,
And purge them as gold and silver,
That they may [q]offer unto the LORD an offering in righteousness.
4 Then shall the offering of Judah and Jerusalem
Be pleasant unto the LORD,
As in the days of old,
And as in ‡former years.
5 And I will come near to you to judgment;
And I will be a swift witness against the sorcerers,
And against the adulterers, [r]and against false swearers,
And against those that *oppress the hireling in his wages,
The widow, and the fatherless,
And that turn aside the stranger from his right,
And fear not me, saith the LORD of hosts.
6 For I am the LORD—I [s]change not;
Therefore ye sons of Jacob are not consumed.
7 Even from the days of [t]your fathers
Ye are gone away from mine ordinances,
And have not kept them.
Return unto me, and I will return unto you,
Saith the LORD of hosts.
But ye said, "Wherein shall we return?"

[e] Pr. 5. 18.
[f] Pr. 2. 17.
[g] Mat. 19. 4, 5.
* Or, *excellency.*
† Heb. *a seed of God.* Ezra 9. 2. 1 Co. 7. 14.
‡ Or, *unfaithfully.*
[h] De. 24. 1. Mat. 5. 32. & 19. 8.
* Or, *If he hate her, put her away.*
† Heb. *to put away.*
[i] Is. 43. 24. Am. 2. 13.
[j] Mat. 11. 10. Ma. 1. 2. Lu. 1. 76. & 7. 27. Jo. 1. 6, 7.
[k] Is. 40. 3.
[l] Is. 63. 9.
[m] Hag. 2. 7.
[n] Re. 6. 17.
[o] See Is. 4. 4. Mat. 3. 10–12.
[p] Is. 1. 25. Zec. 13. 9. Lu. 3. 16.
[q] 1 Pe. 2. 5.
‡ Or, *ancient.*
[r] Zec. 5. 4. Ja. 5. 4, 12.
* Or, *defraud.*
[s] Nu. 23. 19. Ro. 11. 29. Ja. 1. 17.
[t] Ac. 7. 51.

[8] Will a man rob God? Yet ye have robbed me.
But ye say, "Wherein have we robbed thee?"
In [u]tithes and offerings.
[9] Ye are cursed with a curse;
For ye have robbed me, even this whole nation.
[10] Bring [v]ye all the tithes into the storehouse,
That there may be meat in my house,
And prove me now herewith, saith the Lord of hosts,
If I will not open you the [w]windows of heaven,
And †pour you out a blessing,
That there shall not be room enough to receive it.
[11] And I will rebuke the [x]devourer for your sakes,
And he shall not ‡destroy the fruits of your ground;
Neither shall your vine cast her fruit before the time in the field,
Saith the Lord of hosts.
[12] And all nations shall call you blessed;
For ye shall be a delightsome land, saith the Lord of hosts.
[13] Your words have been stout against me, saith the Lord.
Yet ye say, What have we spoken so much against thee?
[14] Ye [y]have said,
"It is vain to serve God:
And what profit is it that we have kept his *ordinance,
And that we have walked †mournfully before the Lord of hosts?
[15] And now, we call the proud happy;
Yea, they that work wickedness are ‡set up;
Yea, they that tempt God are even delivered."

u Ne. 13. 10, 12.
v Pr. 3. 9, 10.
w Ge. 7. 11. 2 Ki. 7. 2.
† Heb. *empty out.* 2 Ch. 31. 10.
x Am. 4. 9.
‡ Heb. *corrupt.*
y Job 21. 14, 15. & 22. 17. Ps. 73. 13. Zep. 1. 12.
* Heb. *observation.*
† Heb. *in black.*
‡ Heb. *built.*

SECT. VII.

Section VII.—*Further Reformation by Nehemiah.*

Nehemiah xiii. 4, *to the end.*

A. M. 3576 *to* 3595.
B. C. 428 *to* 409.

Nehemiah on his return causeth the chambers to be cleansed. 10 He reformeth the offices in the house of God. 15 The violation of the Sabbath, 23 and the marriages with strange wives.

[4] And before this, Eliashib the priest, *having the oversight of the chamber of the house of our God, was allied unto Tobiah. [5] And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, †which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests. [6] But in all this time was not I at Jerusalem; for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and ‡after certain (40) days *obtained I leave of the king. [7] And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. [8] And it grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber. [9] Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

[10] And I perceived that the portions of the Levites had [a]not been given them; for the Levites and the singers, that did the work, were fled every one to his field. [11] Then [b]contended I with the rulers, and said, "Why is the house of God forsaken?" And I gathered them

* Heb. *being set over.* Ne. 12. 44.
† Heb. *the commandment of the Levites.* Nu. 18. 21, 24
‡ Heb. *at the end of days.*
* Or, *I earnestly requested.*
a Mal. 3. 8
b Pr. 28. 4.

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(40) It is not possible to ascertain what length of time Nehemiah remained in Persia. Prideaux, to allow a sufficient time for the corruptions that took place during his absence, supposes it at least five years; and Dr. Hales, twelve years. But we cannot now determine accurately how long he was absent from his own country, when he returned to it, or how long he survived his return. He at all times displayed the most disinterested zeal in the service of his country; and after having "rebuilt the street, and the walls in troublous times," he had the happiness of effecting the civil and religious reformation of his people. The piety of Nehemiah is beautifully illustrated in those devout supplications he offers up to the throne of grace, (ver. 14, 22, 31): while with calm but persevering fidelity and firmness, he performs his most important duties, checks every abuse, and brings again every thing in subjection to the ancient Law.

† Heb. *standing.* together, and set them in their †place. [12] Then brought all Judah the
‡ Or, *storehouses.* tithe of the corn and the new wine and the oil unto the ‡treasuries.
[13] And I made treasurers over the treasuries, Shelemiah the priest, and
* Heb. *at their hand.* Zadok the scribe, and of the Levites, Pedaiah: and *next to them was
Hanan the son of Zaccur, the son of Mattaniah; for they were counted
c 1 Co. 4. 2. [c]faithful, and †their office was to distribute unto their brethren.—
† Heb. it was *upon them.* [14] Remember me, O my God! concerning this, and wipe not out my
‡ Heb. *kindnesses.* ‡good deeds that I have done for the house of my God, and for the
* Or, *observations.* *offices thereof.

d See Ge. 2. 3. [15] In those days saw I in Judah some treading wine-presses [d]on the
Ex. 20. 10. Sabbath, and bringing in sheaves, and lading asses; as also wine,
e Je. 17. 21, 22. grapes, and figs, and all manner of burdens, [e]which they brought into
Jerusalem on the Sabbath day: and I testified against them in the day
wherein they sold victuals. [16] There dwelt men of Tyre also therein,
which brought fish, and all manner of ware, and sold on the Sabbath
unto the children of Judah, and in Jerusalem. [17] Then I contended
with the nobles of Judah, and said unto them, "What evil thing is
this that ye do, and profane the Sabbath day? [18] Did not your fathers
thus, and did not our God bring all this evil upon us, and upon this
city? yet ye bring more wrath upon Israel by profaning the Sabbath."
f Le. 23. 32 [19] And it came to pass, that when the gates of Jerusalem [f]began to be
dark before the Sabbath, I commanded that the gates should be shut,
and charged that they should not be opened till after the Sabbath;
and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. [20] So the merchants and sellers
of all kind of ware lodged without Jerusalem once or twice. [21] Then
† Heb. *before the wall?* I testified against them, and said unto them, "Why lodge ye †about
the wall? if ye do so again, I will lay hands on you." From that time
forth came they no more on the Sabbath. [22] And I commanded the
Levites that they should cleanse themselves, and that they should come
and keep the gates, to sanctify the Sabbath day.—Remember me,
‡ Or, *multitude.* O my God! concerning this also, and spare me according to the ‡greatness of thy mercy.

* Heb. *had made to dwell* with them. Ezra 9. 2. [23] In those days also saw I Jews that *had married wives of Ashdod,
of Ammon, and of Moab. [24] And their children spake half in the
† Heb. *they discerned not to speak.* speech of Ashdod, and †could not speak in the Jews' language, but
according to the language ‡of each people. [25] And I contended with
‡ Heb. *of people and people.* them, and *cursed them, and smote certain of them, and plucked off
* Or, *reviled.* their hair, and made them [g]swear by God, saying, "Ye shall not give
g Ezra 10. 5. your daughters unto their sons, nor take their daughters unto your
h 1 Ki. 11. 1, &c. sons, or for yourselves. [26] Did [h]not Solomon king of Israel sin by these
i 1 Ki. 3. 13. 2 Ch. 1. 2. things? yet [i]among many nations was there no king like him, [j]who
j 2 Sa. 12. 24. was beloved of his God, and God made him king over all Israel;
k 1 Ki. 11. 4, &c. [k]nevertheless even him did outlandish women cause to sin. [27] Shall
we then hearken unto you to do all this great evil, to transgress against
our God in marrying strange wives?" [28] And one of the sons of Joiada,
the son of Eliashib the high priest, was son-in-law to Sanballat the
Horonite; therefore I chased him from me.—[29] Remember them, O
† Heb. *for the defilings of.* my God! †because they have defiled the priesthood, and [l]the covenant
l Mal. 2. 4, 11, 12. of the priesthood, and of the Levites. [30] Thus cleansed I them from
all strangers, and appointed the wards of the priests and the Levites,
every one in his business; [31] and for the wood offering, at times
appointed, and for the first fruits.—Remember me, O my God, for
good!

SECT. VIII.

A. M. about 3604.

B. C. about 400.

SECTION VIII.—*Final Prophecy of the Old Testament—Malachi foretells the Advent of John the Baptist, the Forerunner of the Saviour.*

MALACHI iii. 16, *to the end, and* iv.

The promise of blessing to them that fear God. —Chap. iv. 1 *God's judgment on the wicked,* 2 *and his blessing on the good.* 4 *He exhorteth to the study of the law,* 5 *and telleth of Elijah's coming and office.*

a Heb. 3. 13.
[16] THEN they that feared the LORD [a]spake often one to another:
And the LORD hearkened, and heard it,
b Ps. 56. 8. Is. 65. 6. Re. 20. 12.
And [b]a book of remembrance was written before him
For them that feared the LORD,
And that thought upon his name.
c See Ge. 17. 8.
[17] And [c]they shall be mine, saith the LORD of hosts,
* Or, *special treasure.*
In that day when I make up my *jewels;
And I will spare them, as a man spareth
His own son that serveth him.
[18] Then shall ye return, and discern
Between the righteous and the wicked,
Between him that serveth God
And him that serveth him not.

MALACHI iv.

d Joel 2. 31. 2 Pe. 3. 7.
[1] For, behold, [d]the day cometh that shall burn as an oven;
And all the proud, yea, and all that do wickedly, shall be stubble:
And the day that cometh shall burn them up, saith the LORD of hosts,
That it shall leave them neither root nor branch.(41)
[2] But unto you that fear my name
e Lu. 1. 78. Eph. 5. 14. 2 Pe. 1. 19. Re. 2. 28.
Shall the [e]Sun of Righteousness arise, with healing in his wings;
And ye shall go forth, and grow up as calves of the stall.
f 2 Sa. 22. 43. Mic. 7. 10. Zec. 10. 5.
[3] And [f]ye shall tread down the wicked;
For they shall be ashes under the soles of your feet
In the day that I shall do this, saith the LORD of hosts.
g Ex. 20. 3, &c.
[4] Remember ye the [g]law of Moses my servant,
h De. 4. 10.
Which I commanded unto him [h]in Horeb for all Israel,
With the statutes and judgments.
i Mat. 11. 14. & 17. 11. Ma. 9. 11. Lu. 1. 17.
[5] Behold, I will send you [i]Elijah the prophet
j Joel 2. 31.
Before [j]the coming of the great and dreadful day of the LORD;
[6] And he shall turn the heart of the fathers to the children,
k Zec. 14. 12.
And the heart of the children to their fathers,
l Zec. 5. 3.
Lest I come and [k]smite the earth with a [l]curse.

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(41) The apparent connection of this verse with the two last of the preceding chapter has induced me to make this division. The description contained in these verses seems to have a primary reference to the destruction of Jerusalem by the Romans, A. D. 70, by which is prefigured the last general judgment of mankind, when the Lord will finally distinguish between the righteous and the wicked; when the mysteries of His providence will be clearly unfolded, and His ways be justified to man. The expression, "Behold the day cometh," is, in its secondary application, equally applicable both to Jews and Christians. We know how truly these predictions have been verified in their primary signification; and we therefore cannot doubt but their further accomplishment will be as literally fulfilled. But amidst all these "terrors of the Lord," the prophet is permitted to give an assurance of approaching salvation to those who trust in God. "The Sun of righteousness shall arise with healing in his wings," to give light to those that sit in the shadow of death, and to heal the transgressions of his people. What the sun is to the natural world, Christ is to the spiritual world; "In him we live, move, and have our being." He is "the true light that lighteth every man that cometh into the world." The promises of temporal deliverance, in ver. 2, and chap. iii. 17, 18, were wonderfully made good in the preservation of the Christians; who, trusting in the providence and promises of God, fled into the mountains, and thereby escaped the general destruction of the Jewish nation.

As the spirit of prophecy was now to cease, the Messiah having been clearly and progressively made known to the Jews, by a long succession of prophets, and in prophecies more and more distinct; Malachi at last concludes his mission, by enjoining a strict observance of the Law of Moses, till Elijah the messenger of the Lord should appear, "to turn the hearts of the disobedient to the wisdom of the just." Thus Malachi (as Dr. Gray observes) sealed up the volume of prophecy, in a description of that personage, with an account of whom the Evangelists begin their Gospel history; who was appointed to prepare the way for the establishment of a new and a better dispensation, and he who terminated the illustrious succession of the prophets, and predicted the coming of the Baptist, received the testimony of our Saviour, who defined the period and extent of prophecy, by declaring (Matt. xi. 13.) that "all the prophets prophesied until John."

SECT. IX.

SECTION IX.—*Detached Genealogies, Successions, and Events, inserted probably at the Completion of the Canon.*(42)

1 CHRON. i. *to* ix. *and* NEHEMIAH xii. 10–26.

§ 1.—1 CHRON. i. *Adam's line to Noah.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

a Ge. 4. 25, 26. & 5. 3, 8.

1 ADAM, [a]Sheth, Enosh, 2 Kenan, Mahalaleel, Jered, 3 Henoch, Methuselah, Lamech, 4 Noah, Shem, Ham, and Japheth.

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(42) These chapters of Chronicles are placed last in this Arrangement, as they contain many allusions to the events of the captivity, and the latter events of the Jewish history. In chap iii. the genealogy of the family of Zerubbabel is carried down to the time of Alexander the Great, or even later; that is, nearly to the period when Simon the Just finally completed, as the last of the Great Synagogue, the canon of the Old Testament. These genealogical tables, therefore, were written after the time of Ezra, and were probably prefixed by Simon the Just to the Book of Chronicles, as an appropriate introduction. The other chapters of Chronicles are inserted in their respective places in the Arrangement.

Lightfoot endeavoured to insert in the several parts of his *Chronicle*, various passages from these first chapters: he has, however, placed them again by themselves towards the conclusion of his work, and confesses that it is almost impossible to harmonize the contents with the rest of Scripture, on account of the manner in which the incidents noticed in these tables are interwoven with the context. I have followed therefore his plan, and after many attempts to insert particular passages in the preceding arrangement, have referred the whole first nine chapters to the time when they were not improbably prefixed to the remainder of the First Book of Chronicles.

The Jews comprise the two Books of Chronicles in one book, which they call *Dibre Hajamin*, that is, *The Words of Days*, probably from the circumstance of their being compiled out of diaries or annals, in which were recorded the various events related in these books. In the Septuagint version they are termed *Παραλειπομενα*, (Paralipomena), or *Things omitted;* because many things which were omitted in the former part of the sacred history are here not only supplied, but some narrations also are enlarged, while others are added. The appellation of *Chronicles* was given to these books by Jerome, because they contain an abstract, in order of time, of the whole of the sacred history, to the time when they were written.

Concerning the author of these books nothing certain is known. Some think they are the works of different authors; but the uniformity of the style, the connection of the facts, together with the recapitulations and reflections which are often made, prove that they are the work of one and the same person. The Jewish and Christian interpreters, in general, believe they were the work of Ezra, assisted by the prophets Haggai, Zechariah, and Malachi. That Ezra was the author, is, on the whole, the most probable opinion. There are words and terms, both in Chronicles and Ezra, which are similar, and prove that each was written after the captivity, and probably by the same person, as those terms were not in use previously to that time; and some are peculiar to Ezra himself. We have כבורי זהב *golden cups*, Ezra i. 10, viii. 27; and in 1 Chron. xxviii. 17. And דרכמנים, 1 Chron. xxix. 7, and Ezra ii. 69, Nehemiah vii. 70. And רפבדות, *rafts* or *floats*, 2 Chron. ii. 16; widely differing from דברות, 1 Kings v. 9.; which we there translate in the same way. Calmet considers these words as strong evidence that these books were the work of Ezra, and penned after the captivity. It is most certain that the Books of Chronicles are not the original records or memorials of the transactions of the sovereigns of Israel and Judah, which are so often referred to in the historical books of the Old Testament. Those ancient registers were much more copious than the Books of Chronicles, and have been long lost.

These books, therefore, can only have been compiled from others written at different times, some before, and others after the Babylonish captivity. The ancient Jews took the greatest care to register their civil, military, and ecclesiastical transactions; and the prophets appear to have been employed for this purpose, by the several kings under whose reigns they lived. Samuel, Nathan, and Gad, wrote under the reign of David, (1 Chron. xxix. 29.) Nathan, Ahijah, and Iddo, under Solomon, (2 Chron. ix. 29.) Shemaiah and Iddo under Rehoboam, (2 Chron. xii. 15.) Isaiah recorded the transactions of Uzziah and of Hezekiah, (2 Chron. xxvi. 22, and 2 Chron. xxxii. 32.) Jeremiah wrote the history of Josiah and his descendants, the last kings of Judah; and many more instances might be mentioned. Besides the prophets, we find other persons likewise employed in this office, who were denominated recorders, (2 Sam. viii. 16, 2 Kings xviii. 18, 2 Chron. xxxiv. 8.)

The principal object of the author of this book appears to have been to point out from the public records, still preserved, the state of the different families before the captivity; that at their return they might again possess their respective inheritances. He enters particularly into the duties, genealogies, families, and orders of the priests and Levites, that they might more easily assume their proper functions, and that the worship of God might be conducted the same as before, by the ordained and legitimate persons. These books may be considered as an epitome of all the sacred history, but more especially from the origin of the Jewish nation to their return from the first captivity. The first book traces the rise and propagation of the people of Israel from Adam, and afterwards gives a circumstantial account of the reign and transactions of David. In the second book the narrative is continued, and relates the progress and dissolution of the kingdom of Judah, to the very year of the return of the Jews from the Babylonish captivity: as very little notice is taken of the kings of Israel, it is not improbable that this book was chiefly extracted from the records of the kingdom of Judah. The period of time embraced in the Books of Chronicles is about 3458 years: they may be commodiously divided into four parts, viz. 1. The genealogies of those persons through whom the Messiah was to descend, from Adam to the captivity, and to the time of Ezra;—2. The histories of Saul and David;—3. The history of the united kingdoms of Israel and Judah under Solomon; and, 4. The history of the kingdom of Judah after the secession of the ten tribes from Rehoboam to its utter subversion by Nebuchadnezzar.

It will be necessary to remember, that the terms "father," "son," "begat," and "begotten," which so frequently occur in these Hebrew genealogies, do not always denote an immediate son or descendant, but extend to any distant progenitor. Thus, in Gen. xxix. 5, Laban is called the *son* of Nahor, though in fact he was only his *grandson;* and similar instances are often to be found in the Scriptures. The extensive genealogical tables contained in the Book of Chronicles, are a signal testimony to the

b Ge. 10. 2, &c.
* Or, *Diphath*, as it is in some copies.
† Or, *Rodanim*, according to some copies.

[5] The [b]sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. [6] And the sons of Gomer; Ashchenaz, and *Riphath, and Togarmah. [7] And the sons of Javan; Elishah, and Tarshish, Kittim, and †Dodanim.

c Ge. 10. 6, &c.
d Ge. 10. 8, 13, &c.
e De. 2. 23.
f Ge. 10. 15, &c

[8] The [c]sons of Ham; Cush, and Mizraim, Put, and Canaan. [9] And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. [10] And Cush [d]begat Nimrod: he began to be mighty upon the earth. [11] And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, [12] and Pathrusim, and Casluhim, (of whom came the Philistines,) and [e]Caphthorim. [13] And [f]Canaan begat Zidon his firstborn, and Heth, [14] the Jebusite also, and the Amorite, and the Girgashite, [15] and the Hivite, and the Arkite, and the Sinite, [16] and the Arvadite, and the Zemarite, and the Hamathite.

g Ge. 10. 22. & 11. 10.
‡ Or, *Mash*, Ge. 10. 23.
* That is, *Division*, Ge. 10. 25.
h Ge. 10. 26.

[17] The sons of [g]Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ‡Meshech. [18] And Arphaxad begat Shelah, and Shelah begat Eber. [19] And unto Eber were born two sons: the name of the one was *Peleg, (because in his days the earth was divided;) and his brother's name was Joktan. [20] And [h]Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, [21] Hadoram also, and Uzal, and Diklah, [22] and Ebal, and Abimael, and Sheba, [23] and Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

i Ge. 11. 10, &c. Lu. 3. 34, &c.
k Ge. 11. 15.
l Ge. 17. 5.
m Ge. 21. 2, 3.
n Ge. 16. 11, 15.

[24] Shem, [i]Arphaxad, Shelah, [25] Eber, [k]Peleg, Reu, [26] Serug, Nahor, Terah, [27] Abram, [l]the same is Abraham. [28] The sons of Abraham; [m]Isaac, and [n]Ishmael.

o Ge. 25. 13–16.
† Or, *Hadar*, Ge. 25. 15.

[29] These are their generations: the [o]firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, [30] Mishma, and Dumah, Massa, †Hadad, and Tema, [31] Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

p Ge. 25. 1, 2.

[32] Now [p]the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan. [33] And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.

q Ge. 21. 2, 3.
r Ge. 25. 25, 26.
s Ge. 36. 9, 10.
‡ Or, *Zepho*, Ge. 36. 11.
t Ge. 36. 20.
* Or, *Heman*, Ge. 36. 22.
† Or, *Alvan*, Ge. 36. 23.
‡ Or, *Shepho*, Ge. 36. 23.
u Ge. 36. 25.
* Or, *Hemdan*, Ge. 36. 26.
† Or, *Akan*, Ge. 36. 27.

[34] And [q]Abraham begat Isaac. [r]The sons of Isaac; Esau and Israel. [35] The sons of [s]Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. [36] The sons of Eliphaz; Teman, and Omar, ‡Zephi, and Gatam, Kenaz, and Timna, and Amalek. [37] The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. [38] And [t]the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan. [39] And the sons of Lotan; Hori, and *Homam: and Timna was Lotan's sister. [40] The sons of Shobal; †Alian, and Manahath, and Ebal, ‡Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah. [41] The sons of Anah; [u]Dishon. And the sons of Dishon; *Amram, and Eshban, and Ithran, and Cheran. [42] The sons of Ezer; Bilhan, and Zavan, and †Jakan. The sons of Dishan; Uz, and Aran.

x Ge. 36. 31, &c.

[43] Now these are [x]the kings that reigned in the land of Edom, before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah. [44] And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. [45] And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. [46] And when Husham was dead, Hadad the son of Bedad

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origin and preservation of the Jewish Church among mankind; and of the fulfilment of the divine promises to Abraham, that his seed should be multiplied as the sand upon the seashore, (Gen. xxii 17.) They are also of very great importance, as exhibiting "the detail of the sacred line, through which the promise of the Messiah was transmitted;" so that when in the fulness of time this promised Mediator was revealed in the flesh, the Church and people of God might infallibly know that this was that very promised seed of the woman, the son of Abraham, and the son of David.—Dr Adam Clarke, in his preface to Chronicles; and Horne's *Critical Introduction*, in loc.

(which smote Midian in the field of Moab) reigned in his stead; and
the name of his city was Avith. [47] And when Hadad was dead, Samlah
of Masrekah reigned in his stead. [48] And [y]when Samlah was dead,
Shaul of Rehoboth by the river reigned in his stead. [49] And when
Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.
[50] And when Baal-hanan was dead, ‡Hadad reigned in his stead: and
the name of his city was *Pai; and his wife's name was Mehetabel,
the daughter of Matred, the daughter of Mezahab.

[51] Hadad died also. And [z]the dukes of Edom were; duke Timnah,
duke †Aliah, duke Jetheth, [52] duke Aholibamah, duke Elah, duke Pinon,
[53] duke Kenaz, duke Teman, duke Mibzar, [54] duke Magdiel, duke Iram
These are the dukes of Edom.

y Ge. 36. 37.
‡ Or, *Hadar*, Ge. 36. 39.
* Or, *Pau*, Ge. 36. 39.
z Ge. 36. 40.
† Or, *Alvah*.

§ 2.—1 Chron. ii.

The sons of Israel. 3 The posterity of Judah by Tamar. 13 The children of Jesse. 18 The posterity of Caleb the son of Hezron. 21 Hezron's posterity by the daughter of Machir. 25 Jerahmeel's posterity. 34 Sheshan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

[1] These are the sons of *Israel; [a]Reuben, Simeon, Levi, and Judah,
Issachar, and Zebulun, [2] Dan, Joseph, and Benjamin, Naphtali, Gad,
and Asher.

[3] The sons of [b]Judah; Er, and Onan, and Shelah: which three
were born unto him of the daughter of [c]Shua the Canaanitess. And
[d]Er, the firstborn of Judah, was evil in the sight of the Lord; and he
slew him. [4] And [e]Tamar his daughter-in-law bare him Pharez and
Zerah. All the sons of Judah were five. [5] The sons of [f]Pharez;
Hezron, and Hamul. [6] And the sons of Zerah; †Zimri, [g]and Ethan,
and Heman, and Calcol, and ‡Dara: five of them in all. [7] And the
sons of [h]Carmi; *Achar, the troubler of Israel, who transgressed in
the thing [i]accursed. [8] And the sons of Ethan; Azariah. [9] The sons
also of Hezron, that were born unto him; Jerahmeel, and †Ram, and
‡Chelubai. [10] And Ram [k]begat Amminadab; and Amminadab begat
Nahshon, [l]prince of the children of Judah; [11] and Nahshon begat
*Salma, and Salma begat Boaz, [12] and Boaz begat Obed, and Obed
begat Jesse.

[13] And [m]Jesse begat his firstborn Eliab, and Abinadab the second,
and †Shimma the third, [14] Nethaneel the fourth, Raddai the fifth,
[15] Ozem the sixth, David the seventh. [16] Whose sisters were Zeruiah,
and Abigail. [n]And the sons of Zeruiah; Abishai, and Joab, and
Asahel, three. [17] And [o]Abigail bare Amasa; and the father of Amasa
was ‡Jether the Ishmaelite.

[18] And Caleb the son of Hezron begat children of Azubah his wife,
and of Jerioth. Her sons are these; Jesher, and Shobab, and Ardon.
[19] And when Azubah was dead, Caleb took unto him [p]Ephrath, which
bare him Hur. [20] And Hur begat Uri, and Uri begat [q]Bezaleel.

[21] And afterward Hezron went in to the daughter of [r]Machir the
father of Gilead, whom he *married when he was threescore years old;
and she bare him Segub. [22] And Segub begat [s]Jair, who had three and
twenty cities in the land of Gilead. [23] And he took Geshur, and Aram,
with the towns of Jair, from them, with Kenath, and the towns thereof,
even threescore cities: all these belonged to the sons of Machir the
father of Gilead. [24] And after that Hezron was dead in Caleb-ephratah,
then Abiah Hezron's wife bare him [t]Ashur the father of Tekoa.

[25] And the sons of Jerahmeel the firstborn of Hezron were, Ram
the firstborn, and Bunah, and Oren, and Ozem, and Ahijah. [26] Jerahmeel
had also another wife, whose name was Atarah; she was the
mother of Onam. [27] And the sons of Ram the firstborn of Jerahmeel
were, Maaz, and Jamin, and Eker. [28] And the sons of Onam were,
Shammai, and Jada. And the sons of Shammai; Nadab, and Abi-

* Or, *Jacob*.
a Ge. 29. 32.
b Ge. 38. 3. & 46. 12. Nu. 26. 19.
c Ge. 38. 2.
d Ge. 38. 7.
e Ge. 38. 29, 30. Mat. 1. 3.
f Ge. 46. 12. Ru. 4. 18.
† Or, *Zabdi*, Jos. 7. 1.
g 1 Ki. 4. 31.
‡ Or, *Darda*.
h See 1 Ch. 4. 1.
* Or, *Achan*.
i Jos. 6. 18. & 7. 1.
† Or, *Aram*, Mat. 1. 3, 4.
‡ Or, *Caleb*, ver. 18, 42.
k See Ex. 6. 23.
l Nu. 1. 7. & 2. 3.
* Or, *Salmon*, Ru. 4. 21. Mat. 1. 4.
m 1 Sa. 16. 6.
† Or, *Shammah*, 1 Sa. 16. 9.
n 2 Sa. 2. 18.
o 2 Sa. 17. 25.
‡ 2 Sa. 17. 25, *Ithra an Israelite*.
p ver. 50.
q Ex. 31. 2.
r Nu. 27. 1.
* Heb. *took*.
s Nu. 32. 41. De. 3. 14. Jos. 13. 30.
t 1 Ch. 4. 5.

shur. [29] And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid. [30] And the sons of Nadab; Seled, and Appaim: but Seled died without children. [31] And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And [u]the children of Sheshan; Ahlai. [32] And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. [33] And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

[34] Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. [35] And Sheshan gave his daughter to Jarha his [a]servant to wife; and she bare him Attai. [36] And Attai begat Nathan, and Nathan begat Zabad, [37] and Zabad begat Ephlal, and Ephlal begat Obed, [38] and Obed begat Jehu, and Jehu begat Azariah, [39] and Azariah begat Helez, and Helez begat Eleasah, [40] and Eleasah begat Sisamai, and Sisamai begat Shallum, [41] and Shallum begat Jekamiah, and Jekamiah begat Elishama.

[42] Now the sons of [b]Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron. [43] And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. [44] And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. [45] And the son of Shammai was Maon: and Maon was the father of Beth-zur. [46] And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez; and Haran begat Gazez. [47] And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph. [48] Maachah, Caleb's concubine, bare Sheber, and Tirhanah. [49] She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea; and the daughter of Caleb was [y]Achsah.

[50] These were the sons of Caleb the son of Hur, the firstborn of †Ephratah; Shobal the father of Kirjath-jearim, [51] Salma the father of Beth-lehem, Hareph the father of Beth-gader. [52] And Shobal the father of Kirjath-jearim had sons; ‡Haroeh, and *half of the Manahethites. [53] And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and Mishraites; of them came the Zareathites, and the Eshtaulites. [54] The sons of Salma; Beth-lehem, and the Netophathites, †Ataroth, the house of Joab, and half of the Manahethites, the Zorites. [55] And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the [z]Kenites that came of Hemath, the father of the house of [a]Rechab.

u See ver. 34, 35.

a This servant was probably a slave; and this was in accordance to the custom of the East, where, in default of male issue, daughters are given to slaves in marriage, though the father may have much property. —*Ed.*

b This was not *Caleb* the son of Jephunneh, but the son of Hezron.—*Ed.*

y Jos. 15. 17.

† Or, *Ephrath*, ver. 19.

‡ Or, *Reaiah*, 1 Ch. 4. 2.

* Or, *half of the Menuchites*, or, *Hatsi-hammenuchoth.*

† Or, *Atarites*, or, *crowns of the house of Joab.*

z Ju. 1. 16.

a Je. 35. 2.

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§ 3.

§ 3.—1 Chron. iii.

The sons of David. 10 *His line to Zedekiah.* 17 *The successors of Jeconiah.*

[1] Now these were the sons of David, which were born unto him in Hebron; the firstborn [a]Amnon, of Ahinoam the [b]Jezreelitess; the second *Daniel, of Abigail the Carmelitess: [2] the third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: [3] the fifth, Shephatiah of Abital: the sixth, Ithream by [c]Eglah his wife. [4] These six were born unto him in Hebron; and [d]there he reigned seven years and six months: and [e]in Jerusalem he reigned thirty and three years. [5] And [f]these were born unto him in Jerusalem; †Shimea, and Shobab, and Nathan, and [g]Solomon, four of ‡Bathshua the daughter of *Ammiel: [6] Ibhar also, and †Elishama, and Eliphelet, [7] and Nogah, and Nepheg, and Japhia, [8] and Elishama, and ‡Eliada, and Eliphelet, [h]nine. [9] These were all the sons of David, besides the sons of the concubines, and [i]Tamar their sister.

[10] And Solomon's son was [k]Rehoboam, *Abia his son, Asa his son, Jehoshaphat his son, [11] Joram his son, †Ahaziah his son, Joash his son, [12] Amaziah his son, ‡Azariah his son, Jotham his son, [13] Ahaz his son, Hezekiah his son, Manasseh his son, [14] Amon his son, Josiah his son.

a 2 Sa. 3. 2.

b 1 Sa. 27. 3.

* Or, *Chileab*, 2 Sa. 3. 3.

c 2 Sa. 3. 5.

d 2 Sa. 2. 11.

e 2 Sa. 5. 5.

f 2 Sa. 5. 14.

† Or, *Shammuah*, 2 Sa. 5. 14.

g 2 Sa. 12. 24.

‡ Or, *Bath-sheba*, 2 Sa. 11. 3.

* Or, *Eliam*, 2 Sa. 11. 3.

† Or, *Elishua*, 2 Sa. 5. 15.

‡ Or, *Beeliada*, 1 Ch. 14. 7.

h See 2 Sa. 5. 14–16.

i 2 Sa. 13. 1.

k 1 Ki. 11. 43. & 15. 6.

* Or, *Abijam*, 1 Ki. 15. 1.

† Or, *Azariah*, 2 Ch. 22. 6, or, *Jehoahaz*, 2 Ch. 21. 17.

‡ Or, *Uzziah*, 2 Ki. 15. 30.

[15] And the sons of Josiah were, the firstborn *Johanan, the second †Jehoiakim, the third ‡Zedekiah, the fourth Shallum. [16] And the sons of [l]Jehoiakim: *Jeconiah his son, Zedekiah [m]his son.

[17] And the sons of Jeconiah; Assir, †Salathiel [n]his son, [18] Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. [19] And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: [20] and Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five. [21] And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. [22] And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; [o]Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six. [23] And the sons of Neariah; Elioenai and ‡Hezekiah, and Azrikam, three. [24] And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah and Anani, seven.

* Or, *Jehoahaz*, 2 Ki. 23. 30.
† Or, *Eliakim*, 2 Ki. 23. 34.
‡ Or, *Mattaniah*, 2 Ki. 24. 17.
[l] Mat. 1. 11.
* Or, *Jehoiachin*, 2 Ki. 24. 6. or, *Coniah*, Je. 22. 24.
[m] 2 Ki. 24. 17, being his uncle.
† Heb. *Shealtiel.*
[n] Mat. 1. 12.
[o] Ezra 8. 2.
‡ Heb. *Hiskijahu.*

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§ 4.

§ 4.—1 Chron. iv.

The posterity of Judah by Caleb the son of Hur. 5 Of Ashur the posthumous son of Hezron. 9 Of Jabez, and his prayer. 21 The posterity of Shelah. 24 The posterity and cities of Simeon. 39 Their conquest of Gedor, and of the Amalekites in Mount Seir.

[1] The sons of Judah; [a]Pharez, Hezron, and *Carmi, and Hur, and Shobal. [2] And †Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites. [3] And these were of the father of Etam; Jezreel, and Ishma, and Idbash; and the name of their sister was Hazelelponi; [4] and Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of [b]Hur, the firstborn of Ephratah, the father of Beth-lehem.

[5] And [c]Ashur the father of Tekoa had two wives, Helah and Naarah. [6] And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These were the sons of Naarah. [7] And the sons of Helah were, Zereth, and Jezoar, and Ethnan. [8] And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

[9] And Jabez was [d]more honorable than his brethren; and his mother called his name ‡Jabez, saying, "Because I bare him with sorrow." [10] And Jabez called on the God of Israel, saying, "*Oh that thou wouldest bless me indeed, and enlarge my coast, and that thy hand might be with me, and that thou wouldest †keep me from evil, that it may not grieve me!" And God granted him that which he requested.

[11] And Chelub the brother of Shuah begat Mehir, which was the father of Eshton. [12] And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ‡Ir-nahash. These are the men of Rechah. [13] And the sons of Kenaz; [e]Othniel, and Seraiah: and the sons of Othniel; *Hathath. [14] And Meonothai begat Ophrah: and Seraiah begat Joab, the father of [f]the †valley of ‡Charashim; for they were craftsmen. [15] And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, *even Kenaz. [16] And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. [17] And the sons of Ezra were, Jether, and Mered, and Epher, and Jalon: [a]and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. [18] And his wife †Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. [19] And the sons of his wife ‡Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite. [20] And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

[21] The sons of Shelah [g]the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea, [22] and

[a] Ge. 38. 29. & 46. 12.
* Or, *Chelubai*, 1 Ch. 2. 9, or, *Caleb*, 1 Ch. 2. 18.
† Or, *Haroeh*, 1 Ch. 2. 52.
[b] 1 Ch. 2. 50.
[c] 1 Ch. 2. 24.
[d] Ge. 34. 19.
‡ That is, *Sorrowful.*
* Heb. *If thou wilt, &c.*
† Heb. *do* me.
‡ Or, *the city of Nahash.*
[e] Jos. 15. 17.
* Or, *Hathath, and Meonothai, who begat, &c.*
[f] Ne. 11. 35.
† Or, *inhabitants of the valley.*
‡ That is, *craftsmen.*
* Or, *Uknaz.*
[a] Michaelis is of opinion, that the latter part of the 18th verse should be inserted here; for, as it now stands, *she* is without an antecedent; it is manifest that the children are mentioned in this verse, and their parents in ver. 18.
† Or, *the Jewess.*
‡ Or, *Jehudijah*, mentioned before.
[g] Ge. 38. 1, 5. & 46. 12.

Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things. [23] There were the potters, and those that dwelt among plants and hedges; where they dwelt with the king for his work.

[24] The sons of Simeon were, *Nemuel, and Jamin, †Jarib, Zerah, and Shaul: [25] Shallum his son, Mibsam his son, Mishma his son. [26] And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. [27] And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, ‡like to the children of Judah. [28] And they dwelt at [h]Beer-sheba, and Moladah, and Hazar-shual, [29] and at *Bilhah, and at Ezem, and at †Tolad, [30] and at Bethuel, and at Hormah, and at Ziklag, [31] and at Beth-marcaboth, and ‡Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David. [32] And their villages were, *Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: [33] and all their villages that were round about the same cities, unto †Baal. These were their habitations, and ‡their genealogy. [34] And Meshobab, and Jamlech, and Joshah the son of Amaziah, [35] and Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, [36] and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, [37] and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; [38] these *mentioned by their names were princes in their families: and the house of their fathers increased greatly.

* Or, *Jemuel* Ge. 46. 10. Ex. 6. 15.
† Or, *Jachin, Zohar.* Nu. 26. 12.
‡ Heb. *unto.*
h Jos. 19. 2.
* Or, *Balah,* Jos. 19. 3.
† Or, *Eltolad,* Jos. 19. 4.
‡ Or, *Hazarsusah,* Jos. 19. 5.
* Or, *Ether,* Jos. 19. 7.
† Or, *Baalath-beer,* Jos. 19. 8.
‡ Or, *as they divided themselves by nations among them.*
* Heb. *coming by names.*

[39] And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. [40] And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old. [41] And these written by name came in the days of Hezekiah king of Judah, and [i]smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because there was pasture there for their flocks. [42] And some of them, even of the sons of Simeon, five hundred men, went to Mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. [43] And they smote [k]the rest of the Amalekites that were escaped, and dwelt there unto this day.

i 2 Ki. 18. 8.
k See 1 Sa. 15. 8. & 30. 17. 2 Sa. 8. 12.

§ 5.

§ 5.—1 CHRON. v.

The line of Reuben (who lost his birthright) unto the captivity. 9 Their habitation and conquest of the Hagarites. 11 The chief men and habitations of Gad. 18 The number and conquest of Reuben, Gad, and the half tribe of Manasseh. 23 The habitations and chief men of that half tribe. 25 Their captivity for their sin.

[1] Now the sons of Reuben the firstborn of Israel, (for [a]he was the firstborn; but, forasmuch as he [b]defiled his father's bed, [c]his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright, [2] for [d]Judah prevailed above his brethren, and of him came the [e]chief *ruler; but the birthright was Joseph's;) [3] the sons, I say, [f]of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi. [4] The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, [5] Micah his son, Reaia his son, Baal his son, [6] Beerah his son, whom †Tilgath-pilneser king of Assyria carried away captive; he was prince of the Reubenites. [7] And his brethren by their families, [g]when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah, [8] and Bela the son of Azaz, the son of ‡Shema, the son of Joel, who dwelt in [h]Aroer, even unto Nebo and Baal-meon: [9] and eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied [i]in the land of Gilead. [10] And in the days of Saul they made war with [k]the Hagarites, who fell by their hand; and they dwelt in their tents *throughout all the east land of Gilead.

a Ge. 29. 32. & 49. 3.
b Ge. 35. 22. & 49. 4.
c Ge. 48. 15, 22.
d Ge. 49. 8, 10.
e Mic. 5. 2. Mat. 2. 6.
* Or, *prince.*
f Ge. 46. 9. Ex. 6. 14. Nu. 26. 5.
† Or, *Tiglath-pileser,* 2 Ki. 15. 29. & 16. 7.
g See ver. 17.
‡ Or, *Shemaiah,* ver. 4.
h Jos. 13. 15, 16.
i Jos. 22. 9.
k Ge. 25. 12.
* Heb. *upon all the face of the East.*

[11] And the children of Gad dwelt over against them, in the land of [l]Bashan unto Salcah: [12] Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. [13] And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. [14] These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; [15] Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. [16] And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of [m]Sharon, upon their †borders. [17] All these were reckoned by genealogies in the days of [n]Jotham king of Judah, and in the days of [o]Jeroboam king of Israel.

l Jos. 13. 11, 24.
m 1 Ch. 27. 29.
† Heb. *goings forth.*
n 2 Ki. 15. 5, 32.
o 2 Ki. 14. 16, 28.

[18] The sons of Reuben, and the Gadites, and half the tribe of Manasseh, ‡of valiant men, (men able to bear buckler and sword, and to shoot with bow, and skilful in war,) were four and forty thousand seven hundred and threescore, that went out to the war. [19] And they made war with the Hagarites, with Jetur, and [p]Nephish, and Nodab. [20] And [q]they were helped against them, and the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle, and he was entreated of them, because they [r]put their trust in him. [21] And they *took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of †men an hundred thousand. [22] For there fell down many slain, because the war was of God. And they dwelt in their steads until [s]the captivity.

‡ Heb. *sons of valor.*
p Ge. 25. 15. 1 Ch. 1. 31.
q See ver. 22.
r Ps. 22. 4, 5.
* Heb. *led captive.*
† Heb. *souls of men:* as Nu. 31. 35.
s 2 Ki. 15. 29. & 17. 6.

[23] And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto Mount Hermon. [24] And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valor, ‡famous men, and heads of the house of their fathers.

‡ Heb. *men of names.*

[25] And they transgressed against the God of their fathers, and went a [t]whoring after the gods of the people of the land, whom God destroyed before them. [26] And the God of Israel stirred up the spirit of [u]Pul king of Assyria, and the spirit of [x]Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half tribe of Manasseh,) and brought them unto [y]Halah, and Habor, and Hara, and to the river Gozan, unto this day.

t 2 Ki. 17. 7.
u 2 Ki. 15. 19.
x 2 Ki. 15. 29.
y 2 Ki. 17. 6. & 18. 11.

§ 6.

§ 6.—1 CHRON. vi.

The sons of Levi. 4 The line of Levi unto the captivity. 16 The families of Gershom, Merari, and Kohath. 49 The office of Aaron, and his line unto Ahimaaz. 54 The cities of the priests and Levites.

[1] The [a]sons of Levi; *Gershon, Kohath, and Merari. [2] And the sons of Kohath; Amram, [b]Izhar, and Hebron, and Uzziel. [3] And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; [c]Nadab, and Abihu, Eleazar, and Ithamar.

a Ge. 46. 11. Ex. 6. 16. Nu. 26. 57. 1 Ch. 23. 6.
* Or, *Gershom,* ver. 16.
b See ver. 22.
c See Ex. 6. 23.

[4] Eleazar begat Phinehas, Phinehas begat Abishua, [5] and Abishua begat Bukki, and Bukki begat Uzzi, [6] and Uzzi begat Zerahiah, and Zerahiah begat Meraioth, [7] Meraioth begat Amariah, and Amariah begat Ahitub, [8] and [d]Ahitub begat Zadok, and [e]Zadok begat Ahimaaz, [9] and Ahimaaz begat Azariah, and Azariah begat Johanan, [10] and Johanan begat Azariah, (he it is [f]that executed the priest's office †in the [g]temple that Solomon built in Jerusalem;) [11] and [h]Azariah begat Amariah, and Amariah begat Ahitub, [12] and Ahitub begat Zadok, and Zadok begat ‡Shallum, [13] and Shallum begat Hilkiah, and Hilkiah begat Azariah, [14] and Azariah begat [i]Seraiah, and Seraiah begat Jehozadak, [15] and Jehozadak went into captivity, [j]when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

d 2 Sa. 8. 17.
e 2 Sa. 15. 27.
f See 2 Ch. 26. 17, 18.
† Heb. *in the house.*
g 1 Ki. vi.
h See Ezra 7. 3.
‡ Or, *Meshullam,* 1 Ch. 9. 11.
i Ne. 11. 11.
j 2 Ki. 25. 18.

[16] The [k]sons of Levi; *Gershom, Kohath, and Merari. [17] And these be the names of the sons of Gershom; Libni, and Shimei. [18] And [l]the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel. [19] The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers. [20] Of Gershom; Libni his son, Jahath his son, [m]Zimmah his son, [21] †Joah his son, ‡Iddo his son, Zerah his son, *Jeaterai his son. [22] The sons of Kohath; †Amminadab his son, Korah his son, Assir his son, [23] Elkanah his son, and Ebiasaph his son, and Assir his son, [24] Tahath his son, ‡Uriel his son, Uzziah his son, and Shaul his son. [25] And the sons of Elkanah; [n]Amasai, and Ahimoth. [26] As for Elkanah: the sons of Elkanah; *Zophai his son, and [o]Nahath his son, [27] Eliab [p]his son, Jeroham his son, Elkanah his son.[a] [28] And the sons of Samuel; the firstborn †Vashni, and Abiah. [29] The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, [30] Shimea his son, Haggiah his son, Asaiah his son. [31] And these are they whom David set over the service of song in the house of the LORD, after that [q]the ark had rest. [32] And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order. [33] And these are they that ‡waited with their children. Of the sons of the Kohathites: [r]Heman a singer, the son of Joel, the son of Shemuel, [34] the son of Elkanah, the son of Jeroham, the son of Eliel, the son of *Toah, [35] the son of †Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, [36] the son of Elkanah, the son of ‡Joel, the son of Azariah, the son of Zephaniah, [37] the son of Tahath, the son of Assir, the son of [s]Ebiasaph, the son of Korah, [38] the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. [39] And his brother Asaph, who stood on his right hand, even Asaph the son of Berechiah, the son of Shimea, [40] the son of Michael, the son of Baaseiah, the son of Malchiah, [41] the son of [t]Ethni, the son of Zerah, the son of Adaiah, [42] the son of Ethan, the son of Zimmah, the son of Shimei, [43] the son of Jahath, the son of Gershom, the son of Levi. [44] And their brethren the sons of Merari stood on the left hand: *Ethan the son of †Kishi, the son of Abdi, the son of Malluch, [45] the son of Hashabiah, the son of Amaziah, the son of Hilkiah, [46] the son of Amzi, the son of Bani, the son of Shamer, [47] the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. [48] Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

[49] But Aaron and his sons offered [u]upon the altar of the burnt offering, and [v]on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. [50] And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, [51] Bukki his son, Uzzi his son, Zerahiah his son, [52] Meraioth his son, Amariah his son, Ahitub his son, [53] Zadok his son, Ahimaaz his son.

[54] Now [w]these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites; for theirs was the lot. [55] And [x]they gave them Hebron in the land of Judah, and the suburbs thereof round about it. [56] But [y]the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. [57] And [z]to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs, [58] and ‡Hilen with her suburbs, Debir with her suburbs, [59] and *Ashan with her suburbs, and Beth-shemesh with her suburbs. [60] And out of the tribe of Benjamin; Geba with her suburbs, and †Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen

k Ex. 6. 16.
* Or, *Gershon*, ver. 1.
l See Ex. 6. 18, 19.
m ver. 42.
† Or, *Ethan*, ver. 42.
‡ Or, *Adaiah*, ver. 41.
* Or, *Ethni*, ver. 41.
† Or, *Izhar*, ver. 2, 18.
‡ Or, *Zephaniah, Azariah, Joel*, ver. 36.
n See ver. 35, 36.
* Or, *Zuph*, ver. 35. 1 Sa. 1. 1.
o ver. 34, *Toah*.
p ver. 34, *Eliel*.
[a] Houbigant says that we may here venture to add *Samuel his son*, which would make the line complete: it is evidently an omission.—*Ed.*
† Called also *Joel*, ver. 33. & 1 Sa. 8. 2.
q 1 Ch. 16. 1.
‡ Heb. *stood*.
r See Ps. 88, title.
* ver. 26, *Nahath*.
† Or, *Zophai*.
‡ ver. 24, *Shaul, Uzziah, Uriel*.
s Ex. 6. 24.
t See ver. 21, *Jeaterai*.
* Called *Jeduthun*, 1 Ch. 9. 16. & 25. 1, 3, 6.
† Or, *Kushaiah*, 1 Ch. 15. 17.
u Le. 1. 9.
v Ex. 30. 7.
w Jos. 21. 3-8.
x Jos. 21. 11, 12.
y Jos. 14. 13. & 15. 13.
z Jos. 21. 13.
‡ Or, *Holon*, Jos. 21. 15.
* Or, *Ain*, Jos. 21. 16.
† Or, *Almon*, Jos. 21. 18.

a ver. 66.
b Jos. 21. 5.
c Jos. 21. 7, 34.
d ver. 61.
e Jos. 21. 21.
f See Jos. 21. 22–35, where many of these cities have other names.

cities. [61] And unto the sons of Kohath, [a]which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, [b]by lot, ten cities. [62] And to the sons of Gershom throughout their families were given out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. [63] Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, [c]twelve cities. [64] And the children of Israel gave to the Levites these cities with their suburbs. [65] And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names. [66] And [d]the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim. [67] And [e]they gave unto them, of the cities of refuge, Shechem in Mount Ephraim with her suburbs; they gave also Gezer with her suburbs, [68] and [f]Jokmeam with her suburbs, and Beth-horon with her suburbs, [69] and Ajalon with her suburbs, and Gath-rimmon with her suburbs. [70] And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath. [71] Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs. [72] And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, [73] and Ramoth with her suburbs, and Anem with her suburbs. [74] And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, [75] and Hukok with her suburbs, and Rehob with her suburbs. [76] And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs. [77] Unto the rest of the children of Merari were given, out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs. [78] And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, [79] Kedemoth also with her suburbs, and Mephaath with her suburbs. [80] And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, [81] and Heshbon with her suburbs, and Jazer with her suburbs.

§ 7.

§ 7.—1 Chron. vii.

The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh, 20, 24 and of Ephraim. 21 The calamity of Ephraim by the men of Gath. 23 Beriah is born. 28 Ephraim's habitations. 30 The sons of Asher.

a Ge. 46. 13. Nu. 26. 23.
* *Phuvah, Job, Pua.*
b 2 Sa. 24. 1, 2. 1 Ch. 27. 1.

[1] Now the sons of Issachar were, [a]Tola, and *Puah, Jashub, and Shimron, four. [2] And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations, [b]whose number was in the days of David two and twenty thousand and six hundred. [3] And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men. [4] And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons. [5] And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

c Ge. 46. 21. Nu. 26. 38. 1 Ch. 8. 1, &c.

[6] The sons of [c]Benjamin; Bela, and Becher, and Jediael, three. [7] And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valor; and were reckoned by their genealogies twenty and two thousand and thirty and four. [8] And the sons of Becher; Zemira, and

Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher. [9] And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valor, was twenty thousand and two hundred. [10] The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar. [11] All these the sons of Jediael, by the heads of their fathers, mighty men of valor, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. [12] Shuppim [d]also, and Huppim, the children of *Ir, and Hushim, the sons of †Aher.

[13] The sons of Naphtali; Jahziel, and Guni, and Jezer, and [e]Shallum, the sons of Bilhah.

[14] The sons of Manasseh; Ashriel, whom she bare; (but his concubine the Aramitess bare Machir the father of Gilead; [15] and Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters. [16] And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. [17] And the sons of Ulam; [f]Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh. [18] And his sister Hammoleketh bare Ishod, and [g]Abiezer, and Mahalah. [19] And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

[20] And [h]the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, [21] and Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. [22] And Ephraim their father mourned many days, and his brethren came to comfort him.

[23] And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house. [24] (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.) [25] And Rephah was his son, also Resheph, and Telah his son, and Tahan his son, [26] Laadan his son, Ammihud his son, Elishama his son, [27] ‡Non his son, Jehoshua his son.

[28] And their possessions and habitations were, Beth-el and the towns thereof, and eastward [i]Naaran, and westward Gezer, with the *towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof: [29] and by the borders of the children of [k]Manasseh, Beth-shean and her towns, Taanach and her towns, [l]Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

[30] The [m]sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah and Serah their sister. [31] And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith. [32] And Heber begat Japhlet, and [n]Shomer, and Hotham, and Shua their sister. [33] And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet. [34] And the sons of [o]Shamer; Ahi, and Rohgah, Jehubbah, and Aram. [35] And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal. [36] The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, [37] Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. [38] And the sons of Jether; Jephunneh, and Pispah, and Ara. [39] And the sons of Ulla; Arah, and Haniel, and Rezia. [40] All these were the children of Asher, heads of their father's house, choice and mighty men of valor, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

d Nu. 26. 39, *Shupham*, and *Hupham*.
* Or, *Iri*, ver. 7.
† Or, *Ahiram*, Nu. 26. 38.
e Ge. 46. 24, *Shillem*.
f 1 Sa. 12. 11.
g Nu. 26. 30, *Jezer*.
h Nu. 26. 35.
‡ Or, *Nun*, Nu. 13. 8, 16.
i Jos. 16. 7, *Naarath*.
* Heb. *daughters*.
k Jos. 17. 7.
l Jos. 17. 11.
m Ge. 46. 17. Nu. 26. 44.
n ver. 34, *Shamer*.
o ver. 32, *Shomer*.

§ 8.

§ 8.—1 CHRON. viii.

The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

[1] Now Benjamin begat [a]Bela his firstborn, Ashbel the second, and
Aharah the third, [2] Nohah the fourth, and Rapha the fifth. [3] And the
sons of Bela were, *Addar, and Gera, and Abihud, [4] and Abishua, and
Naaman, and Ahoah, [5] and Gera, and †Shephuphan, and Huram. [6] And
these are the sons of Ehud: these are the heads of the fathers of the
inhabitants of Geba, and they removed them to [b]Manahath: [7] and
Naaman, and Ahiah, and Gera, he removed them, and begat Uzza,
and Ahihud. [8] And Shaharaim begat children in the country of Moab,
after he had sent them away; Hushim and Baara were his wives.
[9] And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and
Malcham, [10] and Jeuz, and Shachia, and Mirma. These were his sons,
heads of the fathers. [11] And of Hushim he begat Abitub, and Elpaal.
[12] The sons of Elpaal; Eber, and Misham, and Shamed, who built
Ono, and Lod, with the towns thereof: [13] Beriah also, and [c]Shema, who
were heads of the fathers of the inhabitants of Ajalon, who drove
away the inhabitants of Gath: [14] and Ahio, Shashak, and Jeremoth,
[15] and Zebadiah, and Arad, and Ader, [16] and Michael, and Ispah, and
Joha, the sons of Beriah; [17] and Zebadiah, and Meshullam, and Hezeki,
and Heber, [18] Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;
[19] and Jakim, and Zichri, and Zabdi, [20] and Elienai, and Zilthai, and
Eliel, [21] and Adaiah, and Beraiah, and Shimrath, the sons of ‡Shimhi;
[22] and Ishpan, and Heber, and Eliel, [23] and Abdon, and Zichri, and
Hanan, [24] and Hananiah, and Elam, and Antothijah, [25] and Iphedeiah,
and Penuel, the sons of Shashak; [26] and Shamsherai, and Shehariah,
and Athaliah, [27] and Jaresiah, and Eliah, and Zichri, the sons of Jeroham.
[28] These were heads of the fathers, by their generations; chief
men. These dwelt in Jerusalem. [29] And at Gibeon dwelt the *father
of Gibeon; whose [d]wife's name was Maachah: [30] and his firstborn son
Abdon, and Zur, and Kish, and Baal, and Nadab, [31] and Gedor, and
Ahio, and †Zacher. [32] And Mikloth begat ‡Shimeah. And these also
dwelt with their brethren in Jerusalem, over against them.

[33] And [e]Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan,
and Malchi-shua, and [f]Abinadab, and *Esh-baal. [34] And the
son of Jonathan was †Merib-baal: and Merib-baal begat [g]Micah. [35] And
the sons of Micah were, Pithon, and Melech, and ‡Tarea, and Ahaz.
[36] And Ahaz begat [h]Jehoadah; and Jehoadah begat Alemeth, and Azmaveth,
and Zimri; and Zimri begat Moza, [37] and Moza begat Binea;
[i]Rapha was his son, Eleasah his son, Azel his son: [38] and Azel had six
sons, whose names are these, Azrikam, Bocheru, and Ishmael, and
Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.
[39] And the sons of Eshek his brother were, Ulam his firstborn, Jehush
the second, and Eliphelet the third. [40] And the sons of Ulam were
mighty men of valor, archers, and had many sons, and sons' sons, an
hundred and fifty. All these are of the sons of Benjamin.

[a] Ge. 46. 21. Nu. 26. 38. 1 Ch. 7. 6.
* Or, *Ard*, Ge. 46. 21.
† Or, *Shupham*, Nu. 26. 39. See 1 Ch. 7. 12.
[b] 1 Ch. 2. 52.
[c] ver. 21, Shimhi.
‡ Or, *Shema*, ver. 13.
* Called *Jehiel*, 1 Ch. 9. 35.
[d] 1 Ch. 9. 35.
† Or, *Zechariah*, 1 Ch. 9. 37.
‡ Or, *Shimeam*, 1 Ch. 9. 38.
[e] 1 Sa. 14. 51.
[f] 1 Sa. 14. 49, *Ishui*.
* Or, *Ish-bosheth*, 2 Sa. 2. 8.
† Or, *Mephi-bosheth*, 2 Sa. 4. 4. & 9. 6, 10.
[g] 2 Sa. 9. 12.
‡ Or, *Tahrea*, 1 Ch. 9. 41.
[h] *Jarah*, 1 Ch. 9. 42.
[i] 1 Ch. 9. 43, *Rephaiah*.

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§ 9.

§ 9.—1 CHRON. ix.

The original of Israel's and Judah's genealogies. 2 The Israelites, 10 the priests, 14 and the Levites, with Nethinims, which dwelt in Jerusalem. 27 The charge of certain Levites. 35 The stock of Saul and Jonathan.

[1] So [a]all Israel were reckoned by genealogies; and, behold, they were
written in the Book of the Kings of Israel and Judah, who were carried
away to Babylon for their transgression.

[2] Now [b]the first inhabitants that dwelt in their possessions in their
cities were, the Israelites, the priests, Levites, and [c]the Nethinims.
[3] And [d]in Jerusalem dwelt of the children of Judah, and of the children
of Benjamin, and of the children of Ephraim, and Manasseh;
[4] Uthai the son of Ammihud, the son of Omri, the son of Imri, the son

[a] Ezra 2. 59.
[b] Ezra 2. 70. Ne. 7. 73.
[c] Jos 9. 27. Ezra 2. 43. & 8. 20.
[d] Ne. 11. 1.

of Bani, of the children of Pharez the son of Judah. [5] And of the Shilonites; Asaiah the firstborn, and his sons. [6] And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety. [7] And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, [8] and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah; [9] and their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

[10] And [e]of the priests; Jedaiah, and Jehoiarib, and Jachin, [11] and *Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; [12] and Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; [13] and their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; †very able men for the work of the service of the house of God. [14] And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; [15] and Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; [16] and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites. [17] And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief; [18] who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi. [19] And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, (of the house of his father,) the Korahites, were over the work of the service, keepers of the ‡gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry. [20] And [f]Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him. [21] And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation. [22] All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom [g]David and Samuel [h]the seer *did ordain in their †set office. [23] So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the tabernacle, by wards. [24] In four quarters were the porters, toward the east, west, north, and south. [25] And their brethren, which were in their villages, were to come [i]after seven days from time to time with them. [26] For these Levites, the four chief porters, were in their ‡set office, and were over the *chambers and treasuries of the house of God. [27] And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. [28] And certain of them had the charge of the ministering vessels, that they should †bring them in and out by tale. [29] Some of them also were appointed to oversee the vessels, and all the ‡instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. [30] And some of the sons of the priests made [k]the ointment of the spices. [31] And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the *set office [l]over the things that were made †in the pans. [32] And other of their brethren, of the sons of the Kohathites, [m]were over the ‡showbread, to prepare it every Sabbath. [33] And these are [n]the singers, chief of the fathers of the Levites, who remaining in the chambers were free; for *they were employed in that work day and night. [34] These

[e] Neh. 11. 10. &c.
* Neh. 11. 11, *Seraiah.*
† Heb. *mighty men of valor.*
‡ Heb. *thresholds.*
[f] Nu. 31. 6.
[g] 1 Ch. 26. 1, 2.
[h] 1 Sa. 9. 9.
* Heb. *founded.*
† Or, *trust.*
[i] 2 Ki. 11. 5.
‡ Or, *trust.*
* Or, *storehouses.*
† Heb. *bring them in by tale, and carry them out by tale.*
‡ Or, *vessels.*
[k] Ex. 30. 23.
* Or, *trust.*
[l] Le. 2. 5. & 6. 21.
† Or, *on flat plates,* or, *slices.*
[m] Le. 24. 8.
‡ Heb. *bread of ordering.*
[n] 1 Ch. 6. 31. & 25. 1.
* Heb. *upon them.*

chief fathers of the Levites were chief throughout their generations,
these dwelt at Jerusalem.
[35] And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's
o 1 Ch. 8. 29. name was [o]Maachah: [36] and his firstborn son Abdon, then Zur, and
Kish, and Baal, and Ner, and Nadab, [37] and Gedor, and Ahio, and
Zechariah, and Mikloth. [38] And Mikloth begat Shimeam. And they
also dwelt with their brethren at Jerusalem, over against their breth-
p 1 Ch. 8. 33. ren. [39] And [p]Ner begat Kish; and Kish begat Saul; and Saul begat
Jonathan, and Malchishua, and Abinadab, and Esh-baal. [40] And the
son of Jonathan was Merib-baal: and Merib-baal begat Micah. [41] And
q 1 Ch. 8. 35. the sons of Micah were, Pithon, and Melech, and Tahrea, [q]and Ahaz.
[42] And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth,
and Zimri; and Zimri begat Moza; [43] and Moza begat Binea; and
Rephaiah his son, Eleasah his son, Azel his son. [44] And Azel had six
sons, whose names are these, Azrikam, Bocheru, and Ishmael, and She-
ariah, and Obadiah, and Hanan: these were the sons of Azel.
[10] And Jeshua begat Joiakim, Joiakim also begat Eli- (43) NEHEMIAH
ashib, and Eliashib begat Joiada, [11] and Joiada begat Jona- xii. 10–26.

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(43) This passage from Nehemiah is inserted here, because in verse 11, Jaddua is mentioned. Jaddua was the high priest who met Alexander the Great, and whom that conqueror venerated as the servant of God; declaring that a person habited as the high priest had appeared to him in a vision, and had encouraged him to lay aside all his scruples, and advance with his army against the Persians. In verse 22, Darius, the Persian monarch whom Alexander had defeated, is spoken of as having lived some years before; that is, he is mentioned in the same manner as we should refer to a sovereign who was familiarly known by name, and whose reign had long terminated. It may be presumed, therefore, that this passage was added by Simon the Just, who died about 291 B. C., and before his death finally completed the canon of Scripture. This Simon (Prideaux observes) had by the uprightness of his actions, and the righteousness of his conversation, both towards God and man, merited the sirname of *the Just;* so also was he in all respects a very extraordinary person; which the character given of him in the 50th chapter of Ecclesiasticus sufficiently shows. There, many of his good works, for the benefit both of the Church and state of the Jews, are mentioned with their due praise. But his chiefest work was the finishing of the canon of the Scriptures of the Old Testament.

What was done herein by Ezra hath been above related, (Period VIII. Part iii. sect. v. note.) The books afterwards added, were the two Books of Chronicles, Ezra, Nehemiah, Esther, and Malachi. That these could not be put into the canon by Ezra, is plain; for four of those books are, upon just grounds, supposed to have been written by himself (that is, the two books of Chronicles, and the books of Ezra and Esther,) and the book of Nehemiah was written after his time, and so most likely was the book of Malachi also: and therefore a later time must be assigned for their insertion into the canon, and none is more likely than that of Simon the Just, who is said to have been the last of the men of the Great Synagogue. For what the Jews call *the Great Synagogue* was a number of elders amounting to one hundred and twenty, who, succeeding some after others, in a continued series, from the return of the Jews again into Judæa, after the Babylonish captivity, to the time of Simon the Just, labored in the restoring of the Jewish Church and state in that country; in order whereto, the Holy Scriptures being the rule they were to go by, their chief care and study was to make a true collection of those Scriptures, and publish them accurately to the people. Ezra, and the men of the Great Synagogue that lived in his time, completed this work as far as they could. And as to what remained farther to be done in it, where can we better place the performing of it, and the ending and finishing of the whole, than in the time of Simon the Just, who was the last of them? And that especially, since there are some particulars in those books which seem necessarily to refer down to times as late as those of Alexander the Great, if not later. For, in the third chapter of the First Book of Chronicles, we have the genealogy of the sons of Zerubbabel carried down for so many descents after him, as may well be thought to reach the time of Alexander: and, in the Book of Nehemiah, chap. xii. ver. 22, we have the days of Jaddua spoken of, as of days past; but Jaddua outlived Alexander two years. I acknowledge these passages to have been interpolated passages, both put in after the time of Ezra, and after the time of Nehemiah, (who were the writers of those books,) by those who completed the canon. To say they were inserted by those holy men themselves, who wrote the books, the chronology of their history will not bear; for then they must have lived down beyond those times which those passages refer us to; but this is inconsistent with what is written of them. And to say that they were put in by any other than those, who, by the direction of the Holy Spirit of God, completed the canon of the Scriptures, will be to derogate from their excellency; and therefore we must conclude, that, since Simon the Just was the last of those that were employed in this work, it was by him that the last finishing hand was put thereto, and that it was in his time, and under his presidency, and chiefly by his direction, that the canon of the Holy Scriptures of the Old Testament, by which we now receive them, was perfected, and finally settled in the Jewish Church.

To these remarks, selected from the laborious and learned writer who has been so frequently referred to in these latter notes, few observations are necessary to be added. The wisdom of that dispensation of Providence which closed the canon of Scripture at this period will be evident if we consider the circumstances of the Jewish Church. The Jews had now been restored to their own country, and to their own ecclesiastical and civil rights more than two hundred years. Idolatry now no longer existed, and the laws of their great legislator were so firmly established among them, and held in such high reverence, that some few years before the death of Simon the Just, rather than infringe on the holiness of the Sabbath, they permitted Ptolemy to assault and capture Jerusalem without offering any resistance. They considered themselves a holy nation, and the peculiar chosen people of God; and so great and so zealous was their attachment at this time to the ritual and ceremonial law, that they were in no danger of reject-than, and Jonathan begat Jaddua. [12] And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; [13] of Ezra, Meshullam; of Amariah, Jehohanan; [14] of Melicu, Jonathan; of Shebaniah, Joseph; [15] of Harim, Adna; of Meraioth, Helkai; [16] of Iddo, Zechariah; of Ginnethon, Meshullam; [17] of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; [18] of Bilgah, Shammua; of Shemaiah, Jehonathan; [19] and of Joiarib, Mattenai; of Jedaiah, Uzzi; [20] of Sallai, Kallai; of Amok, Eber; [21] of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

[22] The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian. [23] The sons of Levi, the chief of the fathers, were written in [r]the Book of the Chronicles, even until the days of Johanan the son of Eliashib. [24] And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, [s]according to the commandment of David the man of God, [t]ward over against ward. [25] Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the †thresholds of the gates. [26] These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah [u]the governor, and of Ezra the priest, [v]the scribe.

[r] 1 Ch. 9. 14, &c.

[s] 1 Ch. xxiii. xxv. & xxvi.

[t] Ezra 3. 11.

† Or, *treasuries*, or, *assemblies*.

[u] Ne. 8. 9.

[v] Ezra 7. 6, 11.

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ing the one true God: therefore the Spirit of prophecy, and the power of working miracles, had accomplished the object for which they were designed, and were now no longer necessary. The Jews, weaned from idolatry, and confirmed in the faith and worship of the one true God, were become the anxious and zealous guardians of his revealed religion.

After the conquests of Alexander, the Greek language gradually prevailed over the greater part of the known world, and with it a taste for literature was diffused. With the wonderful history of the Jews the surrounding nations must have been well acquainted, and as these people possessed the most valuable and authentic records, the well-informed and the curious would be emulous to obtain a knowledge of them. To this spirit of inquiry and information may be perhaps attributed the demand for their Scriptures in the Greek language.

Ptolemy about this time desired to place the Jewish Scriptures in his library; and the Septuagint version is supposed to have been now made or finished at his request, or for the use of the Jews in Alexandria; the difference between this version and the Hebrew in many passages may be accounted for by supposing that only a part was translated at the request of Ptolemy, many of the books perhaps having been already done from unauthenticated copies for the use of the Hellenizing Jews in various countries: all that we can be certain of, however, on this subject is, that they must have been collected into one volume after the time of Simon the Just, because the Septuagint version contains the whole of the canonical books, which before his time were not completed.

From the universality of the Greek language, and the dispersion of the Jews, the Septuagint probably was extensively known throughout the pagan world, and the knowledge of the true God, who never leaves himself without a witness, was thus communicated and preserved among the Gentiles, now that miracle and prophecy had ceased among the Jews.

The dispensation of Providence which ordained the discontinuance of miracles served to fix the attention of the Jews exclusively to the study of their Scriptures as the only means now left them of becoming acquainted with the divine will; it likewise tended to excite more forcibly the attention of the people to Him, who, in the appointed time, united in his own person the gifts and powers of miracle, and of prophecy. When Christ came into the world, his appearance was generally expected. The great anticipated a temporal king, a mighty hero, a conqueror of the Roman power. The poorer and more reflecting looked for him as the consolation of Israel, and few only understood the real nature of that spiritual dominion over the heart and conscience which he came to establish.

The time of the Messiah at length arrived. He was born in a manger, and cradled with oxen. The humble appearance—the unostentatious behaviour—the simple and pure teaching of the meek and lowly Jesus but ill accorded with the preconceived notions that had been formed of his appearance and kingdom. With these deep-rooted prejudices to overcome, nothing but the undeniable miracles of Christ could have satisfied the minds of men that he was the predicted Messiah. The long antecedent cessation of miracles made their revival more powerful and more efficacious. Our Lord therefore constantly appealed to them to confirm his mission. When John sent his disciples to inquire of him, "Art thou he that should come?" Jesus answered only by giving sight to the blind, strength to the lame, and by raising the dead to life, saying, "Go and tell John what ye have seen and heard." His miracles fully demonstrated his power and Godhead, and convinced every unprejudiced mind that the glory of the second temple had appeared, and that God had visited his people.

END OF THE OLD TESTAMENT.

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